



*ARCHÆOLOGICAL SURVEY OF INDIA.*

(NEW SERIES.)

VOLUME II.

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**NORTH-WESTERN PROVINCES AND OUDH:**

VOLUME II.

**MONUMENTAL ANTIQUITIES AND INSCRIPTIONS.**

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*Price : Ten Rupees.*



ARCHÆOLOGICAL SURVEY OF INDIA.

THE MONUMENTAL ANTIQUITIES

AND

INSCRIPTIONS,

IN THE

NORTH-WESTERN PROVINCES AND OUDH,

DESCRIBED AND ARRANGED

BY

A. FÜHRER, PH.D.,

ARCHÆOLOGICAL SURVEY, NORTH-WESTERN PROVINCES AND OUDH.



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## PREFACE.

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THE Classified Lists of the Monumental Antiquities and Inscriptions in the North-Western Provinces and Oudh contained in this volume have been prepared in compliance with the orders of the Government of India, Home Department (Archæology), Resolution No.  $\frac{5}{170-82}$  of the 22nd August, 1885. The information here given regarding these monuments is based partly on personal knowledge and partly on accounts given in the oriental scientific journals published since A.D. 1785 which bear on the subject. These include the numerous volumes of the *Asiatic Researches*, of the *Journals of the Asiatic Society of Bengal*, and of the *Bombay Branch of the Royal Asiatic Society*, as well as the whole of General Cunningham's *Archæological Reports*, the *Corpus Inscriptionum Indicarum*, the *Indian Antiquary*, and the *Epigraphia Indica*; in the foot-notes the volumes and pages of the works consulted have always been referred to, so that the reader who wishes further information may know where to find it. Some additions doubtless will still have to be made to these Lists; but it is believed they include nearly all that is at present known as deserving of special notice. Of only a small proportion of these monuments is conservation or restoration desirable and possible; of very many of them a detailed archæological survey and delineation is desirable, but even of these only a selection can be made.

All the monuments here mentioned have been classified, on the margin, in accordance with the requirements of the Government of India Resolution, Home Department (Archæology), No.  $\frac{3}{168-83}$  of the 26th November, 1883, as follows:—

Ia.—*Monuments which, from their present condition and historical or archæological value, ought to be maintained in permanent good repair, and which are in possession or charge of Government, or in respect of which Government must undertake the cost of all measures of conservation.*

Ib.—*Monuments of the same class, which are in possession or charge of private bodies or individuals.*

IIa.—*Monuments which it is now only possible or desirable to save from further decay by such minor measures as the eradication of vegetation, the exclusion of water from the walls, and the like, such being in possession or charge of Government, or in respect of which Government must undertake the cost of such measures.*

IIb.—*Monuments of the same class in possession of private bodies or individuals.*

III.—*Monuments which, from their advanced stage of decay or comparative unimportance, it is impossible or unnecessary to preserve.*

The lists given of all the *Inscriptions* known in each district are based on the same sources as the antiquities, but supplemented by the information obtained from the Returns of the "Inscription Forms," prepared by Dr. J. Burgess, C.I.E., the Director-General of the Archæological Survey, and issued to a large number of officials and private gentlemen, both European and Native, in these Provinces, under the orders of the Government of India, Home Department (Archæology), No.  $\frac{9}{269}$  of the 13th October, 1886. The statements made in these returns are doubtless in many cases inaccurate and unreliable; and the Lists must, therefore, be considered as only provisional and tentative, not final. By corrections, additions, and alterations, these *Inscription* Lists may, however, in the course of time be rendered perfect: at present they must in many instances be considered merely as forming a basis for investigation. Additional information will be gratefully received by the Department.

The object of this volume is not only to produce complete lists so far as known of the antiquities and epigraphs in each district for the use of the Archæological Survey, but to furnish general information for the guidance of the many residents in these Provinces, with the view of enabling them, if their tastes so incline, to interest themselves in the character and history of the remains in their vicinity.

In conclusion, I have to thank Babu P. C. Ghosh, the Assistant in Charge, Camp Branch, Government Press, North-Western Provinces and Oudh, for the unremitting care and attention he has bestowed on the proof-sheets, and for the correctness and elegance of style with which this volume has been carried through the Press under his intelligent direction, which reflects great credit on Indian book printing.

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PROVINCIAL MUSEUM, LUCKNOW:

*The 1st June, 1891.*

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## I.—MÎRATH DIVISION.

### I.—ĀLIGARH DISTRICT.

1. ĀKRÂBÂD, in tahsil Sikandrâ Râo, 12 miles S.-E. from Ālîgarh. Four miles to the west are two small villages known under the name Kherâ Bajerâ, the deserted site of an ancient town. The mound is full of broken bricks and old pottery; the bricks are of a large size, 1' 6"×9".<sup>1</sup>

III. Six miles to the north-east from Ākrâbâd is Sâhêgârî (or Sâîgârî) Kherâ, a very ancient and extensive deserted site. Old coins, especially Indo-Scythian, are found in great numbers during the rains.

III. A mile to the west of Sâhêgârî there is another ancient site, called Nagaariâ Kherâ.<sup>2</sup>

2. HÂTHRAS KHÂS, tahsil station, lat. 27°-35'-31" N., long. 78°-6'-9" E., 21 miles to the S.-W. of Ālîgarh. To the east of the town are the remains of Daya Râma's fort, consisting of a broken mound of earth-work and four corner bastions of great size, surrounded by a ditch fully 40 yards wide on the town side. Inside the fort there are the ruins of an old Hindû temple.

III. 3. JALÂLÎ, in tahsil Kôl, 11 miles south-east from Ālîgarh, is said to have been founded about 700 years ago by the Pâthâns near the ruins of an ancient Hindû town called Nilautî. There are three masjids in the town, besides numerous ruined tombs, and the ruins of some small masjids. There are several *inscriptions*, dated A.H. 965, in the Jâmi Masjid, and one in the Karbalâ, dated A.H. 1137. Of the old Hindû site nothing now remains except a bare *kherâ* about a quarter of a mile to the west of the town.

About a mile and a half to the north-west is another ancient Hindû site, called Kitkharî Kherâ.<sup>3</sup>

4. KÔL (or K ô l),<sup>4</sup> lat. 27°-55'-44" N., long. 78°-6'-45" E., tahsil and headquarters of the district, so called after the neighbouring fort of that name. Local tradition identifies it with Kauśâmbî, to which Nichakra removed his capital after Hastinâpura had been swept away by the Ganges. But Kauśâmbî has been identified with Kosâm on the Jamnâ, in the Allâhâbâd district. The present name was given to the city by Balârâma, who slew here the great *asura* Kola, and with the assistance of the Ahîrs subdued this part of the Doâb. Kôl is undoubtedly a town of great antiquity, as statues of Buddha and other Buddhist as well as Hindû remains<sup>5</sup> have been found in excavations made on an eminence in the centre of the city known as the Bâla Qila. Close by stands the Jâmi Masjid of Nawâb Sâbit Khan commenced A.H. 1137 (1724 A.D.), and finished A.H. 1141 (A.D. 1728), as recorded in an *inscription*<sup>6</sup> over the entrance door. The architecture is the debased style of the last century; the building has five cupolas, three in the middle and one on each side. The materials are block *kankar*, brick in the domes, and here and there

<sup>1</sup> Cunningham, *Archaeological Reports*, Vol. XII, pages 7 to 9.

<sup>2</sup> Cunningham, *l. c.*, pages 9 to 12.

<sup>3</sup> Cunningham, *l. c.*, pages 12 to 15.

<sup>4</sup> *North-Western Provinces Gazetteer*, Vol. II, pages 484—490, 514—519.

<sup>5</sup> Deposited in the Alîgarh Institute.

<sup>6</sup> *Proceedings of Asiatic Society of Bengal* for 1872, page 167.

Ib. red sandstone. In the south-east corner of the Jâmi Masjid there is a well, built by Hâfiż Muhammâd Afzal in A.H. 930, as recorded in an *inscription* on a white sandstone slab.

IIb. Near the ruins of the old fort of Bâla Qila and south-east of the Jâmi Masjid is a smaller and somewhat more ornate masjid, attributed also to Sâbit Khân, and known as the Moti Masjid.

Ia. Close to the Moti Masjid stands the dargâh of Shâh Ilâh Bakhsh; from the *inscription* it appears to have been built by Sâbit Khân, alias Jâfar Beg, in A.H. 1129 (A.D. 1717).

IIb. The Masjid in mahallâh Banî Isrâîl was built by Ibrâhîm Sikandar Shâh in A.H. 930, as stated in an *inscription* over the entrance of the bath-room adjoining the Masjid.

IIb. About a quarter of a mile to the west of the Jâmi Masjid there is a group of tombs to the south of the Khâîr road; the central one is called the dargâh of Shâh Jamâl, Shams-a-l-Ârifîn, built in A.H. 949, as stated in an *inscription* on the wall of the inner compound, opposite the entrance door. The building itself is insignificant, but the surrounding graveyard contains a number of slab tombs and head-stones of considerable antiquity, the *inscriptions* on a good many being in Arabic.

Ia. Although the tomb of Shâh Jamâl is held in most reverence by the pious, the tomb of Muhammâd Gêşû Khân is undoubtedly the most beautiful of the mortuary buildings around the town. Close behind it is an Îdgâh, bearing a Persian *inscription*, showing that it was built by Muhammâd Gêşû Khân, A.H. 970,

IIb. A.D. 1563. On the high ground of the Bâla Qila stood formerly the great minâr of Vazîr Ghiâs-a-d-dîn Balban on the site of the principal Hindû temple to commemorate the reduction of the town in the reign of Sultân Nâsir-a-d-dîn Mahmûd; it was pulled down with the sanction of Mr. G. Edmonstone, Lieutenant-Governor, in 1862, to make room for improvements round the Jâmi Masjid. According to its *inscription* in Tughrâ characters,<sup>1</sup> preserved in the Aligarh Institute, it was erected in A.H. 652, or A.D. 1254. It consisted of a round tower on a square base, apparently divided by external cornices into stages. At the time of demolition, the first stage and part of the second remained. The base was of block *kankar*, with a few pieces of red sandstone; the first stage was entirely of block *kankar* and the second of burnt bricks. To the north, a doorway opened on a spiral staircase made of block *kankar*, which originally led to the top of the column. The staircase was lighted by several apertures, and opened on the balcony at the top of the first stage. The lower stage was 54 feet high, and what remained of the second stage was 20 feet. The external circumference at the base was 80 feet, and the walls here were six feet, diminishing at the top of the first stage to 4½ feet. Immediately where the *kankar* staircase terminated, there was an ornamental Hindû pillar laid across the stairway, and above this several beams of wood.

IIa. The present fort of Kôl was originally known as Râmgârî, from the village of that name close by. An *inscription*<sup>2</sup> records its construction during the reign of

<sup>1</sup> Thomas, *Pashân Kings of Delhi*, page 129. Cunningham, *Archæological Reports*, Vol. I, page 191.

<sup>2</sup> *Proceedings of Asiatic Society of Bengal* for 1872, page 167.

Ibrâhîm Lodi by the Shikhdâr Muhammad, son of 'Umâr, in A.H. 931, or A.D. 1524, who called it Muhammadrâgârî, after his own name. This name was changed to Sâbitgârî by Sâbit Khân, who repaired it about A.D. 1717, and to Râmgârî by the Jâts about 1757. Najaf Khân took the fort, and changed the name to Alîgarh, which it has since retained.

III. 5. LÂKHANÛ (or Lâkhnô), six miles S.-E. from Hâthras, is a very ancient place. Several ancient Buddhist sculptures and other remains were found in a *tilâ* or mound about a quarter of a mile to the west of the town. There is another mound about one-third of a mile to the south-west from the town.<sup>1</sup>

IIb. 6. PILKHÂNA, small village in pargana Akrâbâd of tahsil Sikandrâ Râo, 13 miles E. of Alîgarh, between the Khâsganj road and the Great Trunk Road, possesses a small masjid which has a very beautifully carved doorway, well deserving of a careful drawing.

III. 7. SÂNKÂRA, in tahsil Atrauli, 36 miles east from Alîgarh, is an extensive ancient site, which consists of the remains of an ancient fort and of an extensive *kherâ*.<sup>2</sup>

III. 8. SÂSNI, in tahsil Hâthras, 14 miles S. from Alîgarh, possesses a very large mud fort, in a ruinous state, constructed by the Jâts. A short distance to the east is situated a large and conspicuous mound, called Gohâna Kherâ, an old Buddhist establishment. The traces of an ancient temple are still to be seen. Fragments of Buddhist statues were found by Mr. Carlleyle during the exploration of the mound.<sup>3</sup>

III. 9. TAPPAL, in tahsil Khâîr, situated near the Jamnâ, 32 miles N.-W. from Alîgarh, and 18 miles from Khâîr, was in former days a place of some note. Towards the edge of the high land separating it from the *khâdir* of the Jamnâ are the remains of a very large old fort said to have been built some eight hundred years ago.

III. 10. TUKSÂN, about five miles N.-W. from Hâthras, consists of an ancient *kherâ* and a mud fort built by the Jâts.<sup>4</sup>

## II.—BULANDSHAHR DISTRICT.

1. AHÂR,<sup>5</sup> in tahsil Anûpshahr, situated upon the right bank of the Ganges, 21 miles to the N.-W. of the town of Bulandshahr, is no doubt a place of great antiquity. The name Ahâr is locally derived from *ahi* and *hâra*—‘killing of the serpent,’ and the present town is said to be the place where Janamejaya performed the great snake sacrifice and rewarded the Nâgara Brâhmaṇas and others who assisted him with grants of lands in the vicinity. A hâr also lays claim to be the Kausâmbî to which the Pâñâvâ rulers transferred the seat of government after Hastinâpura had been swept away by the Ganges, a pretension unsupported by probability or evidence. The people of Ahâr also claim for it the honor of being the residence of Rukmini, wife of Krishnâ and daughter of Bhishmaka, Râjâ of

<sup>1</sup> Cunningham, *Archæological Reports*, Vol. XII, pages 1 and 2.

<sup>2</sup> Cunningham, *l. c.*, pages 15 to 24.

<sup>3</sup> Cunningham, *l. c.*, pages 3 to 7.

<sup>4</sup> Cunningham, *l. c.*, page 2.

<sup>5</sup> *North-Western Provinces Gazetteer*, Vol. III, page 105. Cunningham, *Archæological Reports*, Vol. XII, pages 27—36.

III. Vidarbha. The temple of Ambikâ from which Kṛiṣṇa decoyed Rukmini away is still pointed out by the Brâhmaṇas of Ahâr as situated on the Ganges about two miles below the present town. This claim must also be negatived, as Kundinapura, the capital of Bhîshmaka, has been identified with Kondavir, the old chief town of Berâr. Connected with Ahâr is a mutilated *Kuṭila inscription* of Mahipâla Dêva of Dehlî and Kanauj, dated Samvat 1173. There are several large tumuli (*kherâs*) in and about Ahâr, which testify to the great antiquity of the place, and there is little reason to doubt that it was the seat of a Hindû principality for some centuries previous to the Musalmân occupation. Heaps of brick and other traces of ruin still extend over a large area. Mr. Growse found several fragments of stone sculpture of early date lying in the streets. He dug up on the very verge of the high cliff overhanging the Ganges a mutilated round pillar having its base encircled with a coil of serpents, which would seem to corroborate the connection of the local name with the word *ahi*—snake.<sup>1</sup> The Jâmi Masjid bears an Arabic inscription.

III. 2. ANUPSHAHR, tahsîl, lat. 28°-21' N., long. 78°-18'-55" E., is situated on the right bank of the Ganges, 25 miles to the E. of Bulandshahr. The town was built by Badgûjar Râjâ Anûp Râî in the reign of Jahângîr on an old *kherâ* or mound known as Bhadôr. The remains of a brick fort and temple built by Ani Râî still exist below the remains of the old manufactory of the East India Company.

III. 3. AURANGÂBÂD CHANDÔK, an old village in pargana Shikârpûr, of the Bulandshahr tahsîl, 15 miles E. from Bulandshahr, was in ancient days the capital and residence of the famous Hindû Râjâ Chând, the hero of many popular songs and legends. The ruins of the ancient fort and town are still visible, and the ruins of an old temple are pointed out under the name of Chandrâñî-kâ-Mandîr.

III. 4. BULANDSHAHR,<sup>2</sup> called also Baran, lat. 28°-24'-16" N., long. 70°-54'-13" E., is situated on the right bank of the Kâlîndî. It is a place of great antiquity, as even to the present day coins of Alexander the Great and the Indo-Baktrian Kings of Upper India as well as of the Gupta dynasty are found in and around the town. It was founded by a Tômâr, or Pâñdava chief of Ahâr, Parmâl, and called Banchhati or 'land reclaimed from the forest.' The site of this original settlement is the large mound to the west of the modern town. Subsequently it received the name of Ahibaran (Ahivaranâ), "snake-fort," from its being the stronghold of the Nâga tribe. Baran might with much plausibility be identified with Varanâvata mentioned in Mahâbhârata, I, 143. Later it received from its high position the name of U n c h â n a g a r, which has been Persianized into the form of Bulandshahr or "high town." That Baran was occupied by Buddhists from about 400—800 A.D. is proved by several discoveries made by Mr. Growse<sup>3</sup> of many specimens of plain stone stools as found only at Buddhist sites, of scores of earthenware flasks used as finials for miniature Buddhist *stûpas*, of an enormous number of large and well-burnt bricks measuring a cubit in length by half a cubit in breadth and three inches in thickness, of a statue of Buddha of black trap with the Buddhist

<sup>1</sup> F. S. Growse, *Bulandshahr*, Benares, 1884, page 35.

<sup>2</sup> F. S. Growse, *l. c.*, 28—50; *Journal Asiatic Society of Bengal*, Vol. XLVIII, page 270 sqq., Vol. LII, page 270 sqq.

Cunningham, *Archæological Reports*, Vol. XIV, page 147.

<sup>3</sup> F. S. Growse, *l. c.*, page 30.

III. creed-formula, *inscribed* in letters of the ninth century, and of a terra-cotta seal, *inscribed* in characters of the fifth century.<sup>1</sup> According to the *Mânpur inscription* Haradatta, a leader of the Dôr Rajpûts, took possession of Baran and built a fort. The ruins known as the Bâlâî Kôt, or upper fort at Bulandshahr, are pointed out as the remains of the buildings erected by Haradatta, who ruled at the time of Mahmûd of Ghazni's invasion of India, A.D. 1018. All the fragments of Brâhmanical stone sculpture that have been discovered at Bulandshahr belong to his time, *viz.*, an unusually lofty column dug up at some low ground at the entrance of the town from the Cholâ Railway Station. Though long since brought under cultivation, the field is still called the *sarovar*, and is the traditional site of a large masonry tank which Haradatta is said to have constructed. Six short pillars of the same period were found buried under the steps of a small masjid on the highest part of the old town. In digging the foundation of a house on the opposite side of the same street a stone was recovered sculptured with a representation of three miniature temples as well as a mediæval door-jamb and a block carved with rows of temple façades of the Nâsik cave pattern.<sup>2</sup> From the well adjoining the tomb of Khwâja Lâl Barani, about half a mile due east of Bulandshahr, Mr. Growse brought an oblong block of stone measuring 29" by 10," *inscribed* on two sides in characters of the twelfth century. Both are records of land for religious purposes, but for the most part illegible. They have been deposited in the Indian Museum.<sup>3</sup>

Ib.

Ia.

IIb.

Ia.

IIb.

IIb. {

Among the principal ancient remains near the town is the dargâh, bearing an Arabic *inscription*, dated A.H. 1030, of Khwâja Lâl Alî, one of the principal officers of the invading army of Qutb-ad-dîn Aibak, Shahâb-ad-dîn Muhammad Ghorî's General, killed A.D. 1193 by the Râjâ of Baran, Chandrasêna of the Dôr tribe. In the pavement of the same building there is a Sanskrit *inscription*, partly defaced. Near the town is an Idgâh, though not itself an old building, was evidently constructed from the débris of a still more ancient masjid, as there are in the walls several slabs of stone bearing detached portions of an Arabic *inscription* in Kufic characters. One of the stones contains a complete Persian *inscription*, dated A.H. 943, or A.D. 1536, recording the construction of a masjid by Nek-bakht Khân.

Ia. The Maqbara of Miyân Bâholî, Khân Bahâdur, a leading officer under Akbar, stands in the suburbs with an *inscription*, dated A.H. 1006, or A.D. 1597.

IIb. The Jâmi Masjid is situated on the Bâlâî Kôt; it was commenced in A.D. 1730 at the instance of Sâbit Khân of Kôl, who died before its completion, and was finished 1830 by Qâzî Fyâz Alî of Bulandshahr, as stated in an Arabic *inscription*; but an earlier structure probably preceded it on the same site.

Other buildings of some interest are the Masjid of the Moghals, bearing an *inscription*, A.H. 965; the Dargâh of Makhdûm Shâh, with an Arabic *inscription* said to be of the time of Shahâb-ad-dîn Ghorî; the Masjid above the Kôt, with two *inscriptions* of the time of Muhammad Shâh and Alamgîr, the latter dated A.H. 1055; and the Gumbaz-i-Qâziân, built during the reign of Akbar.

<sup>1</sup> *Proceedings of Asiatic Society of Bengal* for 1881, pages 112, 113, 120.

<sup>2</sup> F. S. Growse, *l. c.*, page 41.

<sup>3</sup> *Journal of Asiatic Society of Bengal*, Vol. XLVIII, page 270.

IIa. 5. DANKAUR, in tahsil Sikandrâbâd, 20 miles to the S.-W. of Bulandshahr, was according to the ancient tradition either founded by or named after Dronâ, the tutor of the royal youths of Hastinâpurâ. The correct name of the town is said to be Dronakûâr, and a masonry tank and an ancient temple still exist which are called Donachâr (Dronâchârya).

III. The ruins of a large fort built by Qayâm-ad-dîn Khân in the time of Akbar are still  
IIIb. to be seen, and among them stands a masjid of comparatively recent construction.

III. 6. DIBHÂI, an old town in tahsil Anûpshahr, 26 miles S.-E. from Bulandshahr, is the ancient Darbhavatî.<sup>1</sup> Dibhâi is said to have been built upon the ruins of Dunhgarh about the time of Sa'id Salâr Masa'ûd Ghâzi, A.H. 420, or A.D. 1029, who expelled the Dhâkra Rajpûts from Dundhgarh, and razed the town. The site of an ancient fort is still to be traced.

III. 7. INDÔR (the ancient Indrapura), a kherâ or artificial mound of great elevation and extent, about 10 miles from Anûpshahr, was the site of an ancient temple of the Sun as proved by a copperplate *inscription*, measuring 7" x 5", in 12 lines, dated Gupta Samvat 146, or A.D. 464, during the reign of Skandagupta, excavated here by Mr. Carleyle.<sup>2</sup> This important document shows that in the neighbourhood of the Ganges there were numerous communities, and amongst them Gaura Brâhmaṇas, as early as the latter part of the fifth century of our era. Besides the inscription a large number of coins, some supposed to be older than the Asoka period, together with beads, fragments of terra-cotta, brass ornaments, and toys were found by Mr. Carleyle during his exploration of the mound. They were presented to the Indian Museum.<sup>3</sup> The ruins of an ancient fort can still be traced.

III. To the west of Indôr Kherâ lay two large mounds known under the traditional names Kundanpûr and Ahîrpûr. Mr. Carleyle excavated here an extensive block of temple buildings, and at Vaidyapûr, another extensive mound, the base of an ancient temple.<sup>4</sup>

IIIb. 8. KARANBÂS, in tahsil Anûpshahr, is situated upon the right bank of the Ganges, 30 miles S.-E. of Bulandshahr. It is said to have been founded by Râjâ Karana, a contemporary of Vikramâditya of Ujjayinî. There is here a very old temple sacred to Sitaladevî, the goddess of small-pox, which is visited by numbers of women every Monday.

III. 9. KÂSNÂ, in tahsil Sikandarâbâd, is situated on the left bank of the Hindân, 19 miles east of Bulandshahr. The ruins of a large brick fort and other forts close by testify to its former greatness.

IIIb. The tomb of 'Ikram Khân, one of the officers entrusted with the building of the fort at Dehli by Shâh Jahân, constructed of red sandstone, still exists in a fair state of preservation.

IIIb. 10. KHURJÂ tahsil, 10 miles south of Bulandshahr, has a modern Jain temple, and the tomb of Makhdûm Sâhib near the Great Trunk Road is the only remains of any age near the town, and this is only about 400 years old.

<sup>1</sup> This name is also applied to Dabhoi in Gujarat in an inscription of Vira Dhavala,

J. B.

<sup>2</sup> *Journal of Asiatic Society of Bengal*, Vol. XLIII, page 363; Cunningham, *Archæological Reports*, Vol. XII, pages 36-67.

<sup>3</sup> F. S. Growse, *l. c.*, page 36.

<sup>4</sup> Cunningham, *Archæological Reports*, Vol. XII, pages 67-82.

11. MÂNPUR, a village about eight miles to the north of Bulandshahr.<sup>1</sup> Here was dug up in 1869 a *copperplate grant*, dated Sañvat 1133, of the Dôr Râjâ Anângâ, granting to a Gaura Brâhmaṇa the village of Gandavâ. It has been published in *Journal of Asiatic Society of Bengal*, Vol. XXXVIII, page 21; but the plate has since disappeared from the Asiatic Society's Rooms at Calcutta, and cannot be traced.

12. SHIKÂRPÛR, in tahsîl Baran, 13 miles S.-E. of Bulandshahr; there is a *kherâ* or mound near the city called Tâlpat Nagari or Anyâi Kherâ, "the tyrant's abode."

III. About 500 yards to the north of the town there is a very remarkable building Ib. commonly known by the name of Bârakhambhâ or "the twelve pillars." These pillars are of red sandstone and so enormously massive that popular report attributes their preparation and erection to the agency of demons. The building is in reality an unfinished tomb begun by Sa'îd Fazl-ullâ, son-in-law of the Emperor Farokh Sir, about A.H. 1131, or A.D. 1718, but never completed; there is besides another inscription, dated A.H. 1076, which was apparently removed from elsewhere and built into the dargâh.

III. In the town itself the ruins of an old fort are still traceable.

IIb. The masjid of I m â m Sa 'd â t K h â n was founded in A.H. 1057, according to an inscription over the entrance door.

IIa. 13. TILBÈGAMPÛR, in tahsîl Sikandarâbâd, 14 miles N.-E. of Bulandshahr. There is an old bathing well or bâoli near the town, having a Persian<sup>2</sup> and Sanskrit inscription, dated A.H. 945 and Sañvat 1595, or A.D. 1538, in the time of Humâyûn, when Faqîr Alî Beg was Governor.

### III.—DÊRAH DÛN DISTRICT.

IIb. 1. DÊRAH,<sup>3</sup> lat. 30°-19' N., long. 78°-5' E., chief town and tahsîl of the Dêrah Dûn district. The Sikh temple or Gurudvâra of the Udâsis, the sect of the religious ascetics founded by Râm Râî, their *guru*, was built in Sañvat 1756, or A.D. 1699, and is the only object of historical interest. The central block in which the *guru*'s bed is preserved is a handsome structure, designed in the style of the Emperor Jahângîr's tomb; at the corners it has smaller monuments in memory of the *guru*'s four wives. The model adopted has naturally given a Musalmân appearance to the whole; brick, plastered over and pointed in imitation of mosaic, forms the material of the building. Three reservoirs, the largest of them being 230 feet long by 184 feet wide, are attached to the temple.

Ia. 2. Kâlsi,<sup>4</sup> tahsîl, lat. 30°-32'-20" N., long. 770°-53'-25" E., is the chief village in pargâna Jaunsâr Bâwar. One mile and a half to the south of Kâlsi, close to the little villages of Byâs and Haripûr is the celebrated stone containing the 14 edicts of Aśoka. The stone is a huge quartz boulder scarcely 10 feet high by 11 feet wide and seven feet thick at the base, the breadth diminishing towards the top. It faces S.-S.-E., and this side has been partly smoothed from three feet

<sup>1</sup> F. S. Growse, *l. c.*, page 37.

<sup>2</sup> *Proceedings of Asiatic Society of Bengal* for 1875, page 14.

<sup>3</sup> *North-Western Provinces Gazetteer*, Vol. XII, page 197.

<sup>4</sup> Cunningham, *Archaeological Reports*, Vol. I, page 244. *Corpus Inscriptionum Indicarum*, Vol. I, pages 12, 117; *Proceedings of Asiatic Society of Bengal* for 1865, page 199; *North-Western Provinces Gazetteer*, Vol. XII, page 388.

above the ground for a height of  $5\frac{1}{2}$  feet, and bears the greater part of the *inscription*; but a portion of the record has been inscribed on the left hand side of the rock, the prepared surface having been evidently found insufficient for the whole. On the right hand side an elephant is traced in outline with the word *gajatame* between the legs. The natives call it *Chitrasila*, "inscribed or pictured stone," not as General Cunningham states *Chhatrasila*, "canopied stone." When first discovered by Mr. Forrest early in 1860, the letters of the inscription were hardly visible, the whole surface being incrusted with the moss of ages; but on removing the black film the surface became a greyish white. On comparison with the other edicts that at Kâlsi was found to be in a more perfect state than any other, and more especially so in that part of the thirteenth edict which contains the names of five Greek Kings.

IIIb. 3. MADHÂ,<sup>1</sup> 25 miles N.-E. from Kâlsi on the Jamnâ, in the Bhaundâr Khât of pargâna Jaunsâr Bâwar, possesses some old temples and many interesting remains. Many old and quaintly carved figures are lying about, and some of the temples pretend to considerable antiquity. The chief temple, called Lakkhâ Mandîr, is apparently constructed from the wrecks of several earlier ones, and contains two *inscriptions*, which, though undated, probably belong to about 600 A.D. The most perfect one records the building of a temple by the princess Ísvarâ, the wife of Chandragupta, the son of a king of Jâlandhara (who did not reign). Ísvarâ was the daughter of Kapilavardhanâ, the wife of king Bhâskara of Singhapura, visited by the Buddhist pilgrim Hiuen Tsiang.<sup>2</sup> It gives the following *vamśâvalî* of eleven generations of the Singhapura family:—Sénavarman, Dattavarman, Pradiptavarman, Ísvaravarman, Vridhivarman, Singhavarman, Jala (varman), Yajñavarman, and Achalavarman; whose two sons were Divâkaravarman and Bhâskara. This inscription was discovered in 1849 by Major Dawes of the Bengal Artillery. An abstract translation by Bâbû Šiva Prasâd was published in the Simla *Akhbâr* in the same year, and an account of the contents of the record was prepared by H. H. Wilson, and was published in 1858 by Mr. Thomas in his edition of Princep's *Essays*, Vol. II, Useful Tables, p. 245, note.

IIIb. Not far from Madhâ at the village of Bankaulî, there is an old temple of Mahâsu or Mahâdêva; the shrine is built on a Tibetan model.

IIIb. About 15 miles N.-E. from Madhâ there is a famous temple, sacred to Mahâsu, at the village of Hanôl or Onôl.

IIIb. 4. RIKHIKÊS, 25 miles E. from Dêrah, on the Ganges, has an old Hindû temple said to have been built by Saṅkarâchârya, about A.D. 675.

#### IV.—MÎRATH DISTRICT.

IIb. 1. AJRÂRA, in tahsil Hâpûr, 11 miles S.-E. from Mîrath, is said to have been the seat of a Hindû monarchy previous to the irruptions of the Musalmâns. Ajipâl, a yogi, built a temple, *Thâkkuradvâra*, and called the place Ajipâra, now corrupted to Ajrâra. In the time of Muhammad Shâh, Khwâja Basant Khân built

<sup>1</sup> Williams, *Memoirs of the Dêrah Dûn District*, 1874, paragraph 346.

<sup>2</sup> S. Beal, *Buddhist Records of the Western World*, Vol. I, page 143.

- III. a fort which was razed by the Marâthas in 1202 fasli, A.D. 1794, on the rebellion of Fâth Âli Khân, brother of Khwâja Basant Khân.
2. BAGPÂT, or Bâghpat, tahsîl, 30 miles to the west of Mîrath, on the left bank of the Jamnâ, is said to have been one of the five *pâts* mentioned in the *Mahâbhârata*. Its original name appears to have been V y â g h r a p r a s t h a, or "place of tigers;" another derivation of the name is V â k y a p r a s t h a, or "place of speech." There are a fine Saraugî (Jain) temple, a good-looking Vaishnava temple, and three masjids in the town.
3. BALÈNÎ, 15½ miles to the S. of Mîrath, in pargâna Bâgpat of tahsîl Ghâziâbâd, is a village of great antiquity. The name is said to be derived from Vâlmîki, whose *âsthâna* was in this place when a jungle. A modern temple stands on this fabled spot.
4. BARNÂWÂ, 19 miles N.-W. from Mîrath in tahsîl Sardhanâ, is said to have been an outlying fortress of Hastinâpura. Some say that the little mound to the south of the town, called the Lâkha m a n ð a p, was the real scene of the attempt to burn the Pândavas in the house made of wax which the *Mahâbhârata* places at Varanâvata, which identification General Cunningham approves.<sup>1</sup>
- On the top of this *kherâ* there are the d a r g â h s of Badr-ad-dîn Shâh and Shâh Alâ-ad-dîn, alias Makhdûm Shâh, built in A.H. 1082, as recorded in two *inscriptions*. An old Sanskrit *inscription*, unfortunately much defaced, is built into the walls of Makhdûm Shâh's dargâh; it belonged, no doubt, originally to the old Hindû temple destroyed by the Musalmâns. Over the door of the *maqbara* of Pîr Sarwâr there is a long Persian *inscription*, dated A.H. 948, engraved on nine marble slabs, which have been removed from the tomb of Badr-ad-dîn Shâh.
- At Sirsâr is a fort in ruins, said to have been built by one Jalâl-ad-dîn about 700 years ago.
5. BÈGAMÂBÂD, 14 miles S.-W. from Mîrath, in tahsîl Ghâziâbâd. There is a modern temple built by Râñi Bâla Bâî of Gwâlior, 70 years ago, and the ruins of a fine masjid built by Nawâb Zafar Âli, outside the town.
6. GARHMUKTÈSHAR, lat. 28°-47'-10" N., long. 78°-8'-30" E., in tahsîl Hâpûr, 26 miles S.-E. from Mîrath, is frequently mentioned in the *Bhâgavatapurâna* and the *Mahâbhârata*. There was a very ancient fort here, which was repaired by Mir Bhâwan, a Marâtha leader. The name of the town is derived from the great temple of Mukteśvara Mahâdêva, dedicated to the goddess Gaṅgâ.
- There are four principal temples, two placed high on the cliffs and two lower down, in all of which Gaṅgâ, formed of white marble and clothed with brocade, is worshipped. Near these temples there are no less than 80 *satî* pillars. On the tomb of Ganj Bâksh, alias Dar g â h S h a r i f, near the Jâmi Masjid, there is a Persian *inscription* of Ghiâs-ad-dîn Balban, dated A.H. 682 or A.D. 1283.<sup>2</sup>
7. GHÂZIÂBÂD, or Ghâz i-a d-dîn n a g a r, lat. 28°-40" N., long. 77°-28' E., tahsîl, 25 miles S.-W. from Mîrath, possesses six masjids and a good temple, called Mandar D u d h e s v a r a n â t h a, built some 200 years ago.

<sup>1</sup> *Archæological Reports*, Vol. XIV, page 148.<sup>2</sup> Thomas, *Pathân Kings of Delhi*, page 136.

8. HÂPÛR, tahsîl, 18 miles south from Mîrâth, is said to have been founded by Haradatta, the Dôr chieftain; about 983 A.D., and called after him Harapûr. Others say that Ghiâs-ad-dîn Tughlak on visiting the place found the people going about naked, and called it Hayapûr, or "town of shame," and hence the name Hâpûr; but the most probable derivation is from Hâpûr, which signifies "an orchard" or grove, such as abound in the town. The Jâmi Masjid is the only building of any pretension, it was built during the reign of Aurangzib in A.H. 1081.

Ib. At the village of Jâsrûpnagar Asharpûr there is a celebrated *bâolî* constructed of Agra sandstone, some 500 years ago, by Ashar Khân, a Commander in the Army of Ghiâs-ad-dîn.

9. HASTINÂPÛR, an old town in tahsîl Mawâna, 22 miles to the north-east of Mîrâth, is said to mark a portion of the site of the ancient Pândava city. There are no ancient remains of any value.

IIb. 10. KHEKÂRÂ (Khekorâ or Kakhra), a town in tahsîl Bâgpât, 26 miles west from Mîrâth, possesses a fine Jain temple.

III. 11. Lonî, in tahsîl Ghâziâbâd, 29 miles S.-W. from Mîrâth; the name is derived from its being the centre of a salt-tract, in Sanskrit *lavana*, and in Hindî *lon*. The remains of a fort of Prithvirâj, the Chauhân ruler of Dehlî, are still visible. Up to the time of Muhammad Shâh, Emperor of Dehlî, there was another old broken-down fortress of the Hindû period, called Sabkaran Râjâ-kî-Gârhî. Muhammad Shâh razed this fort, and used the bricks to build a grove and tank, about 1789 A.D.

IIb. { At Behâtâ Hâjipûr, three miles to the west of Lonî, is the dargâh of Abdullâh Shâh and a masjid, built by Aurangzib.

IIb. 12. MAWÂNA, tahsîl, 16 miles S.-E. from Mîrâth, is an old town, and was called Mumâna; the original site of the village was on a hill close by. On the banks of the ruined Inî tank is a fine old temple, built some 300 years ago.

IIb. Bâisumâ, a small town eight miles N. of tahsîlî, possesses a dargâh of Saïd Abdullâh Shâh, and a dargâh of Saïd Muhammad Râza Shâh, both erected in Akbar's time, according to two Arabic inscriptions.

III. 13. MÎRATH,<sup>1</sup> lat. 29°-0'-41" N., long. 77°-43'-3" E., is the chief city of the district and division of Mîrâth. The people give four derivations for the name Mîrâth:—Yudhishtîra on becoming king of Indraprastha (Dehlî) is said to have given his village of Mîrâth to Mahî (called also Dâra), a distinguished architect, in exchange for a palace and grounds belonging to him at Indraprastha. Mahî called his new possession Mahîrâshtra, and built the Andar-Kot, a high brick fortress now existing. The Jâts allege that Mîrâth was founded by a colony of their caste belonging to the Mahîrâshtra gotra; others say that Mîrâth received its name from forming part of the dominions of Mahipâla, King of Indraprastha. Others again say Mîrâth was in very ancient time called Mahidanta-kâ-Kherâ. Undoubtedly the earliest monument connected with Mîrâth is an Aśoka pillar, now on the ridge at Dehlî, which runs from the Dehlî monument to Hindû Râo's house to

<sup>1</sup> North-Western Provinces Gazetteer, Vol. III, pages 318 sqq., 413 sqq..

the north-west of Shâh Jahânâbâd. Shams-i-Sirâj<sup>1</sup> relates that this pillar once stood in the vicinity of Mîrath, and was conveyed to Dehlî by Firûz Shâh, by whom it was erected in the K u s h a k - s h i k â r , or “hunting palace.” The Mîrath pillar, as noted by the Persian chroniclers, is smaller than the *minâra-i-zarîn*, or the “golden pillar,” brought from the Sahâranpûr district by Firûz Shâh. General Cunningham makes the upper diameter of the smooth portion 29·5” and the lower diameter 38”, giving a diminution of thickness of 0·2” per foot. The pillar lay in fragments until 1867—having been thrown down by an accidental explosion of a gunpowder magazine in the time of Farokh Sir—when they were again collected together and re-erected on the spot, which has been identified with the Kushak-shikâr of Firûz Shâh. The *inscription* on this pillar is very imperfect owing to the mutilated and worn surface of the stone. Such portions as remain have been examined and published by James Prinsep in the *Journal of Asiatic Society of Bengal*, Vol. VI, page 794 sqq. The existence of this pillar and the discovery of Buddhist remains within the city leaves little room to doubt that Mîrath was an important place of the Buddhists in the time of Aśoka. No mention, however, of the place is made by the Chinese Buddhist travellers, and this may possibly point to its decay during the early centuries of the Christian era. In the eleventh century Haradatta,

III. the Dôr leader, conquered Mîrath and built a fort “which is one of the celebrated forts of the country of Hind, for the strength of its foundation and superstructure and its ditch, which is as broad as the ocean and fathomless.”<sup>2</sup> The fort was  
IIb. captured by Quṭb-ad-dîn in A.D. 1191, and all the Hindû temples were converted into masjids.<sup>3</sup> A masjid built by the conqueror bears his name to the present day.

IIb. Amongst the remains of former times in and around Mîrath may be noticed the Sîtâkuṇḍ constructed by Jawâhîr Mâl, a wealthy merchant of Sâvâr, in 1714. There are numerous small temples, dharmsâlas, and *sati* pillars on its banks, but IIb. none of any note. The largest of the temples is dedicated to Manoharanâtha, and is said to have been built in the reign of Shâh Jahân. The Baleśvaraṇâtha IIb. temple is the oldest in the district, and dates from before the Musalmân invasion. IIb. The Maheśvara temple is also an old one, and its construction is popularly attributed to some of the direct descendants of the Pâṇḍavas.

III. The tank called Tâlâb Mâtavâla was built in 1714 by Lâla Dayâl Dâs, a IIb. Kâyâth merchant; it has now silted up, and only the walls remain. The dargâh in the Nauchandî mahallâh is said to have been built from the remains of an old temple pulled down by Quṭb-ad-dîn.

IIb. The dargâh of Shâh Pîr is a fine structure of red sandstone, erected about 1620 A.D. by Nûr Jahân, the wife of the Emperor Jahângîr, in memory of a pious faqîr named Shâh Pîr. The Jâmi Masjid is said to have been built in A.H. 410 or A.D. 1019 by Hasan Mahdî, Vazîr of Mahmûd Ghâznavî, and was repaired by Humâyûn. The remains of a Buddhist temple were discovered near this spot in 1875.

<sup>1</sup> Elliott, *Indian Historians*, Vol. III, page 353; Cunningham, *Archæological Reports*, Vol. I, page 168. *Corpus Inscriptionum Indicarum*, Vol. I, page 37.

<sup>2</sup> Elliott, *Indian Historians*, Vol. II, page 219.

<sup>3</sup> Elliott, *l. c.*, Vol. II, pages 297, 300.

- III. The dargâh of Makhdûm Shâh Wilâyat was built by Shahâb-ad-dîn Ghorî; the *maqbara* or mausoleum of Âbû Muhammad Kambôh was built by his family in A.D. 1658.
- IIb. { The *maqbara* of Salâr Masa'ûd Ghâzî is attributed to Quṭb-ad-dîn Aibak, in 1194 A.D. The *maqbara* of 'Abû Yâr Muhammad Khân was erected in A.H. 1039, as recorded in an Arabic and Persian *inscription* on the northern arch of the doorway.
- IIb. The Karbalâ was built about 1600 A.D. There is a masjid by Nawâb Khâirandesh Khân in Sarâîganj, and besides these already mentioned there are 66 masjids and 60 Hindû temples in the city, none of which, however, deserve any particular notice.
- III. 14. MUZAFFARNAGAR SÂÎNÎ, in tahsil Mawâna, lat. 29°-2'-21" N., long. 77°-49'-50" E., six miles N.-E. from Mîrâth, was by common report the great gate of Hastinâpura, and the base of the mound on which it is built is clearly masonry above which the layers of brick are still visible.
- IIa. 15. PARÎCHHATGÂRÎ, in tahsil Mawâna, 14 miles E. from Mîrâth. On the highest point in the centre of the town are the brick fort of the former Râjâ Nâîn Singh, and adjoining it is his family residence, both of which are still in good repair. The fort claims a hoary antiquity. Tradition ascribes the building to Parîkshit, the grandson of the Pâñdava Arjuña, who was also the founder of the town. The fort remained untenanted until the rise of the Gûjar power in the last century, when Râjâ Nâîn Singh repaired and strengthened it. The fort was dismantled in 1857.
16. PÛTH, a small village in tahsil Hâpûr, 34 miles S.-E. from Mîrâth, is said to have contained the favourite garden of the Hastinâpura Râjâs, by whom it was called *Pushpavatî*. The Musalmâns have the credit of changing the name to Pûth.
- III. 17. RÂJÂ KARAN-KÂ-KHERÂ, 32 miles S.-E. from Mîrâth, in pargâna Pûth of tahsil Hâpûr, near the village of Mustafâbâd, is said to mark the site of a village founded by the Karna mentioned in the *Mahâbhârata*.
- III. 18. SARÂWÂ, in tahsil Hâpûr, 13 miles S. from Mîrâth. The Jâmi Masjid bears a Persian *inscription* of A.H. 1112. Near the village site are two *kherâs* named Khôr Kâlî and Jalâlpûr. There is also an old *kherâ* near the village of Atrâra, called Kithaulî, and another at Badnaulî.
- IIb. 19. SARDHANÂ, tahsil, 12 miles N.-W. from Mîrâth, has four temples, two of which, known as Lâlji Râm kê and the Chakravâla, are fine buildings.

#### V.—MUZAFFARNAGAR DISTRICT.<sup>1</sup>

- III. 1. BHAINSWÂL, a large village in tahsil Shâmli, 27 miles N.-W. from Muzaffarnagar, possesses in its centre a mound of earth about 30 feet high, now the scene of a *melâ*, and said to contain the grave of Pîr Ghâib, the founder, who used to house his cattle there when all around was covered with water.
- Ia. 2. BHUKARHERÎ, a large village in tahsil Jânsath, 15 miles E. from Muzaffarnagar, has a very old tomb, slightly decorated, of a Hindû Yogi. It is a place of worship both of Hindûs and Musalmâns, as the former consider it to be the tomb of Bala Garîb Nâth, and the latter that of Bala Garîb Shâh.

<sup>1</sup> *North-Western Provinces Gazetteer*, Vol. III, pages 636—740, *passim*.

III. 3. HASANPÛR, in tahsil Jânsath, 28 miles S.-E. from head-quarters, has the remains of brick-built houses and of an old masjid now out of repair.

III. 4. JALÂLÂBÂD, in tahsil Shâmli, 21 miles N.-W. from Muzaffarnagar. Within a short distance lies the celebrated fort of Ghâusgâr h built by Najîb Khân Rohilla. Inside the fort stands a masjid with a well, built in the time of Nawâb Zâbita Khân. The structure is broken in several places, but the outline is quite preserved. The well is of extraordinarily large diameter, being centrally situated between Jalâlâbâd, Thâna Bhâwan and Lohâri.

Ia. 5. JHANJHÂNA, in tahsil Shâmli, 30 miles W. from Muzaffarnagar, possesses a masjid and tomb of Shâh Abdul Razâk and his four sons, built during the reign of Jahângîr in A.H. 1033, A.D. 1623. The domes of both masjid and tomb are decorated with blue coloured flowers, of excellent workmanship. The oldest monument is, however, the dargâh of Imâm Sâhab, built in A.H. 901.

IIb. 6. KÂIRÂNA, in tahsil Shâmli, 31 miles S.-W. from head-quarters. The oldest monument is the masjid in mahallâh Pîr Zadân close to mahallâh Afghânân, built by Islâm Shâh in A.H. 958. Nawâb Mukarrab Khân, in A.D. 1626, built many edifices and laid out a beautiful garden with a large tank and bâradâri, now out of repairs. He constructed a dargâh near the tomb of the famous Saint Bû Alî, of Pânipat, whilst his son Rizk-ullâ Khân, built the tomb of this Saint in A.H. 1071, or A.D. 1660.<sup>1</sup> Other buildings of interest are:—The Masjid of Maraf Pîr on the Shâmli Road, built by Aurangzib A.H. 1077; the Masjid Darbâr Kalan, built by Sâhab Sultân, mother of Shaikh Muhammad Fazal, in A.H. 1051; the Masjid Afghânân, built by Shâh Jahân in A.H. 1062; and the Masjid in mahallâh Khêl, built in A.H. 1066.

IIb. 7. KHÂTAULÎ, in tahsil Jânsath, 13½ miles S. from Muzaffarnagar, possesses four large Jain temples, and a large sârâî built by Shâh Jahân, as recorded in a Persian *inscription* over the entrance gate.

III. 8. KOTÈSRA, village in tahsil Muzaffarnagar, 11 miles N.-W. from head-quarters. On the south of the town is an old ruined fort belonging to some decayed Saïd families. It is a remarkably large brick-built place with corner towers and cupolas of which much remains.

IIa. 9. MAJHÉRA, village in tahsil Jânsath, 18 miles S.-E. from head-quarters. The principal remains are:—(1) the tomb of Saïd Sâif Khân and his mother, of white marble with red sandstone in interior of dome, somewhat decorated, inscribed A.H. 972, or 1564 A.D. It was built by Saïd Muhammad Khân for himself; but his son, Sâif Khân, having died in his father's life-time, was buried here; it is the handsomest of the Majhêra tombs; (2) the tomb of Saïd Muhammad Khân of white marble and slightly decorated, inscribed A.H. 982, or A.D. 1574, has Arabic sentences all round; (3) the tomb of Mirân Saïd Husain, dated A.H. 1000, or 1592 A.D.<sup>2</sup>; (4) the tomb of Saïd Umâr Nûr of white marble, pillars and dome of red sandstone, date unknown; (5) a large octagonal well of good stone masonry, with stairs and cells said to have been built in Saïd Muhammad Khân's father's time.

<sup>1</sup> *Proceedings of Asiatic Society of Bengal* for 1872, page 97.

<sup>2</sup> *Proceedings of Asiatic Society of Bengal* for 1873, page 141.

IIb. 10. MORNÂH, village in tahsîl Jânsath, 15 miles E. from Muzaffarnagar, has a large masjid built by Bibî Jhabbû, wife of Nawâb Hasan Khân, during the reign of Muhammad Shâh, in A.H. 1138, A.D. 1725. This is one of the last of the substantial Sâid buildings.<sup>1</sup>

IIa. 11. SAMBALHÉRÂ, village in tahsîl Jânsath, 18 miles S.-E. from head-quarters, is one of the principal seats of the Bârha Sâids. There is a tomb of Hazrat Ibn Salâr, son of Husain, built during the reign of Firûz Shâh, in A.H. 777, or A.D. 1375.

IIIb. 12. The masjid was built in the reign of Shâh Jahân by Sâid Mâkhan, son of Bahâ-ad-dîn, in A.H. 1041, or A.D. 1631.<sup>2</sup> In the adjoining village of Mahmûd-

III. pûr is a brick fort with high corner towers.

IIIb. 12. THÂNA BHAWÂN, a town in tahsîl Shâmlî, 18 miles N.-W. from head-quarters, possesses a celebrated old temple of Bhavâni devî, still a place of considerable resort. Of the Musalmân period there are few buildings of any value, *viz.*, the Masjid of Maulavî Sâid-ad-dîn, built in A.H. 1099; the *maqbara* of Bazurgôn Maulavî Shaikh Muhammad, erected in A.H. 1109; and the Masjid of Pir Muhammad, built by Âlamgîr in A.H. 1114.

#### VI.—SAHÂRANPÛR DISTRICT.<sup>3</sup>

III. } 1. AMBAHTÂ (or Abahâtâ Islâmnagar), town in tahsîl Nakûr, 16 miles  
IIb. } S.-W. from Sahâranpûr, possesses a fort, three masjids and a tomb of Shâh Abûl  
Ia. } Maâli, a celebrated personage in the seventeenth century. Of the masjids the oldest is built by Sultân Sikandar Shâh in A.H. 916, the second in Humâyûn's reign, and the third in A.H. 1168. The tomb is a fine domed building with minarets, all in good repair, and situated in the middle of the town.

2. BAHÂT, on the Eastern Jamnâ Canal, in tahsîl Sahâranpûr, 18 miles N. from head-quarters. In 1834, Captain Cautley discovered here an old town<sup>4</sup> 17 feet below the general surface of the country and 25 feet below that of the modern town of Bahât. Numerous coins of Indo-Scythic origin with Baktro-Pâli inscriptions and other remains were discovered which stamp the place as decidedly Buddhist.

IIb. 3. BHAGWÂNPÛR, in tahsîl Rûrki, 18 miles N.-E. from Sahâranpûr. About five miles to the north lies Sakraudâ, possessing a mausoleum of Shâh Rak-dîn or Shâh Pungam and a ruined masjid, built in A.H. 1118—1129, or 1706—1716 A.D. The mausoleum consists of a centre room in which is the Saint's grave, surrounded by a verandah supported on elegantly-carved pillars. It has a very pleasing effect from its artistic form, which is set off with flowers and fantastic designs painted on the stucco that conceals the masonry.

4. DÊOBAND, tahsil, lat. 29°-41'-50" N., long. 77°-43'-10" E., 21 miles south from Sahâranpûr, is a town of great antiquity. It is said that the Pândavas resided here during their first exile, and the Musalmâns assert that it was one of the first fortresses taken by the celebrated hero, Sipâh Salâr Masaûd Ghâzî. Its

<sup>1</sup> *Proceedings of Asiatic Society of Bengal* for 1873, page 142.

<sup>2</sup> *Proceedings of Asiatic Society of Bengal* for 1872, page 166.

<sup>3</sup> *North-Western Provinces Gazetteer*, Vol. II, pages 258—344, *passim*.

<sup>4</sup> *Journal of Asiatic Society of Bengal*, Vol. III, pages 43 and 221 *sqq.*

IIb. original name was Devîban or "sacred forest," and there is still a grove near  
 IIb. the city in which there is a temple sacred to Devî (Pârvatî). The west and north  
 IIb. banks of the Devikunđ are covered with modern temples, ghâts, and numerous satî  
 IIb. pillars. There are 42 masjids in the town of which the most important are the  
 Jâmi Masjid, built by Sikandar Shâh, in A.H. 916, and the Masjid Aurang-  
 zîbî, built in A.H. 1078.

IIb. 5. GÂNGÔH, in tahsil Nakûr, 23 miles S.-W. from Sahâranpûr. The western  
 suburb of the town contains three large *maqbaras* around which are grouped the  
 IIb. smaller tombs of those who desired to lay their remains near those of the saintly  
 personages who repose in the larger buildings. The most important is the mausoleum  
 IIb. of the famous saint Shaikh Abdûl Kaddûs, built by Humâyûn in A.H. 944,  
 or 1537 A.D. This building is of moderate size, and although pretty enough, has  
 no great pretensions to architectural beauty. Other buildings of importance are:—  
 IIb. { the Jâmi Masjid, built during Akbar's reign, in A.H. 963; the Masjid Rêri, erected  
 by Jahângîr in A.H. 1034, and the Lâl Masjid built by Faqîr Nûr Muhammad in  
 A.H. 1081.

IIb. 6. HARDWÂR,<sup>1</sup> in tahsil Rûrki, 39 miles S.-W. from Sahâranpûr, has borne  
 several names. It was formerly called Kâpila, so named after the sage Kâpila  
 IIb. who is said for a long time to have performed religious austerities here. The place  
 where he lived is still shown under the name Kâpila sthâna. Another common  
 name is Gaṅgâdvâra, or "gate of the Ganges," by which it was known to Hiuen  
 Tsiang in the middle of the seventh century, and also to the Musalmân writers Abû  
 Rihân and Rashîd-ad-dîn. It is now best known by the name of Hardwâr or  
 Haridwâr; the first name being derived from Hara, a synonym of Mahâdeva or Śiva,  
 and the second from Hari, a synonym of Vishnu. The form Haridvâra is found in  
 the *Kedâra Khanda* of the *Skandapurâna* and other Vaishnava works. In the  
*Vishnupurâna* it is called Haridvâra, and the Ganges is said to flow from the toe  
 of Vishnu.<sup>2</sup> The Vaishnavas point out the *Hari-kâ-charan* or *Hari-kâ-pair* "the  
 print of Vishnu's foot" in support of this belief. Amarasingha, a renowned Buddhist  
 lexicographer, and the author of the *Amarakosha*, gives *Vishnupadî* as one of the  
 synonyms of Gaṅgâ. The Śaivas, on the other hand, adhere to the form Haradvâra,  
 and quote the origin of the Bhâgirathi or principal branch of the Ganges, in the  
 Kailâsa of Mahâdeva, in support of their theory. The term Gaṅgâdvâra would  
 seem to point out that there was originally a celebrated temple here of that name,  
 around which the present town has sprung up. Hiuen Tsiang describes the town as  
 being  $3\frac{1}{2}$  miles in circumference and very populous.<sup>3</sup> General Cunningham considers  
 III. that this account corresponds very closely with the site of the old city of Mâyâ-  
 IIb. pura as pointed out to him by the people.<sup>4</sup> Within these limits there are the ruins  
 III. of an old fort, 750 feet square, attributed to Râjâ Ben, and several lofty mounds  
 IIb. covered with broken bricks. There are also three old temples dedicated to Nârâyanâ-  
 IIb. sîla, to Mâyâdevî and to Bhairava. The celebrated Pairghât or "feet ghât" is  
 outside these limits, being upwards of 2,000 feet to the N.-W. of Sarvanâtha's temple.

<sup>1</sup> Cunningham, *Archaeological Reports*, Vol. II, pages 231—237.

<sup>2</sup> Hall, H. H. Wilson's *Vishnupurâna*, III, 302.

<sup>3</sup> Beal, *Buddhist Records of the Western World*, Vol. I, page 197.

<sup>4</sup> Cunningham, *Archaeological Reports*, Vol. II, page 233.

The antiquity of the place is undoubtedly, not only from the extensive foundations of large bricks and the numerous fragments of ancient sculpture accumulated about the temples, but from the great variety of the old coins found there every year. Amongst the broken sculptures, General Cunningham was able to identify only one small figure of Buddha, surrounded by smaller figures of ascetic attendants.

- IIb.** The temple of Nârâyaṇaśila or Nârâyāṇabali is built of bricks,  $9\frac{1}{2}$  inches square and  $2\frac{1}{2}$  inches thick, and is plastered on the outside. The temple of Mâyâdevî is built entirely of stone, and from the remains of an *inscription* over the entrance door-way, may be as old as the tenth or eleventh century. The principal statue, which is called Mâyâdevî, is a three-headed and four-armed female in the act of killing a prostrate figure, corresponding with the figures of Durgâ. Outside the modern temple of Sarvanâtha General Cunningham found a statue of Buddha seated in abstraction under the Bodhi tree, and accompanied by two standing and two flying figures. The great object of attraction at the present day is the Hari-kâ-charan or bathing ghât and the adjoining temple of Gaingâdvâra. Close by, in a small temple, is a well called the Brahmâkunḍ, which is most probably the same that was noticed by Hiuen Tsiang in A.D. 629, but the great Dêva temple of his days has long ago disappeared.

- IIb.** 7. JHABARHÉRÂ, in tahsil Rûrki, 12 miles E.-S. from Sahâranpûr, possesses a pretty masjid built by Nawâb Haqîm Khân, formerly Governor of the district, and a well, built in A.H. 1198.

- IIb.** 8. KANKHAL (the ancient Kanakhala), town in tahsil Rûrki, 38 miles east from Sahâranpûr. The old temple of Dakshêsvâra or "lord of Daksha," a synonym of Śiva, lies to the south of the town, and is supposed to mark the spot where Śiva spoiled the sacrifice of Daksha, and where Satî or Umâ, daughter of Daksha, and spouse of Śiva immolated herself in the fire. The temple was originally domed, but the dome was broken by a decayed Banyan tree, which has now disappeared. The construction of the dome, however, shows that the temple is later than the Musalmân conquest. In front of the temple there is a small square building containing a bell which was presented by the Râjâ of Nepâl in Śaka 1770, or A.D. 1848. Around the Dakshêsvâra temple there is a group of other small fanes, but none of them are of any interest or antiquity.<sup>1</sup>

- Ia.** 9. KHIZRÂBÂD, town in pargâna Faizâbâd of tahsil Sahâranpûr, 27 miles N. from head-quarters. The oldest monument having any connection with the district of Sahâranpûr stood formerly near this spot, viz., the golden lât of Firûz Shâh Tughlak, now at Dehlî. Shâms-i-Sirâj Afif in his chronicles of the reign of Firûz Shâh<sup>2</sup> mentions the removal of the minâra-i-zarîn from the village of Tobra (variously called Topar, Topera, Toparsak, Tohêra, Tawêra, and Nahêra<sup>3</sup>) in the district of Sâlaura and Khizrâbâd at the foot of the hills, 90 *kos* from Dehlî to Firûz's new capital of Firûzâbâd (Dehlî), where it was placed in the palace (Firûz Shâh's Koṭila) near the Jâmi Masjid. From this description of the original site of

<sup>1</sup> Cunningham, *Archæological Reports*, Vol. II, page 237.

<sup>2</sup> Elliot, *Indian Historians*, Vol. III, page 350.

<sup>3</sup> *Journal of the Archæological Society of Dehlî*, Vol. I, pages 29 and 75; Cunningham, *Corpus Inscriptionum Indicarum*, Vol. I, pages 34—36.

this pillar General Cunningham<sup>1</sup>, in 1863, concluded that the village from where it was brought was perhaps the present Pâota on the western bank of the Jamnâ and 12 miles N.-E. of Khizrâbâd, whilst, in 1879, he identified the spot with the village of Bara Topra,<sup>2</sup> in the Ambâlâ district of the Panjâb, 22 miles to the S.-W. of Khizrâbâd.

The “golden pillar” is a single shaft of pale pinkish sandstone, 42 feet 7 inches in length, of which the upper portion, 35 feet in length, has received a very high polish, while the remainder is left quite rough. Its upper diameter is 25·3 inches and its lower diameter 38·8 inches, the diminution being 0·39 inch per foot. Its weight is rather more than 27 tons. In its dimensions it is more like the Allahâbâd pillar than any other; but it tapers much more rapidly towards the top, and is, therefore, less graceful in its outline. There are two principal *inscriptions* on Firûz Shâh’s pillar, besides several minor records of pilgrims and travellers from the first centuries of our era down to the present time. The oldest inscriptions for which the pillar was originally erected comprise the well-known fourteen edicts of Aśoka.<sup>3</sup> The record consists of four distinct inscriptions on the four sides of the column facing the cardinal points, and of one long inscription immediately below which goes completely around the pillar. The last ten lines of the eastern face, as well as the whole of the continuous inscription round the shaft, are peculiar to the Dehlî pillar, and contain new forms similar to those on the rock inscription at Kâlsi. A second inscription records the victories of the Chauhân prince Vîsaladêva, dated Samvat 1220, or A.D. 1163. The minor inscriptions are of little interest or importance.

III. 10. LANDHAURA, a large village in tahsîl Rûrki, 28 miles E. from Sahâranpûr, possesses an old fort.

11. MANGLAUR, town in tahsîl Rûrki, 16 miles S.-E. from head-quarters.

IIb. The oldest monument is the Masjid of Shâh Wilâyat, built by Sultân Ghiâs-ad-dîn Balban in A.H. 683, as recorded in an Arabic *inscription*. Traces of the foundations of the fortress, said to have been built by Râjâ Mangal Sâîn, a Râjpût feudatory of the celebrated Vikramâditya, are still visible near the town.

IIb. 12. NAKÛR, tahsîl, 16 miles S.-W. from Sahâranpûr, is said to have been founded by Nakula, one of the Pândavas, after whom it was called Nâkula, and finally Nakûr. There is a fine Jain temple in the town.

III. 13. Faizâbâd, in tahsîl Sahâranpûr, 25 miles N. from head-quarters. Two miles to the N.-W. of Faizâbâd lies the Bâdsâhâhî Mahâl, built by Alî Mardân in the beginning of this century. The building stands on the left bank of the Jamnâ, about three miles from the foot of the Siwâlik hills; it has been patched up out of a few rooms belonging to a country seat of the Emperor Shâh Jahân. The renovated building is not striking in its appearance, but the remains of the fine terrace running along the banks of the river, of foundations and water-courses occupying every part of the compound, together with ruins of out-houses, prove that the old palace was handsome and commodious, if not magnificent.

<sup>1</sup> *Archæological Reports*, Vol. I, pages 161—167.

<sup>2</sup> Cunningham, *Archæological Reports*, Vol. XIV, pages 78 and 79.

<sup>3</sup> *Journal of Asiatic Society of Bengal*, Vol. VI, page 609 *sqq.* *Indian Antiquary*, Vol. XIII.

14. RĀJŪPŪR, large village in tahsil Dēoband, 19 miles S.-E. from Sahāranpūr, possesses a good masjid.

- IIIb. 15. RĀMPŪR, town in tahsil Dēoband, 14 miles S. from head-quarters, possesses a fine modern Jain temple and the dargâh of Shaikh Ibrâhîm Pîr, where a religious fair is held in June, attracting a large assemblage.

- IIb. 16. RŪRKI, tahsil, 22 miles from head-quarters. About four miles to the north of Rûrki, at the village of Pirân Kalhar, lies the mausoleum of Makhdûm Shâh Alâ-ad-dîn Ali Ahmad Salîm Chishthî, built in A.H. 1036, and repaired in A.H. 1220 and 1231.

- IIb. Six miles to the east of Rûrki, lies the village of Jaurâsi, possessing the Jâmi Masjid, built by Aurangzîb in A.H. 1086.

- IIa. In the village of Jwâlapûr, 13 miles North of Rûrki, there is a *pakka* well, known as Haqîmwallâ, bearing a Sanskrit *inscription*, dated Sanivat 1725.

- IIa. { 17. SAHÂRANPŪR, tahsil and chief town of the district, lat. 29°-28'-15" N., long. 77°-35'-15" E., has an old Rohilla fort, and four fine masjids built in A.H. 936, IIb. { 1054, 1078, and 1193 respectively.

- III. 18. SARSÂWA (or Sirsâwa)<sup>1</sup> in tahsil Nakûr,  $10\frac{1}{2}$  miles west from Sahâranpûr, is a very ancient town with a lofty mound, which is the most conspicuous object in the landscape for many miles around. In the time of Emperor Bâbar the great mound was a strong brick fort, 1,000 feet square, with a ditch all round 120 feet broad. In the time of Akbar, Sirsâwa with its brick fort was one of the chief places in the Sahâranpûr Sirkâr. But long before the English occupation the walls had been dismantled, and the mound was overgrown with jangal. The fort had four large round towers at the corners, of which the north-east bastion still retains the commanding height of 50 feet, while the other three are 40 feet, and the level of the interior not less than 50 feet above the country. The earliest notice of Sirsâwa is by Abû Bihân. The name of the place is said to have been derived from the last Râjâ Siras Pâl, who was attacked and defeated by Malik Nâsir-ad-dîn of Ghaznî. When dying, the Râjâ gave his daughter to Nâsir-ad-dîn, and begged that the fort might hereafter be called by his own name as Siras-âwa. The siege lasted for three months, and one of the enemy's leaders, Pîr Mardâna Shahîd, who fell in fight with Siras Pâl, now lies buried on the top of the north-east bastion. By the people he is more commonly known as Kilkili Sâhi b.

- IIb. Sirsâwa, or Siraspattana, is celebrated as the birth-place of Bâchal Râñî, the mother of Gugâ Chauhân, who is worshipped as Gugâ Bîr by Hindûs and as Gugâ Pîr and Zâhir Pîr by Musalmâns all over Northern India, from the Himâlaya mountains to the Narmadâ.

- Ten miles to the west of Sarsâwa and 20 miles to the N.-W. of Sahâranpûr lies the village of Sugh, in the Ambâlâ district of the Panjâb, which General Cunningham identifies with the ancient Srughna.<sup>2</sup> When Hiuen Tsiang visited the place, the greater part of the town was in ruins, but the foundations still remained. It possessed five Buddhist monasteries, one hundred Hindû temples, and many stûpas.<sup>3</sup> Tradition and the discovery of large bricks and extensive finds of old

<sup>1</sup> Cunningham, *Archæological Reports*, Vol. XIV, pages 79-86.

<sup>2</sup> *Archæological Reports*, Vol. II, pages 226 to 231; Vol. XIV, page 134.

<sup>3</sup> Beal, *Buddhist Records of the Western World*, Vol. I, pages 185 to 189.

coins all point out the antiquity of the present site of the village of Suḡh and that of the neighbouring village of Mândalpûr which had supplanted the ancient name of Šrughna during the reign of Firûz Shâh Tughlak.

IIb. 19. Between the Sahansrâ and Shâkumrî Devî passes, in tahsîl Sahâranpûr, 25 miles north from head-quarters, lies the temple of Sahansarâ Thâkûr. This temple has evidently been built from the materials of a still older edifice, some remains of which are still scattered about in all directions. They are blocks of sandstone some curiously carved, indented with holes, showing that iron clamps, not cement, were used to bind them together.

III. A few miles further on towards the Jamnâ are the ruins of a fort called Sarwin Marwâr-kâ-makan. This place appears to have been intended rather as a permanent residence than as a temporary asylum in the heart of the Siwâlikks.



## II.—ROHILKHAND DIVISION.

### I.—BĀDĀON DISTRICT.

IIb. 1. ALĀPUR, in tahsīl Dātāganj, 12 miles S.-E. from Badāon, possesses a masjid built during the reign of Aurangzib in A.H. 1071 (A.D. 1660), as appears from the *inscription* inside the masjid,<sup>1</sup> and two Hindū temples of no remarkable architecture. There is a fragment of another *inscription*, dated A.H. 707, A.D. 1307, outside the masjid, most probably belonging to a still older building.

III. 2. BĀDĀON (or Bādāyūn),<sup>2</sup> tahsīl and capital of the district, lat. 28°-2'-30" N., and long. 79°-9'-45" E. Of the earlier history of Badāon very little is known; according to a stone *inscription* of Lakhānapāla, its first name was Vōdāmāyūtā. It was the capital of a Pāla dynasty who belonged to the Rāshtrakūṭa clan,—probably connected with the Rāthōr rulers of Kanauj,—and who built the great fort on which part of the city now stands. Several of the towers still remain, and in many places the thick brick walls are still visible. The old site is about three-quarters of a mile in length, and its general outline is well marked by a great mound on which half of the city now stands. The old city possessed a magnificent stone temple in honour of Siva, erected by Īśānaśiva, the head of a *matha* or monastery during the reign of Lakhānapāla in the beginning of the twelfth century, as proved by Lakhānapāla's *inscription* discovered, in August, 1887, in the old fort walls and now deposited in the Lucknow Provincial Museum. This temple was destroyed by Shams-ad-dīn Iltutmish, in A.D. 1223, and the present Jāmi Masjid erected on its site. Many exquisitely-carved statues, pillars, pilasters, architraves, and ceiling stones of this beautiful temple were used as common building stones in the East gate of Iltutmish's Masjid; the best specimens of these relics have been secured for the Lucknow Museum, in February, 1888, when the somewhat ruined gate was broken down for the purpose of being rebuilt by the Musalmān community.

The inscription gives the following *vānsāvalī*:—Chandra, Vigrahapāla Dēva (son), Bhuvanapāla (son), Gōpāla Dēva (son), Tribhuvana, Madanapāla, and Dēvapāla (sons), Bhīmapāla (son of last), Sūrapāla (son), Amṛitapāla and Lakhānapāla (sons). Reference is made to the Hāmmīras in the reign of Madanapāla which appears clearly to point to the invasions of the Musalmāns.

IB. The oldest monument is the Shams-i-Īdgāh about one mile from the outskirts of the city, built by Iltutmish during his government of Badāon, between A.H. 599 and 606, or A.D. 1202—1209. It is a massive brick wall, 300 feet in length, with lines of ornament near the top which most probably were originally covered with blue glaze. There is a long *inscription* over the mihrāb, but it has been carefully plastered over, and only a few letters are now visible. To the right of the pulpit is a part of an *inscription* in one long line, apparently an extract from the *Qurān*.

<sup>1</sup> *Journal of Asiatic Society of Bengal*, Vol. XLI, page 113.

<sup>2</sup> *North-Western Provinces Gazetteer*, Vol. V, pages 157 to 160. Cunningham, *Archaeological Reports*, Vol. XI, pages 1 to 11.

IIIb. Close by is the shrine of Badr-ad-dīn Hazrat Shāh Wilāyat, which is so thickly whitewashed that none of its details are visible. It possesses, however, three Arabic *inscriptions*, one of the time of Subaktgīn, dated A.H. 391, and two of the time of Akbar, dated A.H. 981.

IIIb. The Jāmi Masjid of Badāon is one of the largest Musalmān buildings in India, its outside dimensions being 276 feet in length by 216 feet in width. The interior court is 180 feet long by 94 feet broad. The lower part of the walls to a height of 12 feet is built entirely of sandstone blocks, the plunder of the Śaiva temple of Lakhānapāla and probably of several other buildings. Four of the stone pillars are lying in the courtyard just inside the gateway; these are single shafts 1 foot 6½ inches in diameter, and 9 feet in length; they have 16 fluted sides with richly-carved capitals and bases. The superstructure of the old masjid is entirely of brick, but the central dome which is a late restoration of Akbar's time, contains many blocks of *kankar*. The outer face of the entrance gateway is built wholly of sandstone, with overlapping arches. Over the outer opening there is an *inscription* in two lines, which gives the date of the building in A.H. 620, or A.D. 1223, during the reign of Shams-ad-dīn Iltutmish.<sup>1</sup> The main body of the masjid is formed of four rows of massive brick piers from six feet to eight feet square, standing in front of the back wall. On each of the other three sides of the court there are two rows of similar piers, now in ruins. The central portion of the masjid, as it now stands, consists of a large dome 43 feet in diameter, supported on massive walls, 17 feet thick, with a pointed arch in front, 18 feet in width and a similar arch on each side, 17 feet 9 inches in width. Outside the front arch there is another larger one of 32 feet span, over which rises the front wall of the masjid, nearly concealing the massive dome behind it. But this part of the building is of late date, having been made by Shaikh Khūbū Kōka, the foster-brother of Jahāngīr, in A.H. 1013, A.D. 1604. This *inscription* is in two lines on a long stone which is let into the wall on the right side of the inner arch of the entrance. Another *inscription* on the left side of the same arch records the date A.H. 1011. To the right and left there are two smaller entrances which lead direct from the smaller streets, on the north and south, into the court of the masjid. Over the middle of the northern doorway there is an *inscription* bearing the name of Abū Mujāhid Muhammad Shāh Tughlak and the date A.H. 726, A.D. 1326, recording the restoration of the masjid by Husain, the son of Hasan. Originally the whole surface of the inner walls of the masjid was covered with raised ornamentation in blue glazed tiles. The outlines of the geometrical and flowered patterns are still quite distinct, although the coloured glaze has generally disappeared. Externally, the walls of the masjid are very plain, being relieved only by lines of simple brick mouldings. But the small towers at the four corners are richly ornamented with various patterns of geometric tracery. The extensive repairs, carried on since 1887, and unaided by Government subvention, reflect great credit on the Musalmān community of Badāon.

IIIb. To the same period belong the following buildings of historical interest, *viz.*, the dargāh of Mirānjī, with an Arabic *inscription* of Shams-ad-dīn Iltutmish, and another of Muhammad Tughlak, dated A.H. 728; the Masjid of Ahmad Khandān, built by

<sup>1</sup> *Journal of the Asiatic Society of Bengal*, Vol. XLI, page 112, where the date is wrongly given as A.H. 628.

## II.—ROHILKHAND DIVISION.

### I.—BĀDĀON DISTRICT.

III.  
IIb. 1. ALĀPŪR, in tahsil Dâtâganj, 12 miles S.-E. from Bādāon, possesses a masjid built during the reign of Aurangzib in A.H. 1071 (A.D. 1660), as appears from the *inscription* inside the masjid,<sup>1</sup> and two Hindû temples of no remarkable architecture. There is a fragment of another *inscription*, dated A.H. 707, A.D. 1307, outside the masjid, most probably belonging to a still older building.

III.  
IIb. 2. BĀDĀON (or Bādāyūn),<sup>2</sup> tahsil and capital of the district, lat. 28°-2'-30" N., and long. 79°-9'-45" E. Of the earlier history of Bādāon very little is known; according to a stone *inscription* of Lakhaṇapâla, its first name was Vôdâmâyûtâ. It was the capital of a Pâla dynasty who belonged to the Râshtrakûṭa clan,—probably connected with the Râthôr rulers of Kanauj,—and who built the great fort on which part of the city now stands. Several of the towers still remain, and in many places the thick brick walls are still visible. The old site is about three-quarters of a mile in length, and its general outline is well marked by a great mound on which half of the city now stands. The old city possessed a magnificent stone temple in honour of Śiva, erected by Isânaśiva, the head of a *mathâ* or monastery during the reign of Lakhaṇapâla in the beginning of the twelfth century, as proved by Lakhaṇapâla's *inscription* discovered, in August, 1887, in the old fort walls and now deposited in the Lucknow Provincial Museum. This temple was destroyed by Shams-ad-dîn Iltîmîsh, in A.D. 1223, and the present Jâmi Masjid erected on its site. Many exquisitely-carved statues, pillars, pilasters, architraves, and ceiling stones of this beautiful temple were used as common building stones in the East gate of Iltîmîsh's Masjid; the best specimens of these relics have been secured for the Lucknow Museum, in February, 1888, when the somewhat ruined gate was broken down for the purpose of being rebuilt by the Musalmân community.

The inscription gives the following *vamśâvalî*:—Chandra, Vigrahapâla Dêva (son), Bhuvanapâla (son), Gôpâla Dêva (son), Tribhuvana, Madanapâla, and Dêvapâla (sons), Bhîmapâla (son of last), Sûrapâla (son), Amritapâla and Lakhaṇapâla (sons). Reference is made to the H a m m i r a s in the reign of Madanapâla which appears clearly to point to the invasions of the Musalmâns.

IIb. The oldest monument is the Shams-i-Îdgâh about one mile from the outskirts of the city, built by Iltîmîsh during his government of Bādāon, between A.H. 599 and 606, or A.D. 1202—1209. It is a massive brick wall, 300 feet in length, with lines of ornament near the top which most probably were originally covered with blue glaze. There is a long *inscription* over the *mîhrâb*, but it has been carefully plastered over, and only a few letters are now visible. To the right of the pulpit is a part of an *inscription* in one long line, apparently an extract from the *Qurân*.

<sup>1</sup> *Journal of Asiatic Society of Bengal*, Vol. XLI, page 113.

<sup>2</sup> *North-Western Provinces Gazetteer*, Vol. V, pages 157 to 160. Cunningham, *Archæological Reports*, Vol. XI, pages 1 to 11.

IIb. Close by is the shrine of Badr-ad-dîn Hazrat Shâh Wilâyat, which is so thickly whitewashed that none of its details are visible. It possesses, however, three Arabic *inscriptions*, one of the time of Subaktgîn, dated A.H. 391, and two of the time of Akbar, dated A.H. 981.

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Rukn-ad-dîn, in A.H. 633; the house of Bândîwallâ in mahallâ Sotahâ, with an Arabic *inscription* of Shams-ad-dîn Iltîmîsh; the Nâbîk hâna of Haqîm Hâfiż Mujaħid-ad-dîn, with an Arabic *inscription* in mixed Kûfi and Bahârî, dated A.H. 420; the dargâh of Sultânjî, with an Arabic *inscription* of Nâsîr-ad-dîn Mahmûd, the tomb of Âlham Shahîd, with an Arabic *inscription*, in Kûfi, of Shams-ad-dîn Iltîmîsh, and the Masjid of Dâdâ Hamîd, built by Nâsîr-ad-dîn Mahmûd Shâh, in A.H. 648.

IIIb. Besides these buildings there are four smaller masjids, *viz.*, the Masjid of Haidar Shâh, erected by Muhammad Âdil Shâh, in A.H. 957; the Bâdâm Masjid and Khurmâ Masjid, both built by Aurangzib, in A.H. 1080 and 1092 respectively, and the Masjid of Nizam-ad-dîn, built by Muhammad Shâh, in A.H. 1140.

IIIb. Of the older tombs now remaining at Badâon whose dates can be ascertained, all but six belong to the ninth century of the Hijra, *viz.*, the tombs of Mirânjî, Sultânjî, and Âlhâm Shahîd, mentioned above; the Nayî Ziârat, dated A.H. 700; the tomb of Âzam Shahîd, dated A.H. 771; and the tomb of Shâh Zâdi, dated A.H. 796. It seems very probable that those of the ninth century belong to different members of the family of the Saîd King Âlâ-ad-dîn Âlam, who abdicated the throne in favour of Bahlol Lodi in A.H. 854. There is nothing either striking or peculiar in their appearance. All are simple square masses of almost plain brick-work, with some bands of blue glazed tile ornament.

Ib. The tomb of Chimni Khân, to the south of the town, is an octagonal building of  $26\frac{1}{2}$  feet each side, with a room inside  $27\frac{1}{2}$  feet square. The building is apparently of later date than the others, probably not older than the time of Sikandar Lodi. It is in better order than most of the others, and is more highly decorated. The battlement especially is a good specimen of rich ornamentation; the dome, however, is very low.

Ib. Close to it stands another tomb, square in form, with a side of 34 feet 4 inches; it is ornamented with a single band of dark-blue glazed tiles, and has a rather flat dome. No name is known for it, but it is simply called *chaukôn*, or the "square" building. The room inside is square with the usual overlapping pendentives in the corners. As the *inscription* over the door bears the date of A.H. 957, the tomb must belong to the reign of Islâm Shâh Sûr.

Ib. The tomb of Sultân Âlâ-ad-dîn Âlam Shâh and his wife lies to the west of the town; it is 25 feet 6 inches square outside, with a square room inside. Over the door are two *inscriptions*, bearing the dates of A.H. 877 and 882; A.D. 1472 and 1477, carved on two different coloured sandstones; that on the left hand being white and the other red. Each inscription consists of two lines, and as both run the full length of the two slabs horizontally, the two halves of both are on different coloured stones. For the preservation of this tomb certain lands have been set aside, as shown by an *inscription* measuring 5 feet by  $2\frac{1}{2}$  feet.<sup>1</sup>

Ib. The tomb of Dâolat Khân is one of the largest tombs now standing at Badâon, being a square of 42 feet 9 inches outside with a room 28 feet square inside. Over the door there is an undated *inscription* of one line. The dome is much loftier than that of Chimni Khân's tomb, but it is dwarfed by the great mass of buildings below.

<sup>1</sup> *Journal of the Asiatic Society of Bengal*, Vol. XLI, pages 110 and 111.

- Ib. The tomb of Shâhzâdâ Faṭh Khân stands on the east side of the town; it is a square of 40 feet outside with a room of 19 feet 8 inches square inside. It is ornamented with some blue glazed tiles in squares bearing the name of Allâh. Over the eastern door there is a long slab bearing an *inscription*,<sup>1</sup> dated A.H. 860, 1456 A.D.
- IIa. Close to this tomb stands another, being a square of 43 feet externally, with walls 7 feet 9 inches in thickness, and an inner room 27 feet 6 inches square. Over the door there is the *Kalimah* inscribed in brick, but the great stone *inscription* is gone.
- IIa. The tomb of Ma k h d û m a h J a h â n , the mother of Alâ-ad-dîn Alâm, stands on the south side of the town. It is 367 feet square outside, with a room 23 feet 4 inches square inside. The corners are cut off in the usual way by overlapping pendentives to form an octagon for the spring of the dome. In the middle there are two brick graves; in the south-east corner there is the third grave. There is an *inscription* over the doorway with the date of A.H. 866, or A.D. 1461.<sup>2</sup>
- IIa. To the south of this lies the tomb of one of the sons of Alâ-ad-dîn. It is exactly of the same style, but of only half the size, being 19½ feet square outside, and 12 feet square inside.
- IIa. Other tombs of the same period are the dargâh of Imâd-al-mulk, *alias* Pisanhârî-kâ-gumbaz, dated A.H. 820, and the takiâ of Minâ Shâh, dated A.H. 896.
- IIb. Besides the tombs just described, there are several of later date. Amongst these is the tomb of Ikhlâs Khân of the Moghal period, a small, neat-looking building with stout towers at the four corners; the dargâh of Jahjâr Khân, built by Salim Shâh, in A.H. 950, and the Ziârat-i-Shaikh Jalâl, built by Nûr-ad-dîn Jahângîr, A.H. 1018. The tomb of Shaikh Afrîd is also a very small one, and is only remarkable for its curiously-shaped *minârs*. The tombs of Sultân Arfin, Shâh Jhandâ, dated A.H. 860, Mukbâra Shâh Ujalah, and Saïd Ahmad Shâh are of no interest whatever.
- IIb. Another important *inscription* records the construction of a canal by Khwâjah Jahân-us-Sharq, the founder of the Jaunpûr dynasty, in A.H. 798, or A.D. 1395. This *inscription* is on a loose slab, and not attached to any building.<sup>3</sup>
- IIb. Half a mile to the west of the city, near the Shamsî Idgâh there is a large burial-ground, called Q a b a r i s t â n S h â h i , covered with old tombs of red sandstone, many of which are inscribed with verses from the *Qurân*, and belong mostly to the ninth century of the Hijra.
- III. 3. BISAULÎ, tahsil, 24 miles north from Badâon, possesses a fine masjid, an imâmbâra, and a fort built by Dûndi Khân about 1750 A.D. The remains of the Shîsha Mahâl or "glazed palace" built by the same ruler, are still visible.
- III. 4. KAKRÂLA, in tahsil Dâtâganj, 12 miles south from Badâon, possesses a modern Hindû temple and several masjids of no historical or archaeological value.
- III. 5. KÔT SÂLBÂHAN, in tahsil Sahaswân, 20 miles north-west from Badâon, was formerly a place of great importance. The name Kôt Sâlbâhan signifies the

<sup>1</sup> *Journal of the Asiatic Society of Bengal*, Vol. XLJ, pages 110 and 111.<sup>2</sup> *Proceedings of the Asiatic Society of Bengal* for 1872, page 49, where the date is wrongly read as A.H. 877, but corrected in *Proceedings for 1874*, page 100.<sup>3</sup> *Proceedings of the Asiatic Society of Bengal* for 1872, page 48.

III. "fort of Śālivâhana," but beyond a mound and a few scattered pieces of masonry no remains of this fort now exist, which, however, appears to be of the Musalmân period.

IIIb. 6. SAHASWÂN, tahsil, 24 miles west from Badâon, is said to be the ancient  
IIb. Sahasrabâhunagara. A mound near the Qâzî mahallâ is pointed out as  
IIb. the remains of Sahasrabâhu's fort. There are three masjids of some antiquity  
IIb. and several Hindû temples of various ages scattered over the town; but the most  
IIIb. important temple is that which stands on the shore of the Dhandjhîl. The  
III. antiquity of this temple is undoubted, and it is held in great veneration by the  
III. Hindûs. Attached to it is a large tank on whose banks several *sati* pillars are erected.  
III. Besides these there is the ancient tomb of Miyân Sâhib and an old sepulchre called  
Rauza-i-Pirânpîr, or "mausoleum of the saint of saints."

III. 7. SALIMPUR, small village in tahsil Dâtâganj, 19 miles E. from Badâon,  
possesses an old mud fort.

III. 8. SHAIKUPUR, two miles S.-W. from Badâon, is said to have been founded in the  
reign of Jahângîr by Shaikh Farîd, whose tomb still exists. Probably a settlement  
of some sort already existed on or beside the modern site, where the ruins of an older  
village called Phuliyâ Kherâ are still shown.

III. 9. UJHANI, in tahsil Badâon, eight miles west from head-quarters, possesses an  
III. unfinished tomb of Nawâb Abdullâ Khân, who died here rather more than a century  
IIIb. ago. There is also an old cemetery called Qadam-i-Rasûl, or "foot of the apostle,"  
IIIb. a masjid built by Abdullâ Khân and an imâmbâra of uncertain date, but certain  
IIIb. antiquity. The Hindû temples are few, and of no interest.

## II.—BARELI DISTRICT.<sup>1</sup>

III. 1. AONLÂ, tahsil, 17 miles S.-W. from Bareli, possesses a small castle in which  
the Rohilla chieftains held their court, consisting of two yards, entered from the  
street by a plain and unimposing gateway. Along the inner walls of the yards are  
ranged various brick buildings whose dilapidation is more conspicuous than their size.  
In the outer court, against the wall which divides it from the inner, stands the *divâñ-khâna*, or "hall of audience," an open pillared structure which may once have had  
some claim to beauty.

IIIb. IIa. Almost opposite the gateway stands the masjid of Sardâr Khân, who died in  
1772. The lofty three-domed masjid, known as the Begam's, preserving the remains  
of some chieftain's wife, is a very conspicuous sepulchre. The graceful proportions  
of the Bâraburji, or twelve-domed masjid of Fath Khân, are insufficient to atone  
for its shabbiness and want of size.

IIIb. The mausoleum of Ali Muhammad, who wrested Rohilkhand from the dominions  
of the Dehlî Emperors, is raised on a high plinth, ascended by a flight of about a dozen  
steps. The tomb itself is a large square building surmounted in the centre by a dome  
and at the corners by octagonal cupolas. On each wall between the cupolas rise  
two square-shaped minarets. The interior consists of the square dark chamber beneath  
the dome and its surrounding cloister. On the walls of the former, which contains  
the grave of the chief, are inscribed several hardly appropriate texts from the

<sup>1</sup> North-Western Provinces Gazetteer, Vol. V, pages 695—847, *passim*.

IIb. }      *Qurân.* On the same plinth as, and on either side of, the greater mausoleum are  
 III. } placed two other tombs. Over one of them is built a neat little masjid ; the other, that of 'Alî Muhammad's son, Sâdullâh, is enclosed only by a light masonry screen with domed alcoves at the corners. The surrounding enclosure contains many other tombs. But the richest collection of such monuments is grouped around a magnificent stair-sided tank which faces the southern gate.

III.      2. ATTARCHENDÎ, in tahsil Âonlâ,  $10\frac{1}{2}$  miles S.-W. from Barelî, was in the fourteenth century chosen as the site of a Katehriyâ stronghold. The spot once occupied by the old Thâkurgarh or Râjpût's fort is still shown. The fort itself must have fallen to ruin before the time of the Rohillas, for Sâdullâh Khân, the son of 'Alî Muhammad, founded here a second castle. The remains of this brick-built fortress cover  $13\frac{3}{4}$  acres, its foundations and the towers on its river face being still distinctly traceable.

Ib.      3. BARELÎ, lat.  $28^{\circ}22'9''$  N., long.  $79^{\circ}26'38''$  E., of comparatively modern origin, possesses very few buildings of any real mark, and these are a little more than a century old. The tomb of Hâfiz-al-Mulk Rahmat Khân, a short distance south-west of the city, is the oldest monument. Its precincts are entered by a rather handsome gateway, adorned with stencilled patterns whose colouring is somewhat faded. The shrine itself is a shabby domed building of plastered brick with gilted finials. Over the door is a Persian *inscription* recording its foundation by Rahmat's daughter in A.H. 1256, or A.D. 1839. This inscription is, however, altogether misleading. Rahmat was buried here by his prime minister, Pahâr Singh, in 1774. His son, Zulfikâr, placed the canopy and inscriptions over his tomb in the following year. It was reserved for Rahmat's daughter in her old age to repair the building and take the credit of the whole to herself. Within, in the dark space beneath the dome, lies the tomb of the great regent ; that tomb is covered by an ornamental canopy of plaster on an iron frame. Above the arches of the canopy are several Arabic and Persian legends, including one yielding the date A.H. 1188, or A.D. 1775, and that other which Sâdi tells us was inscribed over the arched entrance of the palace of Farîdûn (*Gulistân*, chapter I). Close to Rahmat's tomb is that of Muhammad Yâr, son of 'Alî Muhammad, built during the lifetime of the person interred therein.

III.      The Jâmi Masjid of the Shiâs was built by Mîrzâ Hasan Razâ Khân in A.H. 1164 under orders of Asaf-ad-daula, Nawâb of Oudh (1774—1797). The masjid of the Sunnis was built by Makrand Râî about A.D. 1667, but is a less conspicuous building ; attached is an orchestral gateway (*naubat-khâna*) about 50 years old. The masjid of Chând Khân was built A.H. 1149 and the masjid of Jahân Khân in A.H. 1168.

III.      Partial traces of the first earthen fort built in the sixteenth century by Bâsdêo, the somewhat mythical founder of Barelî, are still to be discovered in the Kôt mahallâ of the old city. The castle itself was destroyed in Akbar's time, and the later fort built in the new city by Makrand Râî has left no trace behind, but the high bank of the Dêoraniyâ, now occupied by the Qila police-station, perhaps marks its site. The Mîrzâî masjid and the tomb of Shâhdâna are the only remarkable buildings of the old city. The former was built by Mîrzâ 'Aîn-al-mulk by the order of Akbar ; a chronogram of Fâizî, engraved on the masjid, remarks in Arabic that "praise is due

to God alone," and thereby gives the date of construction as A.H. 987, or A.D. 1579.

IIa. The tomb of the Muslim hermit, Shâh dâna, was built by Makrand Râî in the  
 III. reign of Aurangzib. Among minor Muslim shrines may be mentioned the tombs of Badr-al-Islâm Khân and Bibiji.

Ia. 4. FATEHGANJ WEST, or Bhitura, village in tahsil Bareli, 12 miles north-west from head-quarters, possesses a large obelisk of red sandstone slabs, a memorial to the British troops who fell here on the 24th October, 1794. West of it on the same hillock, which is perhaps the *kherâ* or mound of some forgotten village, rises the sepulchre of Najîb and Baland Khân, Rohilla chieftains, who fell fighting against the English on the same day.

II. 5. GWÂLA PRASIDDH is the name given to the remains of an ancient city extending for about seven miles along the left bank of the Nakatiâ, from Simrâ Râmpura in tahsil Bareli to the mouth of that river at Khalbâpûr, in tahsil Faridpûr.  
 III. These remains consist in an almost unbroken line of *kherâs* or mounds once occupied by brick temples and other edifices. The ancient coins found occasionally in these vast ruins belong mostly to the Indo-Scythian period.

III. 6. KÂBAR<sup>1</sup> or Shêrgarh, in tahsil Bahêri, 21 miles N.-W. from Bareli. Accurately, Kâbar is the ancient name of the original city, and Shêrgarh of a sixteenth century addition on its east; but the former title is applied to the whole by Hindûs and the latter by Musalmâns. Two other villages besides Kâbar and Shêrgarh, the western Dungarpûr and Islampûr, are included in the limits of the town; the four formed of old one continuous city, but are now separate villages, standing each on its ancient mound. Slightly the loftiest of such mounds is that once occupied by the old Hindû citadel of Kâbar, a circular elevation about 25 feet in height and 900 feet in diameter. This is still surrounded by a deep ditch from 50 to 100 feet in width. Some remains of a large oblong building, said to have been a temple, still exist on its summit. The remnants of the second, or Musalmân fort, Shêrgarh or 'Shêr Khân's castle,' are undistinguishable from the general mass of ruins. The extreme length of that mass from east to west is 3,500 feet and the breadth 2,500 feet, the complete circuit being 9,800 feet, or nearly two miles. But amidst these widely-strewn relics of the past the antiquarian may hunt almost in vain; the long-continued Musalmân occupation of Kâbar has swept away nearly every trace of Hindûism. Old coins are occasionally found; but the only antiquities discovered by General Cunningham were two small stone figures, one too much broken to be recognized, the other a representation of Durgâ slaying the buffalo demon (*Mahâsâsura*). The old Hindû city of Kâbar is said to have been founded by Râjâ Vêpa; to his wife Kêtaki or Sundari is attributed the Râni Tâl or 'Queen's tank.'

III. 7. PACHÔMÎ, or Wâhidpûr Pachumî (the ancient Pañchbhumi), in tahsil Faridpûr, 16 miles S.-E. from Bareli, is remarkable as containing several ancient ruined mounds which may repay exploration; for from the highest mound, heavy rains wash down numerous copper coins of the Indo-Scythian period.

8. RÂMNAGAR, or Ahichhatra,<sup>2</sup> once the capital of a mighty kingdom, the northern Pañchâla, is now but a large village in the Aonlâ tahsil, 20 miles W.

<sup>1</sup> Cunningham, *Archæological Reports*, Vol. I, page 358.

<sup>2</sup> Cunningham, *Archæological Reports*, Vol. I, pages 255—265. Beal, *Buddhist Records of the Western World*, Vol. I, pages 200 and 201.

- III. of Barelî. The name of A h i c h h a t r a is at present confined to the great fortress rising just outside the walls of the village, but now included in the lands of Âlām-pûr Kôt and Nasratganj which adjoin Râmnagar on the north. This stronghold is by far the chief object of interest at or near Râm n a g a r , but in its ancient Buddhist stûpas and modern Jain temples the village has other claims to attention. The fort should rather be called the ruins of a walled city, as its circumference is over  $3\frac{1}{2}$  miles and its interior crowned with the foundations of old brick buildings. Its curtains and bastions are mere crumbling banks of brick, and the few scraps of standing wall seldom rise more than 3 or 4 feet from the summit of those banks. The heaps of bricks which once joined the walls are nevertheless of considerable height; they attain a general altitude of from 28 to 30 feet, rising on the west side to 35 feet, while a single tower near the south-west corner, the Sâhib Bûrj, is 47 feet raised above the road outside. Ascending these walls we find ourselves on an elevated space averaging some 15 to 20 feet above the surface of the surrounding country. The interior of the fort is occupied by a mixture of brambly scrub and ploughed land. Ancient copper coins of the M i t r a dynasty are frequently exhumed by the ploughman, and may be obtained in some quantity from the people of the neighbourhood.
- III. Of several mounds within the fortress the highest is that occupied by the remains of a Lingam temple near the middle of the north wall. The mound itself is a conical heap of bricks towering some 68 feet above the level of the plain without, and General Cunningham calculates that the temple which crowned it must have risen yet 100 feet higher. Of the latter nothing remains except the foundations and the gigantic stone lingam, once 8 feet high, and still  $3\frac{1}{2}$  feet in diameter, from which the mound derives its name of Bhîm-kâ-gaja (gada), or 'Bhîma's mace.'
- Ib. Near it, on the summit of the mound, figures of Buddha, rifled from one of the neighbouring stûpas, are worshipped by Hindûs. Similar instances of mistaken worship
- IIb. may be noticed in Râm n a g a r itself, where two Buddhist statues have been installed under trees as tutelary deities (k h e r â p a t i) of the village. The gods of Nasratganj are confessedly borrowed from a similar source, although not so clearly of Buddhist origin. From this mound the fort is seen to resemble an irregular right-angled triangle, with the right angle towards the north-west; and the angles of the fortification, especially on the northern side, stand out with exceeding clearness. An arched gateway, built on the south-eastern walls by the Rohillas, which was standing at the time of General Cunningham's visit, in 1863, has now disappeared. Two other mounds are seen within the fort, and a number of all sizes, from 20 to 1,000 feet diameter, without, on the north, west, and south. Of those inside the fort there is little to be said; both show traces of buildings which Cunningham considers to have been large Brâhmanical temples. That which stands due west of the Bhîm-kâ-gaja possesses a small dargâh and a modern Hindû hermitage. On a third mound just outside the
- III. western gate are planted the foundations of a small temple; here was discovered a terra-cotta figure of Siva. Four hundred feet south of the great bastion is another extensive mound which from its ruins Cunningham believes to have been a Buddhist monastery enclosing a temple not less than 80 feet high. This supposition has been confirmed by excavations made into this mound, three years ago, by Sadr-ad-dîn Khân of Râmpûr, zamîndâr of Râm n a g a r , who found several large wrought slabs of

red sandstone, Buddhist railings, an elaborately carved ceiling stone with a dedicatory *inscription* of the Indo-Scythian period, and large quantities of moulded bricks, which III. relics are now in the Lucknow Museum. In and about the fortress General Cunningham discovered not less than 20 temples of various sizes; but except that besides the western gate and Bhîm-kâ-gaja, none yielded sculptures by which their original dedication could be absolutely identified.

Ia. The most numerous and ancient remains at A h i c h h a t t r a are, however, those of Buddhist origin. The chief stûpa is that which stands on a great irregular mound nearly a mile due west of the north-west corner of the fortress, and about the same distance north-north-east from Râmnanagar. The round shield-like roof of the stûpa, just appearing above the heap of earth and débris that surrounds it, has given the mound the name of Chhatra (*umbrella*) or *Pisanhârî-kâ-chhattar* (the mill-grinder's chhattar). The portion of the ruin still left exposed is 30 feet in diameter, and attains a height of 40 feet above the neighbouring fields. Its original dimensions, 50 feet of diameter and 57 feet of height, were increased by additions to 75 feet and 77 feet respectively. General Cunningham identifies this stûpa with one which Hiuen Tsiang<sup>1</sup> mentions as built by A s o k a about 250 B.C., and it certainly resembles in form the Bhilsâ topes of that age. The conclusion that it was enlarged not earlier than from 400—500 A.D., is a matter of much less certainty.

III. To the north-west of this stûpa, distant half a mile, there is a large tank called III. the G a n d h â n S â g a r, which has an area of 125 bîgas, and about one quarter of a mile beyond it there is another tank called Â d i S â g a r, which has an area of 150 bîgas. The latter is said to have been made by Â dirâjâ, an Ahîr, whose elevation to sovereignty was foretold by Drôñâ when he found him sleeping under the guardianship of a Nâga with expanded hood. The waters of these tanks are collected by an earthen embankment fixed on both sides with brick of large size. The mounds to the south of the tanks are covered with large bricks, both plain and moulded; but judging from their shapes, they must all have belonged to temples, and not to stûpas. There is nothing to show whether these are the remains of Buddhist or of Brâhmanical temples, but from their extent it is probable that they were the former.

III. A few hundred yards north of the old fort and east of Nasratganj stands a far smaller hillock called K a t â r i K h e r â, which is perhaps a corruption of K o t t a r i K h e r â, or 'temple mound.' Here General Cunningham unearthed the limestone plinth and almost vanished walls of a small temple, which he at first imagined to be a Buddhist monument. But except a broken statue, which probably represents Buddha, there was nothing distinctively Buddhist about the temple. There were, however, several nude figures which the General afterwards assigned to Jain artists Ia. of the Digambara sect. On a stone railing pillar which contained six rows of such figures appeared the following dedicatory inscription :—

Mahâchârya Indranandisîshya Mahâdari Pârvapatiyâ Kottari.

"Mahâdari, disciple of Indranandi, to the temple of Pârvapati." Pârvapati is of course equivalent to Pârvanâtha, the great Tirthamkara, whom some suppose to share with Mahâvîra the honor of founding the Jaina faith. Another image apparently

<sup>1</sup> Beal, *Buddhist Records of the Western World*, Vol. I, page 200.

naked, a small stone bearing the word *navagraha*, or "nine planets," and the fragment of a large pillar bearing on each of its four faces lions, the symbols of Mahâvîra, completed the General's discoveries. From the character of these inscriptions he infers that the temple was erected before the fall of the Gupta dynasty. With the Jains A h i c h h a t r a is still a place of much sanctity. A short distance north of the village, on a great mound once perhaps crested with some more ancient pile, stands the modern temple of Pârśvanâtha; this is a large brick building entered by a wide colonnaded courtyard.

A short distance to the south-west of the Kottari Kherâ, there is another large mound called Chikattîâ Kherâ, which was apparently the site of a Buddhist Vihâra, as numerous railing pillars, and rail-bars, some of which were *inscribed*, have been found, three years ago, during an excavation made by Haqîm Warras Ali of Âonlâ, zamîndâr of Nazratganj. These relics were carried off by the excavator to Âonlâ, but cannot be traced there.

Two other Buddhist mounds on the north-west corner of the great bastion, close to the Kôn wâru Tâl, were excavated by the Survey Party of these Provinces, in February, 1888, and yielded a beautifully-carved pilaster, whose four faces are divided into different panels decorated with elaborate sculptures of Buddha's life, and numerous coins of the Mitra and Gupta dynasties with well-preserved legends. These objects have been deposited in the Lucknow Museum.

Connected with A h i c h h a t r a is an *inscription* of the Gupta period at Dilwâri,  $4\frac{1}{2}$  miles south of the fort, but it has been damaged by constant use as a whetstone.

At Gulariyâ,  $2\frac{1}{2}$  miles north, is another gigantic lingam, and the name of Bhîmlaur, one mile to the east, shows that a similar monument of Saiva worship must have existed there also.

The wealth of Brâhmanical remains at A h i c h h a t r a shows that as Buddhism declined the number of Hindû temples increased. A well-executed bas-relief of two lions, found some years ago, has an *inscription* showing the date of this sculpture to have been Samvat 1060, or A.D. 1004.

9. SARAULI, in tahsil Âonlâ, 28 miles N.-W. of Barelî. The neighbouring village of Shâhpûr is a memorial of the Musalmân mendicant Nirgan Shâh, whose tomb confers on Sarauli no little local celebrity. The masonry walls around the sepulchre have fallen into ruin and abound with scorpions about two inches long, who do not use their sting owing to the all-pervading sanctity of the faqîr who is buried there (!)

10. SENTHÂL, in tahsil Nawâbganj, 16 miles N.-E. of Barelî, possesses the tomb of the religious mendicant Chirâgh Ali Shâh, where a fair is held yearly on the 1st of Kârtik, lasting for a week.

11. SHÂHÎ, in tahsil Mirganj, 17 miles N.-W. of Barelî, possesses a fair-sized Hindû temple.

12. SHISHGARH, chief town of pargana Sirsâwan in tahsil Bahêrî, 31 miles N.-W. of Barelî, possesses a ruinous fort on the summit of a hillock of trifling elevation which is, however, conspicuous in this level country.

13. SHIŪPŪRĪ, in tahsil Āonlā, 28 miles N.-W. of Barelī. A little more than a mile south of Shiūpūrī stands the ancient village of Gurgāon, said to have been founded by Dronā, the *guru* (tutor) of the Pāṇḍavas.

### III.—BĪJNÔR DISTRICT.<sup>1</sup>

III. 1. AFZALGARH, in tahsil Nagīna, 34 miles E. of Bījnôr, possesses the ruins of a brick fort, built by Nawâb Afzal Khân, a Pathân, during the brief domination of his tribe (1748—1774).

III. 2. BĀRHĀPŪRA, in tahsil Nagīna, 27 miles N.-E. from Bījnôr. In the forest, three miles east of the town, at Pârasnâth, is a most important group of extensive ruins of bricks, extending for a distance of six miles, and yielding in many places remains of sculpture and masonry, attesting the former existence of a large town, probably the capital of some principality. The ruins of a fort are still visible.

III. IIb. 3. BĪJNÔR, lat. 29°-22'-36" N., long. 78°-10'-32" E., possesses a few masjids and Hindû temples of no great archæological or architectural merit. Its foundation is ascribed to the somewhat mythical Râjâ Vêṇa; he is held the pattern of kings, for in his days there was no taxation, and the money required for State purposes was derived from the sale of hand-fans made apparently by the monarch himself. Ever on the search for a ridiculous derivation, the local Varro finds in these hand-fans (*bîjna*) the origin of the name Bījnôr. The etymology Vijaya-nagara is more probable, though it bears a slighter superficial resemblance to the modern word.

III. Two miles west of Bījnôr and nearer the Ganges are the foundations of an old town still visible. As his share encounters old bricks and other signs of a lost city, the ploughman still calls that place the castle mound (*kherâ*) of the good king Vêṇa.

Five and a half miles to the north of Bījnôr, on the road to Najibâbâd, in the village of Tuṇḍapura, there is a large bâoli with a Persian *inscription*, dated A.H. 1167.

III. 4. CHANDI, small village in tahsil Najibâbâd, 46 miles N. of Bījnôr. In the ravines of the Chandi hills, east of Hardwâr, are numerous ruins worthy of a careful exploration.

IIa. 5. CHÂNDPŪR, tahsil, lat. 29°-8' N., long. 78°-20' E., 21 miles S.-E. of Bījnôr, IIb. possesses a fort-like tahsilî, five masjids, six Hindû temples, a dargâh, called Talab III. Siyâo, built in A.H. 968, as stated in a Persian *inscription*, and an old well in mâhallâ Sahlwân with a dedicatory Sanskrit *inscription*.

III. IIb. 6. JAHÂNÂBÂD, in pargana Dârâñagar of tahsil Bījnôr, 12 miles S. of headquarters, is remarkable for the tomb of Nawâb Saïd Muhammad Shujâat Khân, built A.H. 1057, A.D. 1647. The shrine is surrounded by a quadrangular wall of block *kankar*, enclosing an area of about ten acres. The gateway by which this enclosure is entered is en faced on the inner side with grey sandstones, and on the outer was once adorned with encaustic tiles. The tomb stands on a raised masonry basement about 10 feet high, which is ascended by stone steps. This basement is

<sup>1</sup> *North-Western Provinces Gazetteer*, Vol. V, pages 371—498, *passim*.

enfaced not only with the same grey stone as on the gate, but also with red sandstone of Âgrâ. The sarcophagus is of white marble, the tomb is nailed in with a light lattice-work of red stone, and is covered by a cupola of grey sandstone supported by high pillars of the same material. On the lower part of the cupola are engraved texts from the *Qurân*.

7. KÎRATPÛR, in tahsîl Najîbâbâd, 10 miles N.-E. of Bijnôr, has two mahallâs Kîratpûr and Bâsî; the former is the oldest and is said to have been founded in the reign of Bâhlôl Lôdî in the middle of the fifteenth century. The latter was peopled by Pathâns in the middle of the last century, when Najîb Khân, one of Alî Muhammad's officers, built the castle in Kîratpûr mahallâ, whose remains still exist. Walls of great strength are still standing on either side of the main gateway, while within there is a handsome and well-preserved masjid. Of the principal quarters inside the fort ruins only remain, and within the ramparts is one of those magnificent masonry wells so often found in the interior of Indian fortresses. Adjoining the fort, on the outside, is a large masonry tank constructed by the same chief.

8. LÂLDHÂNG, small village in tahsîl Najîbâbâd, 38 miles N.-E. of Bijnôr. In the Pâñduwâlâ Sôt, west of Lâldhâng and in the ravines of the Rawâsan are numerous ruins likely to yield results worthy of the attention of the survey.

9. MANDÂWAR,<sup>1</sup> in tahsîl Bijnôr, eight miles N. of head-quarters, has been identified by St. Martin and General Cunningham with Matipura, mentioned by Hiuen Tsiang.<sup>2</sup> The more ancient part of the site is a mound about half a mile square, raised some 10 feet above the rest of the town which flanks it on its western and northern sides. This mound is covered with modern buildings, but abounds in large bricks, a sure sign of antiquity. In its midst is a ruined fort 300 feet square with a height of six or seven feet above the rest of the mound; and on its south-eastern corner stands the Jâmi Masjid said to have been built on the site and with the materials of an older Hindû temple. As many of the squared blocks of grey sandstone which compose this building bear cramp holes on their outer face, there can be no doubt that they must have belonged to an older structure.

To the north-east of the town, about one mile from the fort, stands another large mound, crested by the village of Madîyâ or Mandîyâ, and between the two lies a large tank called Kûnda Tâl, surrounded by numerous smaller mounds which are said to be the remains of buildings. General Cunningham believes that these two places once formed a single town about  $1\frac{1}{4}$  mile long and half a mile broad, or  $3\frac{1}{2}$  miles in circuit.

To the south-east of the town lies the Pîrwâli Tâl, a deep, irregularly-shaped sheet of water nearly half a mile in length.

The Buddhists of the eighth century asserted it to have been produced some 600 years previous by an earthquake which accompanied the death of their renowned Saint Vimalamitra. The stûpa erected over the remains of Vimalamitra stood probably near a mango grove on the western side of the Pîrwâli Tâl. The neighbourhood of the town was at that time enriched with memorials of other "lesser vehicle" doctors (*Sarvâstivâdas*), and the sites of such buildings have been identified by General Cunningham. Thus the village of Lâlpûr, perched on a mound about three-quarters

<sup>1</sup> Cunningham, *Archæological Reports*, Vol. I, pages 248—251.

<sup>2</sup> Beal, *I.c.*, Vol. I, pages 190—198.

of a mile to the south-east of the Jâmi Masjid, and built partly of ancient bricks, represents the small monastery of Guna prabha. North of Lâlpûr and just half a mile from the masjid, is the dârgâh of Hidâyat Shâh, also constructed from the materials of more aged remains. This is believed to occupy the site of Sainghabhadra's great monastery, and another small Muslim shrine (*takîâ*), 200 yards north-west of Hidâyat's, marks the former position of Sainghabhadra's stûpa. At the time of Hiuen Tsiang's visit there were 20 Buddhist monasteries and about 50 Brâhmanical temples at Matipura, of which only heaps of ruins are left.

III. 10. Môrdhaj,<sup>1</sup> also called Munawâr Jûr, in tahsîl Najibâbâd, 27 miles N.-E. of Bijnôr, is a small ruined fort. Its ramparts, which have still a height of about 15 feet above the surrounding country, enclose an oblong space of 800 by 625 feet. The entrance is on the eastern side, and is still covered by the remains of an outwork. The ditch, 60 feet broad by 3 feet in length, is surrounded at a distance of about 120 feet from the main rampart by a faussebraie, or outer rampart. Portions of the brick walls were still to be traced when General Cunningham visited the place in 1863, but all these remains are fast disappearing. The bricks are of large size, being  $13\frac{1}{2}'' \times 8\frac{1}{2}'' \times 2\frac{1}{2}''$ . Near the middle of the east side there is a lofty mound called Shigrî, a name which is said to be a contraction of Shêrgârhî, "tiger's house," or Srî Garhî; but this etymology is apparently of later date. The Shigrî mound has a height of 35 feet above the interior level, and of 43 feet above the plain, and a circumference of 308 feet. A close examination shows that the outer portion of the mound is composed of brick rubbish, the remains of some large superstructure. The size and importance of this building, originally no doubt a large Buddhist *chaitya*, with the usual series of umbrella-like discs composing its lofty spire, and in later days probably a Brâhmanical temple, may be guessed at from the fact that the entire surface of the mound to a depth of from three to eight feet and many square yards of plain surface around its base to a similar depth are covered with broken brick débris. The people state that within the memory of living men there were still portions of the superstructure standing on the mound, but that the materials were utilized in the construction or repair of bridges on the Najibâbâd and Kôtdwâra road, which skirts the base of the old fort at a distance of about 400 yards.

From the solid appearance of the mound General Cunningham considered it to be the ruin of an old Buddhist stûpa, which supposition has been confirmed through the exploration of the mound, in February, 1887, by Mr. Markham, Collector of Bijnôr. Two large circular terra-cotta medals, and about two dozen smaller clay seals impressed with a figure of Buddha seated within a handsome *chaitya* and below the Buddhist creed formula in characters of the eighth century, and at least one thousand small Buddhist votive tablets of baked clay stamped with the figure of Buddha, the Ascetic, were excavated from the relic chamber, and presented to the Lucknow Museum. During the excavation of the mound, Mr. Markham succeeded in disclosing the usual procession path surrounding the stûpa; there was, however, no trace of any railing, nor were any pieces of rails found. From the débris of an old well close to the mound, several terra-cotta figures, fragments of stone statues, and a portion of a door-lintel were brought to light.

<sup>1</sup> Cunningham, *Archæological Reports*, Vol. II, pages 237-238.

According to the people, Môrdhaj formerly abounded in stones of all kinds and sizes, wrought and unwrought, but the whole have been carried away to Patthargârî. The stone figures of gods and goddesses are said to have supplied all the temples at Najibâbâd. The name of the fort Môrdhaj is derived from Mayûradhvaja, or the "peacock standard," which was apparently the title of its founder, who is according to tradition a contemporary of the Pâñdavas. But a genealogy is also given which makes him the Jain antagonist of Saïd Salâr-i-Masaûd Ghâzî, and if this be accepted, the date of Mayûradhvaja's fort cannot be fixed earlier than the beginning of the tenth century.

The whole country round the fort, for several square miles, is covered with almost uninterrupted traces of ancient ruins, chiefly composed of fragments of large bricks. The place must have been the site of a large and wealthy city. It may have been one of those many in this neighbourhood which perished in the irruption of the ruthless Taimûr Shâh at the close of the fourteenth century.

IIb. 11. NAGÎNÂ, tahsil, lat. 29°-27'-5" N., long. 78°-28'-50" E., 19 miles N.-E. of Bijnôr, possesses several small, though elegant and well-kept masjids, the new Jâmi Masjid, a larger building of the same nature, a rather celebrated Hindû temple near the middle of the bâzâr, and the old Pathân fort now converted into a tahsilî.

III. 12. NAJIBÂBÂD, tahsil, lat. 29°-36'-50" N., long. 78°-23'-10" E., 21 miles N.-E. of Bijnôr, founded by Najîb-a-d-daula in the middle of last century, still retains many a memorial of Pathân magnificence. To the south of the town is the tomb of the founder constructed about A.H. 1180, to its north that of his brother Jahângîr Khân constructed about A.H. 1173.

III. About a mile east of the town stands the dismantled castle of Patthargârî or Naja f gârî built by the same chief in 1775. All the stone that could be robbed from the neighbouring and more ancient castle of Môrdhaj is said to have been used in building Patthargârî. It is a square and embattled wall, high and massive, enclosing a space of from 35 to 40 acres. At each of the four angles, and elsewhere on the intervening curtains, are bastions. There is more than one gateway, but the principal opens towards the town. The old palace of the Najibâbâd Nawâb's stands in Nawâbganj, but the grand carved entrance gateway and a little of the frontage are all that remains; opposite the gateway in the midst of the square, are the remains of the Nawâb's orchestra (*naubatkhâna*).

IIb. 13. NIHTAUR, in tahsil Dhâmpûr, 16 miles E. of Bijnôr, possesses a handsome old masjid, to which three modern fluted domes have been added.

III. 14. SABALGARH, a ruined castle in the forests of tahsil Najibâbâd, 32 miles N. of Bijnôr, is the largest of the fortified remains in the district. It is at present simply a great quadrangular wall with bastions at the four corners and other points of intervening curtains. The enclosed area amounts to about 114 acres, but no trace of the interior buildings exists. The castle is now included in the nominal village of Asafgârî which was the name of the flood-destroyed fort on the opposite bank of the Kotâwâlî. Sabalgarh is said to have been built in the reign of Shâh Jahân (A.D. 1628—1658), by Nawâb Sabal Khân.

III. Two miles to the north-east of Sabalgarh, to the west of the Najibâbâd and Hardwâr road, near the villages of Saïd Bhûra and Zahîr Dîwân, are very extensive ruins which may repay exploration.

Opposite to Saïd Bhûra, to the east of the above road, near the village of D'haramgârî, are several mounds of brick ruins.

III. 15. SÂHANPÛR, village in tahsil Najîbâbâd, 23 miles N. of Bijnôr. On the outskirts of the village are several handsome *satî* monuments, including two of Aurangzib's reign (1688—1707). The most important is that of Rânî Lakshmî, the wife of Râî Râjârâm, built in A.H. 1116. In the garden adjoining the Rânî Satî, north of the road to Hardwâr, there is a large *bâoli* built in A.H. 1126, during the reign of Muhammad Shâh of Dehlî. To the north of Rânî Satî, on the road to Nagal, there is another *bâoli*, built in A.H. 1109 during the reign of Aurangzib.

IIb. 16. SAHASPÛR, in tahsil Dhâmpûr, 41 miles S.-E. of Bijnôr, possesses several small masjids of no architectural pretensions.

III. 17. Tîp, small village in pargâna Mandâwar of tahsil Bijnôr, on the left bank of the Ganges *khâdir*, 15 miles N.N.-E. of headquarters, possesses a *kherâ* of evidently great age. This mound was excavated by Mr. Markham, Collector of Bijnôr, in January 1886; but no relic chamber or relics of any kind were found. The foundations of a square structure were, however, disclosed during the course of the excavation. Five gold coins of the Indo-Scythian king Vasudêva and one gold coin of Bhrî Shakâ were found by him near but outside the base of this mound. These coins are now in the Lucknow Museum coin cabinet.

#### IV.—MURÂDÂBÂD DISTRICT.<sup>1</sup>

IIb. 1. AMROHÂ, tahsil, lat. 28°-54'-15" N., long. 78°-30'-30" E., 19 miles N.-W. of Murâdâbâd, possesses no fewer than 109 masjids, 2 karbalâs, 7 sîvâlas, about 40 other Hindû temples and dharmsâlas, 9 dargâhs of special sanctity, and a great number of minor importance.

IIa. Relics of greater antiquity than any of the other existing buildings are a *bâoli*, called Bâh-kâ-kûân, or "Bâwan well" and a large tank called Bânsdêo, about one mile and a half to the west of Amrohâ. The well is one of the most curious remains in the district; with the exception of the arches and vaults, which are of brick, the structure is of block *kankar*. To the north a flight of steps leads down to a reservoir, flanked on each side with corridors and with an apse on its other end. The corridors open into chambers, from which flights of steps lead down to similar chambers in the storey below. All these chambers also open on the well proper, which has a diameter of 15 feet. The arches are false and the cupolas built with circles of bricks that narrow in.

IIb. III. Of the more modern objects of interest the first in point of importance is the dargâh of the famous Sharf-ad-dîn Shâh Wilâyat, built in A.H. 783, A.D. 1381; close by is the tomb of his daughter, Masammât Bakhûi. The tombs of Shâh Nasîr-ad-dîn, Abd-al-Âzîz, Abd-al-Wajid, Shâh Ghâzi, Shâh Ibû, Shâh Abûl Hadis, Mullâ Allâh Dâd, and Miân Pir Baksh deserve only a passing notice.

IIb. The Jâmi or Saddo Masjid, i.e., masjid of Sadr-ad-dîn, is one of the oldest existing buildings. It was originally a Hindû temple, as is evidenced by its shape and the old chain still dangling from the roof. It was converted into a masjid in the

<sup>1</sup> North-Western Provinces Gazetteer, Vol. IX, Part II, pages 168—221, *passim*.

reign of Kaiqubâd, in A.H. 686, and originally had five arches, of which the two outer ones have disappeared. It bears four *inscriptions*: the first of Kaiqubâd on the northern side dated A.H. 686, A.D. 1287; the second of Qanâq Khân on the inside of the northern gateway, giving the date A.H. 965, A.D. 1558; the third of Saîd Muhammad Mîr Âdil, dated A.H. 981, A.D. 1573;<sup>1</sup> and the fourth is undated, but mentions that repairs were made by one Âdil Khân, who is said to have lived during the Rohilla occupation. The tomb of Shaikh Saddo or Sadr-ad-dîn, a former crier (*mu'azzin*) of the masjid, is pointed out under the central arch, that of his mother Ghâzia, also called Åse, under the northern, and that of a demon Zén Khân under the southern arch.

III. IIb. The Masjid-i-Chilla was built during the reign of Jahângîr, in A.H. 1029, and in mahallâ Bâdshâhî Chabûtrâ is a masjid known as Mâlik Sulaimân's, which appears from *inscriptions*, dated A.H. 1066 and 1067, to have been built in the reign of Shâh Jahân by Shaikh Mansûr; the Chabûtrâ Shâhî, close to this masjid, was built in A.H. 1061. To the same period are attributed the two gates which are the only portions now of the fort in mahallâ Bara Darbâr. One of these is known as the Chhangâ darwâza; it is smaller than the second, known as the Murâdâbâd gate, built by Saîd Abdûl Majîd, alias Dîwân, A.H. 1051, A.D. 1641.<sup>2</sup> The last building of importance is the Îdgâh, an imposing structure to the west of the town built by Shaikh Ghulâm Ahmad some 130 years ago.

III. III. There can be no doubt that Amrohâ was formerly a large Hindû city, the ancient name of which is said to have been Ambikângâra, as the Bâh-kâ-kûân and the Bânsdêo Talão testify its great extension. Several Hindû columns of an early date are still lying in the courtyard of Hazrat Mâlik Sulaimân's masjid.

III. IIb. In mauzâ Bhêra Bharatpûr is a large *kherâ*, the site of an ancient temple, as life-size statues and dressed stones have been discovered in the mound.

IIb. 2. BACHHRÂON, in tahsil Hâsanpûr, lat. 28°-55'-25" N., long. 78°-16'-35" E., 41 miles N.-W. of Murâdâbâd, possesses 12 masjids and one Hindû temple.

IIb. 3. BHÔJPÛR, in tahsil Murâdâbâd, lat. 28°-56'-45" N., long. 78°-52' E., 10 miles north of head-quarters, possesses 11 masjids and a dargâh of Muhammad Hâjî.

IIb. 4. BILÂRÎ, tahsil, long. 28°-37'-15" N., long. 78°-50'-30" E., 15 miles S. of Murâdâbâd, has six Hindû temples, five masjids, and one Îdgâh.

III. In this pargâna there is considerable opportunity for antiquarian researches, as nearly every second village has an old mound, or *dîh*, to the west of it. On the way between Bilârî and Sêondarâ stands the most pronounced of these mounds within the village lands of Karâwar, occupying 17 bigas 11 biswas of land. Diggings on the surface of it have disclosed the foundations of walls of solid hard-burnt bricks, measuring 16"×10"×2", and bearing the common devices of three parallel lines or of three concentric ovals along the top. At two different spots octagonal wells have been brought to view, built of beautifully-finished brickwork and surrounded by a masonry platform. No coins are said to have been found. Local tradition ascribes the place to have been a fort of Râjâ Karâna, mentioned in the Mahâbhârata.

<sup>1</sup> *Proceedings, Asiatic Society of Bengal*, for 1873, page 101, where the date is wrongly given as A.H. 980.

<sup>2</sup> *Proceedings, Asiatic Society of Bengal*, for 1873, page 102.

III. Another important mound is Sarthâl Kherâ, six miles south-west of Bilârî, measuring 1,200 feet in length from north-east to south-west by 1,000 feet in breadth. It is called after a mythical king Sarat, the son of Râjâ Satyavâna of the lunar race, and the *kherâ* is said to be the ruins of his palace. Close to the south-west of it there is another large *dîh*, with a village on it, called Kherâ Khâs, Râjâ Satôñ-kâ-kherâ, or Satôngârî. The *kherâ* is said to be the ruins of the palace of Râjâ Sarat's daughter. Between the two places, there are also many other smaller mounds. The two large mounds of Sarthâl and Kherâ Khâs together evidently once formed one large city.

III. About two miles to the south-east of Sarthâl Kherâ lies Gumthâl Kherâ, an ancient mound, which measures 1,600 feet in length from east to west by about 1,000 feet in breadth from north to south.

III. Two miles to the north-east of Sarthâl is mauzâ Jargâon, standing on an ancient *kherâ*, said to be the ruins of the palace of Râjâ Jarasimha. Bricks similar to those of Karâwar Kherâ are dug out from this mound.

III. The *kherâ* in the village of Bêrnî is reputed to be the ruins of a palace of Râjâ Vêna.

III. The *kherâ* at Râñiâ is said to be the ruins of an old village called Mustâfâbâd.

III. There are *kherâs* in the following villages, of which, however, nothing particular is known: Kahra Kherâ, Kaithâl, Samathâl, Râjthâl, Gôrashâhgârî, Fañgârî, Baniâ Kherâ, Gursârî, Nausnâ Sêondarâ, Mithânpur Pûja, Muhammadnagar Qasbâ, Khetrî, Mundâ Kherâ, Chiria Bhawân, Ibrâhîmpûr, Atâ, Bhattpura, Arifpûr, Kundarkhî, and Kasâwâ.

II. HÂSANPÛR, tahsîl, lat. 28°-43'-28" N., long. 78°-19'-25" E., 33 miles W. of Murâdâbâd, possesses 12 masjids, two of which are old, and 10 Hindû temples.. To the north of the town there is an old *kherâ*.

III. To the south-west of the village of Azampûr is a *kherâ* which is the site of ancient buildings. It is reported that there was the school of Fâizî Fayazî, brother of Abûl Fazl, the great historian of Akbar's time. The ruins of an arched doorway are still standing. The earth of this mound is carried off by people who come from long distances, in order to give it to students to eat, as it is supposed to have very beneficial influence on the brain and memory.

III. At the villages of Jaiñhâl and Sirsâ Jujâr are ancient mounds which are the remains of old castles. At the latter place portions of the walls are still visible, and there still exists a *pakkâ*-built doorway.

III. There are extensive mounds at the following places, of which nothing specific has been heard: Bijaurâ, Shâhpûr Kalân, Khâkî Kherâ, and Shakûrâbâd. At the latter place are many ruined wells, built of large bricks, and several stone *chabûtrâs*, apparently the sites of ancient temples.

III. 6. MURÂDÂBÂD, lat. 28°-51'-6" N., long. 78°-48'-35" E., is the old Chaupâla, so called from including in its boundaries four villages, viz., Bhadaurâ, Dindârpûr, Mânpûr, and Dihri. Rustam Khân Dakhinî called it Murâdâbâd in honor of Prince Murâd Baksh, Shâh Jahân's son. A few *satî* pillars are all that we

III. find in the town of ancient Hindû remains. The Musalmân period, however, has left a few relics, among which the most important is the ruined fort built by Rustam Khân in the reign of Shâh Jahân. The Jâmi Masjid owns also its existence to Rustam Khân, in A.H. 1046, according to a Persian *inscription*<sup>1</sup> on a slab fixed in the wall. The remaining buildings of interest are:—a tomb of Nawâb Azmat-ullâh, the tomb of Asâbat Khân, the shrine of Shâh Bulâki, the palaces of Dûndî Khân, the Rohilla chief, and of his dîwân, both built during the Rohilla period.

III. IIb. At the villages of Sardârnagar and Nûrkherâ are old mounds, from which large stores of valuable bricks have been dug up and utilized by the neighbouring zamîndârs.

IIb. 7. NARAULî, in tahsil Bilarî, lat. 28°-29'-15" N., long. 78°-45'-15" E., 24 miles S. of Murâdâbâd, possesses five masjids and four Hindû temples.

III. 8. SAMBHAL,<sup>2</sup> tahsil, lat. 28°-35' N., long. 78°-36'-45" E., 23 miles S.-W. of Murâdâbâd. The modern town covers the summit of an extensive mound composed of the ruins of the ancient Sambhalapura. The site of an old fort is indicated by a large mound; it is variously attributed to Prithvîrâjâ, to a Râjâ called Jagatsimha and to one Nâharasimha. The only building left standing on the site of the old fort is the Jâmi Masjid, which the Hindûs claim to have been originally the temple of Hari Mandira. It consists of a central domed roof upwards of 20 feet square, with two wings of unequal length, that to the north being 50' 6", while the southern wing is only 38' 1½". Each wing has three arched openings in front which are all of different widths, varying from 7 to 8 feet. The Musalmâns ascribe the erection of the building to the time of Muhammâd Bâbâr and point to an *inscription*<sup>3</sup> inside the masjid, which records the erection of the masjid by Mîr Hindû Bêg, in A.H. 933, A.D. 1526, but which the Hindûs declare to be a forgery of late date. At or on the back of this slab, they say that there is the original Sanskrit *inscription* belonging to the temple. This masjid was repaired in A.H. 1030 by Saïd Quṭb, and 1067 by Rustam Khân Dakhinî, as stated in the last *inscription*. The fine dome of this building is probably unique of its kind; it is a clear hollow shell from the keystone down to the ground. The interior shape of the dome is ovoid, or like the half of an ovoid ellipse rotated on its axis. The dome is built of brick, and stands upon an octagon, and the octagon upon a square. The walls of the central square Hindû temple would appear to have been built with large bricks cased with stones, but the plaster with which the Musalmâns have coated the walls conceals the material of which they are made. Probably the Musalmâns stripped off most of the stone, especially such as bore traces of Hindûism, and made a pavement of the stones, turning the sculptures downwards. The Musalmân wings, added to the building in order to turn it into a masjid, are built of small bricks. At the side of the masjid is a tank for ablutions and a very old well. The masjid has still a chain for the suspension of a bell, such as is found in Hindû temples, and a passage at the back for the wheeling round of worshippers.

III. About one mile to the west of Sambhal, there is an Idgâh, built by Rustam Khân, in A.H. 1066; a tomb of red sandstone, dated A.H. 963, and inscribed with verses

<sup>1</sup> *Proceedings, Asiatic Society of Bengal*, for 1873, page 99.

<sup>2</sup> Cunningham, *Archæological Reports*, Vol. XII, pages 24—27.

<sup>3</sup> *Proceedings, Asiatic Society of Bengal*, for 1873, page 98.

III. from the *Qurân*; a large *bâolî*, three storeys high, built of large bricks, apparently of the Hindû period; and the bastions of a large walled garden.

There are numerous places of Hindû worship and pilgrimage, the most noteworthy being the temple of *Hari Mandir* and the following *tîrthas*:—*Manokâmna*, *Sûraj Kund*, *Kurukshtera*, *Bângôpâl*, *Nîmsâr*, and *Bhagîrathî*; altogether IIb. Sambhal boasts of 68 *tîrthas* and 19 sacred wells.

A brick tower, called *Bala Bârj*, of the old Musalmân fort in *mahallâ Kot* was erected in A.H. 1052, as recorded in a Persian *inscription*. A small masonry fort in the *Miân Sarâi* is attributed to *Nawâb Âmin-ad-daula*, who lived here about 250 years ago. The two heaps of ruins, known as *Bhalleśvar* and *Bikteśvar*, near *Rai satî*, are said to be nothing more than the bastions of the ancient city wall, but are most probably the ruins of ancient Hindû temples.

III. In mauzâ *Chandâyan* is a large *kherâ* formed of the ruins of stone temples and IIb. brick buildings. An old temple still exists in a fair state of preservation.

In mauzâ *Kasauli* is a *kherâ*, the site of an old *âbâdî*.

III. Another ancient place called *Âmrâpati Kherâ* is situated on the right bank of the *Sôt* river and near the village of *Alipûr*. About a mile to the north-west of the last place, there is another mound, called *Chandrêśvar Kherâ*.

III. 9. *THÂKURDWÂRA*, tahsîl, lat. 29°-11' N., long 78°-54' E., 27 miles N. of *Murâdâbâd*. This pargana contains several *kherâs* which may repay explorations, *viz.*, at *Sarkâra Khâs*, *Farîdpûr Kâsim*, *Gotâvelî*, *Bâzîdpûr*, *Sultân-pûr*, *Tikhunîti Mankûa Maksârpûr*, and *Madhowâlâ*.

III. At mauzâ *Mastâlîpûr* is an old *kherâ*, said to be the site of houses built in Akbar's time when the village was the head-quarter of the pargana.

III. The *kherâ* at mauzâ *Farîdnagar* is said to be the ruins of a fort and town, built by *Râjâ Mahêndra Singh* in 1170 fasli.

IIb. 10. *Ujhârî*, in tahsîl *Hasanpûr*, lat. 28°-39'-30" N., long. 78°-23'-55" E., 29 miles S.-W. of *Murâdâbâd*, possesses five masjids, one Hindû temple, and a dargâh of *Shâh Dâûd*.

#### V.—PILIBHÎT DISTRICT.<sup>1</sup>

III. 1. *BARKHERÂ*, in tahsîl *Bîsâlpûr*, 12 miles S. of Pilibhit, is said to have been founded by a mythical *Râjâ*, named *Harmal*. Its name means the mound of banyan trees, but is perhaps like that of *Bârikhar*, or *Barkherâ* in the *Kherî* district, derived from that of *Virâta*, the son of *Vêna*. The village stands on an ancient mound, the ruins of an old fortified city.

IIb. 2. *Bîsâlpûr*, tahsîl, lat. 28°-18' N., long. 79°-52' E., 22 miles S. of Pilibhit, possesses a fine square masonry tank surrounded by dharmâlas and temples. A few other temples of no great importance may be seen in the town.

III. At the village of *Marauri*, 8 miles E. of *Bîsâlpûr*, are extensive ruins on the right bank of the *Khanaut* river.

3. *Dèorîyâ* and *Dîwal*,<sup>2</sup> two unimportant villages in tahsîl *Bîsâlpûr*, 20 miles S.-E. of Pilibhit, have an united interest as the modern fragments of the ancient

<sup>1</sup> *North-Western Provinces Gazetteer*, Vol. V, pages 695-847, *passim*.

<sup>2</sup> *Cunningham, Archaeological Reports*, Vol. I, pages 352-357.

city Māyūtā. Dēwal is now known to Musalmāns as Ilāhabās or Ilāhabād Dēwal; it contains several plain brick rooms called temples, in one of which is deposited a very perfect Kuṭīla *inscription*, dated Samvat 1049, or A.D. 992.<sup>1</sup> But both the inscription and figure of the Varāha Avatāra of Vishnu, which may be seen in the same place, and which is a famous object of pilgrimage throughout Rohilkhand, were originally found, in 1829, in the adjoining village of Gaṛh-Gajāna, "the bastioned castle," which lies on the west bank of the Khāwā or Katnī canal (called Katha in the *inscription*), immediately between Dēwal and Dēoriyā. The ancient fortification from which it derives its name is a large ruined mound about 800 feet square, and containing on its eastern side two small tanks. But although called a gaṛh or fort, it was probably only the country residence of Rājā Lalla of the Chhindu race, who founded it. The inscription and Varāha statue were discovered in another mound of temple ruins, about 200 feet square at base to the west of the fort mound, which most probably are the remains of the two great temples, dedicated to Śiva and Pārvatī under the name of Dēvapallī, and erected by Lalla and his wife Lakshmī as stated in the inscription; but the brick and limestone walls of the buildings whose site it marks have been gradually carried off as materials for the dwellings of the villagers. Round the principal mass of ruins may be traced the remains of at least six other temples; and Gaṛh-Gajāna has, besides two other mounds, the ruins of some ancient village or town.

Below Dēoriyā the Khāwā takes a sharp eastward bend, encircling three sides of a large ruined fort, called Gaṛh Kherā, or "the castle-mound." This stronghold stands on the lands of Dēoriyā; approachable only from the southern or landward side: it has been deserted for many centuries, and is overgrown with dense jangal. Its walls have afforded material for nearly all the buildings in Dēoriyā. The exact extent of the fort is not known; but the position enclosed by the Katnī canal is about 6,000 feet in length from north to south and 4,000 feet in breadth, and the fort is said to be somewhat less than half a *kos* or just about half a mile in length. The bricks are of a size (13" × 9" × 2") which shows considerable antiquity, and the limestone statues are all Brāhmanical. But such figures are said to be discovered only in the foundations of the buildings which, if true, would seem to show that the existing remains are the ruins of Musalmān works constructed of Hindū materials. Gaṛh Kherā is attributed to the mythical King Vēṇa, and General Cunningham believes Vēṇa's son Virāṭa to be identical with Viravarman, the uncle of that Lalla who towards the close of the tenth century founded the town of Māyūtā in the district of Bhūshāna, the modern Dēwal and Gaṛh-Gajāna, as mentioned in the Dēwal inscription of Samvat 1049. According to the inscription, Mayūtā was a large town adorned with wells, lakes, tanks, and neighbouring parks stocked with various animals.

4. JAHĀNĀBĀD, town in tahsil Pilibhit, 4½ miles W. of head-quarters. Near it on the west lies the village of Baliyā or Balāī Pasīāpūr, which contains the ancient mound named Balāī Kherā.<sup>2</sup> This is a large heap of bricks and earth, about 20 feet high at its southern end. It has a circuit of nearly a mile, and its quadrilateral form leads to the conclusion that it once was fortified. To the west are two tanks

<sup>1</sup> *Journal of Asiatic Society of Bengal*, Vol. VI, pages 777—786; Prinsep, *Essays on Indian Antiquities*, Vol. I, pages 321—324.

<sup>2</sup> Cunningham, *Archæological Reports*, Vol. I, page 358.

and six ruined heaps said to be remains of temples: near the south-east are the ruins of what was undoubtedly a brick temple. There is nothing now standing that can give any clue to the probable age of the town, as the bricks are removed to Jahānābād as soon as they are discovered. But the large size of those bricks is a proof of antiquity, which is supported by the tradition of the people, who ascribe the foundation of Balpūr or Baliyā to the well-known *daitya*, or demon, Bali.

- III. Four miles to the westward of Balā Kherā, there is a long lofty mound lying east and west called Parāśūkōt,<sup>1</sup> which is said to be the ruins of a temple and other edifices that Bali Rājā built for his Ahīr servant, named Parāśūā. To the surrounding villagers it is more commonly known under the title of Atāparāśūā, or "Parāśūā's high chambers." The mound is about 1,400 feet long and 300 feet broad at base, with a height of 35 feet at its loftiest point near the eastern end. On this point there are the brick foundations of a large temple, 42 feet square, with the remains of steps on the east face, and a stone lintel or doorstep on the west face. No traditions exist regarding the remains of so magnificent an edifice.

- IIb. 5. PILIBHIT, tahsil and capital of the district, lat. 28°-38' N., long. 79°-52' E., possesses a masjid, built in A.H. 1181 and 1182 by Hāfiẓ Rahmat Khān, a miniature in brick and plaster of the celebrated Jāmi Masjid at Dehlī. Being elegant in structure, but deficient in magnitude, it makes a more superb show as a picture than the reality justifies. Besides this there is an old masjid in the small, but strongly walled, native sarāi. The remains of an old brick fort are still traceable to the west of the town.

- III. At mauzā Neorīā Husainpūr are extensive ruins, buried in dense jangal, which may repay exploration.

- III. The village of Mahāfī contains the ruins of an old brick fort of great dimensions.

- III. At mauzā Khāz are the ruins of a large city, of whose importance and splendour several octagonal wells and a large tank with *pakkā* ghāts bear witness.

- III. In the jangals near Samarīā Ghōsū are the remains of a mud fort.

- III. The village of Pindarā, though devoid of any ancient remains, is said to be an old site.

6. PŪRANPŪR, tahsil, 24 miles E.-S.-E. of Pilibhit. This pargana contains several large ruined cities buried in dense jangal close to the Nepāl Tarāī.

- III. A large area of the ruins near Dhānauraghāt, six miles N.-E. of Pūranpūr, has already been swept away by the floods of the Sārdhā river, and what remains is likely to be washed away in future. The ruins consist of high mounds, extending for half a mile in length and a quarter of a mile in breadth along the south bank of the Sārdhā, and are covered with large broken bricks and fragments of glazed pottery. From the great number of ornamental bricks, scattered about the mounds, it is evident that this ancient site once boasted of several fine brick temples.

- III. The so-called kōt near Sūāpāra, 7 furlongs to the north of Pūranpūr, is a mere mound, about 400 feet square and 70 feet high, with a rāonī of about 40 feet in width all around. Numerous ornamental bricks are found in the mound which most probably belonged to a brick temple inside the fort. These bricks appear to have been carved after burning and not moulded before burning. The surfaces of most of the bricks

<sup>1</sup> Cunningham, l.c., Vol. I, page 357.

are divided into squares, every alternate square being sunk in a sloping direction; these cuts were made by a chisel or small hammer with one chisel end. The bricks were probably used as string courses of plinths and basements on temples and mansions.

III.

The ruins near Shâhgârî, 10 miles west of Pûranpûr, consist of an immense fortress formed of earthen ramparts and bastions with a circuit of about three miles. The ramparts have a general height of from 20 to 25 feet above the neighbouring forests, but the bastions are considerably higher. Originally there were ditches all around, but at present there are only a few shallow hollows at the foot of the ramparts. The parapets were of brick and stone; the large size of the bricks, 20" × 12" × 4", shows that these are the ruins of very old walls. In shape this fortified town may be described as an irregular quadrangle with its larger sides running almost due east and west. There are no remains of any building inside the fort except a few *kankar* walls; the only relics of antiquity that are obtainable are coins of the Varmâ dynasty of Nepâl, enamelled beads and moulded bricks of the diaper pattern.

III.

Another, but nameless ruined city, is buried in the jangals near the Pûranpûr road leading to Pilibhît, four miles to the south of Shâhgârî. In shape it is a rectangle, about 1,600 feet in length from east to west by 1,200 feet in breadth, with a general height of about 20 feet in the main line of walls. The whole ground is covered with fragments of glazed pottery and large ornamental bricks, the patterns of which are bold and effective.

All these ruins are locally ascribed to Râjâ Vêna, or the demon Bali, who is no doubt the Vîravârman of the Chhindu race, mentioned in the Kuṭila inscription of Samvat 1049, from which we learn that his nephew Lalla founded the Dêvapallî temple at Mâyûtâ, the modern Ilâhâbâs Dêwal in tahsîl Bîsâlpûr.

#### VI.—SHÂHJAHÂNPÛR DISTRICT.<sup>1</sup>

III.

1. GÔLÂ RÂIPÛR, village in tahsîl Pawâyan, lat. 28°-1'-50" N., long. 80°-0'-22" E., 10 miles N. of Shâhjahânpûr. To the south of the present village of Gôlâ is the site of an ancient town, a very large and high *kherâ* or mound, extending along the rise of the Khanaut valley for about two miles. The *kherâ* alone remains; it is covered with large thick bricks and fragments of blue and green glazed pottery, and old Buddhist coins, both stamped and cast, are occasionally found there. The area occupied by the site of the old town and the very high mounds that remain, prove that Gôlâ must have once been a place of considerable importance. A small mud fort on the edge of the present village is of much later date. Probably the old site represents the Hi-lo, visited by the Chinese traveller Fa-hian<sup>2</sup> in A.D. 400, which possessed a *vihâra* of forty paces square, with a tower like a *dâgaba* for the reception of the skull-bone of Buddha. In the early Musalmân period, Gôlâ was the head-quarters of pargana Kânt-ô-gôlâ, as mentioned by Ziâ-ad-dîn Barnî, a historian who lived in the reign of Ala-ad-dîn Khiljî (A.D. 1296—1316), and in the *Ain-i-Akbarî*.

III.

2. JALÂLÂBÂD, tahsîl, lat. 27°-43'-23" N., long. 79°-42'-11" E., 18 miles S.-W. of Shâhjahânpûr, is said to have been founded in the reign of Jalâl-ad-dîn Firûz Shâh Khilji. The ruins of an old mud fort, said to have been erected by

<sup>1</sup> *North-Western Provinces Gazetteer*, Vol. IX, part I, pages 164—202, *passim*.

<sup>2</sup> Beal, *I.c.*, Vol. I, page XXV.

Hâfiż Rahimât Khân, but very probably of older date, are situated on the high ground commanding the town.

III. 3. KÂNT, village in tahsîl Shâhjahânpûr, lat.  $27^{\circ}48'20''$  N., long.  $79^{\circ}50'$  E., 9 miles S.-E. from head-quarters, possesses a ruined masjid, erected in A.H. 1018, and many old masonry houses, which attest its former importance. A *kherâ* close to the village is said to have been the site of an old fort.

III. 4. KHERÂ BAJHÈRÂ, village in tahsil Tilhâr, lat.  $28^{\circ}1'40''$  N., long.  $79^{\circ}35'11''$  E., 25 miles N.-W. of Shâhjahânpûr. About 300 feet to the west of Bajhêrâ is a large bare mound (*kherâ*) which is the deserted site of an ancient town.

IIb. 5. KHUDÂGANJ, in tahsil Tilhâr, lat.  $28^{\circ}8'20''$  N., long.  $79^{\circ}45'31''$  E., 24 miles N.-W. of Shâhjahânpûr, possesses one masjid and three Hindû temples.

III. 6. MÂTÎ, small hamlet in tahsîl Pawâyan, 42 miles N.-E. of Shâhjahânpûr, is built on an ancient *dîh*, the deserted site of a large old fortified city, now covered with dense jangal. The ruins extend for two miles in length and one mile in breadth, and the whole area is covered with large bricks, measuring  $18'' \times 12'' \times 6''$ , many of which are inscribed *om sriśivâya* in characters of the eighth century. In many places the walls of the fortifications are still rising up ten feet above the ground. Inside the jangal-clad fort, a number of octagonal wells, built of large bricks, are evidence of the skill and honesty of the masons of those days. The whole city was surrounded by an outer and inner wall and a deep faussebraie on all sides. At a short distance to the north-west of the great fortress is a large tank, one mile in length and a quarter of a mile in breadth, with *pakkâ* ghâts, all round, leading down to the edge of the water. The north, west, and south banks of the tank are covered with brick débris, the ruins of large buildings, and on the east side is a high brick mound, the ruins of a large square temple, with a lingam still standing in the sanctum. From this emblem of Śiva, the neighbouring village is named Ma hâd è v a, on the west side of which there are the ruins of another brick temple of Śiva, with the lingam still intact. The high antiquity of the place is attested by the numbers of coins that are found amongst its ruins; these include punch-marked bits of silver and copper, Buddhist punched and cast coins, those of the Indo-Scythian kings Huvishka and Kanishka, and of the Indo-Sassanian period. The money of the Musalmân kings is even more common from the time of Muhammad-ibn-Sâme down to Sikandar Lodi. This unbroken succession of the different coinages shows that the place must have been occupied continuously from the very earliest times. It is much to be regretted that a Thakkur of the neighbouring village Murâdpûr has lately dug the place in search of cheap building material as the qûlis employed have ruthlessly ruined the original walls of many buildings.

IIb. The original name of the old city was apparently Mâtri p u r a, as an ancient statue of Kâli is still an object of worship and pilgrimage in one of the small modern temples in the small hamlet, built on the north-east side of the ancient mound.

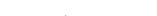
The *North-Western Provinces Gazetteer*, Volume IX, page 179, mentions that a copperplate grant was found on this spot and a rubbing sent in 1871 to Dr. Râjendra Lal Mitra for examination. The *inscription* has, however, apparently never been published.

III. Six miles to the south-west of Mâti, at the small village of Thânêkâ, are extensive brick ruins, the remains of brick temples, on the east bank of a large tank. Its foundation is attributed to the mythical King Vêna.

III. 7. MÎRANPÛR KATRA, town in tahsil Tilhâr, 18 miles N.-W. of Shâhjahânpûr, possesses an old mound, the deserted site of an once important place.

III. 8. SHÂHJAHÂNPÛR, capital of the district and tahsil, lat.  $27^{\circ}53'41''$  N., and long.  $79^{\circ}57'30''$  E., is devoid of all objects of historical or architectural interest. The city was founded in 1647 A.D., in the reign of Emperor Shâh Jahân, by a body of Pathâns under Bahâdur Khân and Diler Khân. It possesses a ruined fort, and the Jâmi Masjid, built soon after the founding of the city, is a plain substantial erection. The only objects that can claim notice are two masjids, built A.H. 1108 and 1155, respectively, and a few tombs, that of Bahâdur Khân being the most noteworthy.

III. 9. TILHÂR, tahsil, 12 miles N.-W. of Shâhjahânpûr, possesses an old ruined fort in mahallâ Khatriân, and a large brick fort and residence outside the town, close to the Bareli road, built by Mangal Khân, *mîzam* under Hâfiz Rahmat Khân. A large bare *kherâ* to the west of the town, covered with broken bricks and fragments of glazed pottery, is the deserted site of an ancient village.



### III.—KUMĀON DIVISION.<sup>1</sup>

#### I.—GARHWĀL DISTRICT.

- III. 1. ADBADRÎ, village in pargana Chandpûr of tahsil Śrinagar, lat. 30°-9' N., long. 79°-16'-10" E., possesses the remains of sixteen temples similar to those found at Dwârahât in the Kumâon district. The principal temple is distinguished by a raised platform or chabûtrâ in front, roofed in and leading to the small square enclosure of the usual pyramidal form, within which is the image itself. Local tradition here assigns the building of the temples to Śamkarâchârya, the celebrated reformer and Hindû philosopher, while in Kumâon the same style of buildings bearing traces of similar antiquity is attributed to the piety of the Katyûra Râjâs.
- IIb. 2. BADRÎNÂTH, village in pargana Malla Pâinkhaṇḍa, 55 miles N.-E. of Śrinagar, lat. 30°-44'-29" N., long. 79°-32'-1" E., possesses a temple of Badarînâtha, or Badarinarâyâna, an incarnation of Vishnu. The building said to have been erected some 800 years ago by Śamkarâchârya is of conical form with a small cupola covered with plates of copper and surmounted by a gilded ball and spire. The present temple has, however, a modern appearance, several former ones having been overwhelmed by avalanches, and an earthquake having shaken the present erection so seriously as to render necessary an almost entire restoration. The body of it is constructed of flat stones, over which is a coat of fine plaster which, while adding to its neatness, detracts from the appearance of antiquity. A short distance below the temple is the Tapta kund, a tank about 30 feet square and covered with a roof of planks supported on wooden posts.
- III. 3. CHANDPÛR FORT, in pargana Chandpûr, lat. 30°-10' N., long. 79°-12' E. The walls and some of the ruins of the dwelling-houses are still standing. The walls must have been very strongly built, as they are formed of large slabs of cut-stone, the space between them being one and a half acres. There are also two flights of steps, each formed of one solid block of stone, which are said to have been quarried in the Dûdû-kê-tôli range, a march and a half distance from the fort.
- IIb. 4. DÊWALGARH, capital of pargana, possesses an old temple of the Râjâs of Garhwâl.
- IIb. 5. GÔPÈSVAR, village in pargana Nâgpûr, possesses a fine old temple, surrounded by a courtyard and repaired by Umar Singh Thâpa, a Gôrkhalî General, in the first decade of the present century. In the courtyard stands a trident of iron with a shaft of the same material, 16 feet high, having the ancient Sanskrit letters in copper soldered on in relief in the same way as that at Bârahât in native Garhwâl. The form of the letter shows them to be of the same age as those at Bârahât, and they are accompanied by four short *inscriptions* in modern Devanâgari cut in the metal of the iron shaft; three of these are now utterly illegible.

The old *inscription*<sup>2</sup> records the victories of Anekamalla in the sacred Kedârabhûmi (Garhwâl). Another *inscription* records the erection of a royal edifice by the same Anekamalla in Śâke 1113, or A.D. 1191. There is a great

<sup>1</sup> North-Western Provinces Gazetteer, Vols. XI and XII, *passim*.

<sup>2</sup> Journal of Asiatic Society of Bengal, Vol. V, pages 347, 485.

brass image of a Rājā in the temple of Yāgēśvar in Kumāon, which local tradition asserts to be one with Rājā Anekamalla.

6. JOSHIMATH, or J y o t i r d h ā m , in pargana Pāinkhaṇḍa ; lat.  $38^{\circ}33'24''$  N., long.  $79^{\circ}36'24''$  E., is the place of the great *Jyotirlingam* of Mahādēva. The building containing the image of Narasiṁha is more like a private residence than a Hindū temple. Pilgrims halting here put up in a large square, having a stone cistern, supplied by two brazen spouts, which yield a never-failing flow of water. A collection of temples, bearing marks of great antiquity, extend along one side of the square, being ranged along a terrace about ten feet high. In the centre of the area is a temple sacred to Vishṇu, surrounded by a wall 30 feet square. Several of those temples are much dilapidated, having been partially overthrown by earthquakes. The temples of Vishṇu, Ganeśa, Sūrya, and Naudēvī have suffered least. The statue of Vishṇu is of black stone, in a very superior style of workmanship ; it is about 7 feet high and is supported by four female figures, standing on a flat pedestal. There is another image of brass with wings attached, and wearing the sacred Brahmanical thread, which some assert to be of Bactrian-Greek workmanship. The image of Ganeśa is 2 feet high, well carved, and polished.

7. KARNPRAYĀG, village in pargana Chandpūr, lat.  $30^{\circ}15'43''$  N., long.  $79^{\circ}15'29''$  E., possesses a temple named after Karṇa, and is one of the places of pilgrimage at the confluence of great rivers. On each side of the junction of the Alaknandā and Pindār rivers are remains of small temples of the usual Kumāon style. There is an old temple sacred to Govindanārāyaṇa at Simlī and the remains of three others.

8. KEDĀRNĀTH, a temple in pargana Nāgpūr, lat.  $30^{\circ}44'15''$  N., long.  $79^{\circ}6'33''$  E., is built on a ridge jutting out at right-angles from the snowy range below the peak of Mahāpanth. It stands near the head of the valley of the Mandākinī on a level spot, and is a handsome building with a neat façade adorned on either side with niches and images. A tower behind built of grey stone and surmounted by a gilded pinnacle forms the adytum of the shrine. In front of the temple are two rows of masonry houses for the accommodation of pilgrims, and behind is the courtyard forming the residence of the officiating priests. The present structure is of recent construction, the original building having fallen to ruin. It is dedicated to Sadāshiū, a form of Śiva, who flying from the Pāṇḍavas took refuge here in the form of a buffalo, and finding himself hard pressed dived into the ground, leaving, however, his hinder parts on the surface, still an object of adoration here. The remaining portions of the god are worshipped at four other places along the Himālayan chain : the arms (*bāhu*) at Jānganāth, the face (*mukha*) at Rudranāth, the belly (*nābhi*) at Mēdhā-Mahēśvar, and the hair (*jeta*) and head at Kalpēśvar. These together form the "Pāñchakēdāra," the pilgrimage to which places in succession forms a great object to the Hindū devotee.

9. MANDHAL,<sup>1</sup> ruined village in pargana Gaṅgā Salan of tahsil Śrīnagar, six miles east of Hardwār, possesses a very remarkable old temple in admirable preservation. The temple itself stands on a platform or chabūtrā, 20 feet square, and at each side is a trench. Beautifully-executed heads terminate the trench at the four

<sup>1</sup> *Journal of Asiatic Society of Bengal*, Vol. XXXVI, page 154.

Ib. corners: on the south a woman's head and bust, at the west a lion, at the north a ram; the east corner is broken and defaced. A number of carved slabs, large capitals, shafts of pillars, friezes, and doorways are scattered through the neighbouring jangal. Four miles further east are the ruins of an ancient city, now known as *Pāṇḍuwālā*, probably the capital of the kingdom of *Brahmapura*, visited by Hiuen Tsiang.<sup>1</sup>

IIb. 10. *NANDĀKINĪ*, a river rising in the glaciers on the western slope of *Trisūl* in pargana *Badhān*, lat.  $30^{\circ}16'10''$  N., long.  $79^{\circ}46'5''$  E. High up the source there is a temple to *Nanda dēvī*, and beyond the temple a large rock, both of which are visited by pilgrims. The temple is situated near *Tantarakhārak* above the village of *Satōl*.

IIIb. 11. *NĀNDYAPRAYĀG*, in pargana *Dasolī*, lat.  $30^{\circ}19'56''$  N., long.  $79^{\circ}21'29''$  E., possesses a temple dedicated to the *Nāga Taksha*, hence the place is often called *Takshaprayāg*.

IIIb. 12. *PĀNDUKĒŚVAR*, lat.  $30^{\circ}37'59''$  N., long.  $79^{\circ}35'30''$  E., 54 miles N.-E. of *Śrinagar*, possesses the temple of *Yoga-badarī*, one of the *Pāñch-badarī*. Four copperplate grants<sup>2</sup> of *Lalitasūra Dēva* are preserved in the temple, being valuable records of the *Katyūri Rājās*.

IIb. 13. *ŚRĪNAGAR*, a large village in pargana *Dēwalgarh*, lat.  $30^{\circ}0'13''$  N., long.  $70^{\circ}48'15''$  E., contains a few small temples, extremely well built; the chief temple of *Kamalēśvar* is of massive stone beautifully fitted together, but has very little architectural beauty. The ruins of the palace of *Rājā Ajaya-pāla* of the *Chand* dynasty must have once displayed considerable architectural pretensions and extent, as its ruins even now cover some acres of land. It was built in A.D. 1358 of large blocks of black stone laid in mortar, and had three grand fronts each four storeys high, with projecting porticoes profusely ornamented in the lower part with elaborate sculptures. It is said that no woodwork whatever was used in its construction, and this is attested by the fact that the portions still remaining have none; the windows even to the latticing being of stone, while the only doorway left is of stone carved so as to exactly resemble wood. These doors are very massive and heavy, and it must have taken immense labour to put them up. Of the older residence only one, the western wing, is standing, and it is almost in ruins. The building, especially over the doorway, is massive and quaintly ornamented. There is another wing also standing to the south; but this is of quite modern date, and is, though well built, of very simple structure.

IIIb. 14. *VISHNUPRAYĀG*, a halting-place on the road from *Śrinagar* to *Badrināth*, is situated on the *Vishnugāngā* river in pargana *Pāinkhanda*. There is a temple here built on a tongue of rock between the *Dhauli* and *Vishnugāngā* rivers,  $1\frac{1}{2}$  miles from *Joshimāt̄h* on the *Māna* road.

## II.—KUMĀON DISTRICT.

IIIb. 1. *ALMORĀ*, head-quarters of the district, in pargana *Bārahmandal* of *Hazūr* tahsil, lat.  $29^{\circ}37'3''$  N., long.  $79^{\circ}40'20''$  E., possesses one masjid and several Hindū temples, but none with any pretensions to architectural merit.

<sup>1</sup> Beal, *i.e.*, Vol. I, page 198.

<sup>2</sup> *North-Western Provinces Gazetteer*, Vol. XI, pages 471—481.

IIb. 2. ASKÔT MALLÂ, in tahsil Champâvat, is said to have had originally 80 forts, and hence the name. The first of these was Champachal or Lakhânpûr-kôt, near which are the remains of the old town of Bagrihât. On Champâchal there is a temple to Mahâdêva, and on Chipula or Najûrkôt there is a great cave at which a fair is held every year, also a dry pond held sacred to the deity of the hill.

III. 3. BAGÊSVAR, village in pargana Dânpûr of Hazûr tahsil, lat.  $29^{\circ}56'15''$  N., long.  $79^{\circ}48'52''$  E. The name is derived from the temple which is dedicated to Vagîsvara, "the lord of speech," or according to others Vyâghrêsvara, "the lord of tigers." The present temple was erected by Râjâ Lakshmi Chandra about 1450 A.D., but a stone *inscription*<sup>1</sup> preserved in the temple shows a far earlier foundation. The slab is unfortunately much injured, especially in the right lower corner, where the date has been obliterated. It records the grant by Sri Bhûdêva Dêva, of the Katyûri family, of a village and land to the temple of Vyâghrêsvara, and gives the names of seven Râjas, the ancestors of the donor. Certain tombs constructed of large tiles discovered in the neighbourhood of Bagêsvar and at Dwârahât have been assigned to Moghal colonies, and attest perhaps the presence of a non-Hindû race.

III. 4. BÂIJNÂTH, or Vaidyanâth, village in pargana Dânpûr of Hazûr tahsil, lat.  $29^{\circ}54'24''$  N., long.  $79^{\circ}39'28''$  E., is the ancient Kârttikêyapura and possesses a large Hindû temple sacred to Kâli situate in the old Ranchula fort. There are besides several old temples of the usual style, most of which are in ruins and are used as corn-lofts and store-rooms as in Dwârahât. Along the walls are old sculptures collected from different places; but one is clearly a representation of Buddha, and must have belonged to a temple of that creed which flourished here in the beginning of the eleventh century of our era according to Hiuen Tsiang.<sup>2</sup> Two *inscriptions*<sup>3</sup> of Udayapâla Dêva, of considerable length, are found on a masonry well much worn, however, by the trickling of water over the stones on which they are inscribed. A copperplate records the grant by Indradêva in the year A.D. 1202. On an image of Vishnu in one of the old temples occurs the date A.D. 1499, and on an image of Ganêsha the date A.D. 1322, besides the date of A.D. 1203.

IIb. 5. BARMDEO (Brahmadêva), or Mundiyâ, in pargana Kâli Kumâon of tahsil Champâvat, lat.  $29^{\circ}6'30''$  N., long.  $80^{\circ}11'37''$  E. About eight miles distant is the far-famed shrine of Pûrnagiri, where Pârvatî is adored by pilgrims from mountains and plains.

IIb. 6. BHÂNSKHET, a village in pargana Barâhmandal of Hazûr tahsil, lat.  $29^{\circ}42'$  N., long.  $79^{\circ}35'30''$  E., possesses an old temple sacred to Sûrya.

IIb. 7. BHIKHYA, village in pargana Pâli Pachhâon of Hazûr tahsil, lat.  $29^{\circ}42'8''$  N., long.  $79^{\circ}18'20''$  E. Close by is the old temple of Nauleśvar, which has more than a local celebrity among those situated at the smaller *prayâgas* or junctions of streams.

IIb. 8. BHIM TAL, lake in pargana Chhakhâtâ of tahsil Bhâbar, lat.  $29^{\circ}20'40''$  N., long.  $79^{\circ}36'16''$  E., possesses on its banks an old temple erected by Bâz

<sup>1</sup> *Journal of Asiatic Society of Bengal*, Vol. VII, page 1056; *North-Western Provinces Gazetteer*, Vol. XI, page 463.

<sup>2</sup> Beal, *i.c.*, Vol. I, page 198.

<sup>3</sup> *North-Western Provinces Gazetteer*, Vol. XI, page 519.

Bahâdur Chandra, Râjâ of Kumâon, in the seventeenth century. This temple is a fair example of the ecclesiastical architecture common throughout the hills, and has a wooden canopy (*chhattî*) on the top erected here as an ornament, and in some places it is said to preserve the building from rain.

In mauzâ Silotî of pargâna Chhakhâtâ, there are two copperplate grants, one of Bâz Bahâdur Chandra, dated Śâke 1566, and the other of Udhvôta Chandra, dated Śâke 1613.

III. 9. CHAMPÂVAT, tâhsîl, lat. 29°-20'-11" N., long. 80°-7'-84" E., was the residence of the Râjâs of Kumâon before they transferred their seat to Almorâ in the middle of the sixteenth century. The old palace is now in ruins, but the fort partly remains. Amidst the ruins of the palace, of which the base and doorway of a balcony alone remain, is a fountain about 10 feet square outside the quadrangle, and near to it are three temples on a level area, about 100 feet square, hewn into the solid rock. They are each polygonal, at the base 20 feet in diameter, and surrounded by an arched dome; all being constructed of stone with good taste and elaborate workmanship. They must be of considerable antiquity, as some apparently coëval ruins situated about the temple are in many places overgrown with forests of aged oaks.

IIb. In the temple of Balêśvar is an *inscribed* pillar, dated Śâke 1293, and two copperplate grants, the one of Bâz Bahâdur Chandra, dated Śâke 1586, and the other of Kalyâna Chandra, dated Śâke 1655; in the temple of Nâganâtha is a copperplate grant of Jagach Chhandra, without date, and in the temple of Ghatotkacha, a copperplate grant of Udhvôta Chandra, dated Śâke 1609.

Govinda Pachauli possesses the following seven copperplate grants:—of Jñâna Chandra, Śâke 1341; of Vishnu Chandra, Śâke 1433, 1434, and two 1441; of Rudra Chandra, Śâke 1519; and of Kirtti Chandra, Śâke 1727.

In the village of Phulârâ, south of Champâvat, are deposited two copperplate grants: one of Vishnu Chandra, Śâke 1455, and another dated Śâke 1590.

In the village of Dadâgâon, one mile north of Champâvat, are eight copperplate grants in the possession of Šivadatta Vishṭa:—of Jñâna Chandra, Śâke 1320; three of Kalyâna Chandra, Śâke 1362 and two 1383; of Hariś Chandra, Śâke 1383; of Pratâpa Chandra, Śâke 1383; Sutiranamalla, Śâke 1390; and Kalyâna Chandra, Śâke 1481.

In the village of Tyârkudâ, one mile east of Champâvat, is a copperplate grant of Jagach Chhandra, Śâke 1632, in the possession of Pujârî Dêvadatta Tripâthî.

In the village of Chanayâgâon, one mile north of Champâvat, are two copperplate grants of Nara Chandra, Śâke 1219 and 1243, in the possession of Udai Râm Chanayâ.

In the village of Bungâtalâ, one mile north of Champâvat, are two copperplate grants of Kalyâna Chandra, Śâke 1629 and 1654, in the possession of Harasingh Chaudhari.

In the village of Gaṅgânâû, four miles from Champâvat, are two copperplate grants of Nara Chandra, Śâke 1307 and 1377, in the possession of Bhavânidatta Pânde.

In the village of Pâû, eight miles from Champâvat, is a copperplate grant of Kirtti Chandra, Śâke 1422, in the possession of Siromâni Pandit.

In the village of Tapnipâl, 11 miles from Champâvat, is a copperplate grant of Jñâna Chandra, Śâke 1334 and Samvat 1469, in the possession of Chandriya Pandit.

Ib. In the village of Râigâon there is a pillar in the compound of the temple of Mahârudra with three inscriptions, dated Śâke 1289, 1334 of Jñâna Chandra, and 1356.

In the village of Âsargâon, 24 miles north of Champâvat, are two copperplate grants, Śâke 1304, and of Bharata Chandra, Śâke 1319, in the possession of Âsukhôliâ Pandit.

In the village of Tyârshâû, 15 miles from Champâvat, is a copperplate grant of Bharata Chandra, Śâke 1391, in the possession of Hari Râm Pandit.

In the village of Guḍamâgalgâon, 28 miles from Champâvat, are two copperplate grants, dated Śâke 1340 and 1397, in the possession of Haridatta Pandit.

In the village of Gadî-uḍâ is a copperplate grant of Śrîmalla Chandra, Śâke 1538, in the possession of Lôkmanî Mâlguzâr.

IIb. 10. CHANGARKHÂ, a pargâna of Hazûr tahsîl, possesses in the Darûn sub-division the great temple of Yagêśvar where Mahâdêva is worshipped under the form *Jyotirlingam*.

IIb. 11. DÊRÎ DHÛRA, or Dêh, a station on the road from Almorâ to Lohûghât, 32 miles from Almorâ, lat. 29°-24'-56" E., long. 79°-54'-30" E. On the north-west face of the mountain, a few feet below its crest, there are two groups of colossal grey granite piled on each other, consecrated to Mahâdêva, Varâhîdêvî, and Bhîmasêna. Similar boulders are strewed over the surface of the surrounding mountains, especially on the upper part of the deep depression in the range immediately north. Between two of the main boulders in a recess is a celebrated temple.

III. 12. DHÎKULÎ, village in pargâna Kôta of tahsîl Bhâbar, lat. 29°-28'-5" N., long. 79°-11'-30" E. Near the village are the remains of ancient buildings a few feet from the surface, locally identified with Vairâṭapattana, the capital of the old kingdom of Govisâna, visited by Hiuen Tsiang<sup>1</sup> in the seventh century. There are many fine specimens of capitals, pillars, medallions, figures of lions, and other Buddhistic designs. Many of these have been used in a building as ornaments for archways, pillars, and mantel-pieces. Some of the pillars are foliated, interspersed with birds, dragons, lions, &c. On a plateau above is an ancient well. Another set of remains exists on the Kûa-kâ-chaur, above Môhân.

IIb. 13. DÔL, village in pargâna Mahryûri Dôlphât of Hazûr tahsîl, lat. 29°-29'-30" N., long. 79°-48'-25" E. Three kôs from the village stands the rather famous shrine of Kapilêśvar, with a large temple dedicated to Mahâdêva, built by Udyôtâ Chandra, son of Bâz Bahâdur at the supposed spot where Kapila did penance.

IIb. 14. GÂNGÔLÎ HÂT, in Hazûr tahsîl, lat. 29°-39'-23" N., long. 80°-5'-24" E., III. possesses a temple dedicated to Kâlî. Close by to the south-west are the remains of a few old temples and a masonry well bearing an *inscription*.

III. 15. KÔTALGARH, a fort in pargâna Kâlî Kumâon of tahsîl Champâvat, lat. 29°-24'-30" N., long. 80°-6'-5" E. The area of the fort is about eighty yards north and

<sup>1</sup> Beal, *l.c.*, Vol. I, page 199.

south and 12 or 14 east to west, surrounded by a good stone wall eight or ten feet high and five feet thick. Kôtalgarh is fabled to have been the stronghold of the arrow-demon Bâñâsura *daitya*, the son of Mahâbali.

III. 16. HAWALBÀG, a hamlet six miles S.-W. of Almorâ, possesses the remains of a large temple dedicated to Âditya, or the sun, and a cluster of small ones also in ruins owing to an earthquake.

III. 17. KÔTA, capital of pargâna in tahsil Bhâbar, possesses the ruins of an old fort, III. defended by thick stone walls. Close by on the banks of the Kôsi river is the romantic IIb. temple of Dêvîpûr,<sup>1</sup> about 200 feet above the river on a low range of wooded hills. IIb. About six miles S.-W. lies the village of Sítâban, where there is an old temple sacred to Sítâ, who fled here after escaping Ravana.

IIb. 18. PINNATH, village in pargâna Bârahmandal of Hazûr tahsil, lat. 29°-50'-45" N., long. 79°-35' E., possesses several temples, dedicated to Śiva as Pinakîśvara, "lord of the trident." The first is a small conical structure, eight to ten feet high, dedicated to Bhairava. The main temple is close to this on the north, a square slated edifice with the door facing the south, and figures of Râjâs, &c., sculptured on the walls. The roof of the portico is framed by the Indian arch, and on its sides are represented the five Pândavas; the adytum is small, and contains nothing but two images of Śiva and Pârvatî; about eighty years ago the original pile was nearly all overthrown by an earthquake. The temple contains a *copperplate grant* executed by Udhîyâta Chandra in A.D. 1691, and another by Bâz Bahâdur Chandra, bearing date A.D. 1654.

IIb. 19. SÛT BISUNG, in pargâna Kâlî Kumâon of tahsil Champâvat, possesses the famous temple of Baleśvar, in which there are deposited two *copperplate inscriptions*,<sup>2</sup> dated respectively Śâke 1145, or A.D. 1223, and Śâke 1345, or A.D. 1423.

### III.—TARÂÎ DISTRICT.

III. 1. CHATURBHÛJ,<sup>3</sup> an old ruined fort in tahsil Rudrapûr, six miles to the east of the high road, midway between Râmpûr and Nâînî Tâl. The ruins lie to the east of the villages of Mahôli and Dâlpûr and between the Jonâr nadi and the Kakrôle nadi. The name was imposed by the villagers on the discovery of a four-armed stone figure amongst the ruins of a stone temple. The most prominent portion of the ruins is a ruined fort, about 1,600 feet square, with earthen ramparts 10 or 12 feet high, and from 80 to 100 feet thick. There is an entrance on the west side, near which there is a ruined mound of some height, apparently the remains of a stone temple. To the west of the fort there is a group of four mounds from 10 to 18 feet in height, in one of which the Chaturbhûj statue was found. Still further to the west towards the villages of Mahôli and Dâlpûr there are other mounds with several tanks and wells, and the traces of numerous foundations. The bricks scattered about the plain are of large size, 12" x 9" x 2". Nothing whatever is known about these ruins.

2. KÂSIPÛR,<sup>4</sup> tahsil, 45 miles from Nâînî Tâl, is named after its founder Kâsinâth Adhikâri, who was a servant of Bâz Bahâdur Chandra (1638—

<sup>1</sup> *Journal of the Asiatic Society of Bengal*, Vol. XVII, page 376.

<sup>2</sup> *North-Western Provinces Gazetteer*, Vol. XI, pages 516, 528.

<sup>3</sup> Cunningham, *Archæological Reports*, Vol. II, pages 238, 239.

<sup>4</sup> Cunningham, *Archæological Reports*, Vol. I, pages 251—255.

1678 A.D.). It is said that the site selected belonged to four villages, in one of which was a noted temple of Ujāinidēvī.

III. One mile to the east of Kāripūr lies the old fort of Ujāin, which General Cunningham identifies with the ancient city of Goviśana visited by Hiuen Tsiang.<sup>1</sup> It is 3,000 feet in length from west to east and 1,500 feet in breadth, the whole circuit being upwards of 9,000 feet, or rather less than two miles. Hiuen Tsiang describes the circuit of Goviśana as about 12,000 feet, or nearly  $2\frac{1}{2}$  miles; but in his measurements he must have included the long mound of ruins on the south side, which is evidently the remains of an ancient suburb. By including this mound as an undoubted part of the old city, the circuit of the ruin is upwards of 11,000 feet, or very nearly the same as that given by Hiuen Tsiang. Numerous groves, tanks, and fish-ponds still surround the place. The largest of these is the Drōṇasāgara, which as well as the fort is said to have been constructed by the five Pāṇḍavas for the use of their teacher Drōṇa. The tank is only 600 feet square; but it is esteemed very holy, and is much frequented by III. pilgrims on their way to the source of the Ganges. Its high banks are covered with *sati* monuments of recent date. The walls of the fort are built of large massive bricks,  $15'' \times 10'' \times 2\frac{1}{2}''$ , which are always a certain sign of antiquity. The general height of the walls is 30 feet above the fields; but the whole is now in complete ruin and covered with dense jangal. Shallow ditches still exist on all sides except the east. The interior is very uneven; but the mass has a mean height of about 20 feet above the country. There are two low openings in the ramparts, one to the north-west and the other to the south-west, which now serve as entrances to the jangal, and which the people say were the old gates of the fort. There are some small temples on the western bank of the Drōṇasāgara; but the great place of worship is the modern temple of Jvālādēvī, 600 feet to the eastward of the fort; this goddess is also called Ujāinidēvī. Other smaller temples contain symbols of Mahādēva under the titles of Bhūtēśvar, Muktēśvar, Nāgnāth, and Yāgēśvar; but all of these temples are of recent date, the sites of the more ancient fanes being marked by mounds of various dimensions from 10 feet to upwards of 30 feet in height. The most remarkable of these mounds is situated inside the northern wall of the fort, above which the ruins rise to a height of 52 feet above the country and 22 feet above the ramparts. The mound is called Bhīmagaṇa or Bhīmagada, "Bhīma's club," probably representing the ruins of a large *lingam* temple. About 500 feet beyond the north-east angle of the fort there is another remarkable mound, which is rather more than 34 feet in height: it stands in the midst of a quadrangular terrace, 600 feet in length by 500 feet in breadth, being the remains of a large square temple. Close by on the east and within the quadrangle there are the ruins of two small temples. To the eastward of Jvālādēvī temple there is a curious circular flat-topped mound of earth, 68 feet in diameter, surrounded by a brick wall from 7 feet to 11 feet in height; it is called Rāmgir Gōsāin-kā-tilā; or "the mound of Rāmgir Gōsāin." To the south of the fort near the temple of Yāgēśvar there is a third large mound, 22 feet in height, which was once crowned by a temple of 20 feet square inside. To the westward of this last there is a fourth mound, on which there are the remains of a temple 30 feet square standing in the midst of a raised

<sup>1</sup> Beal, *I.c.*, Vol. I, page 199.

quadrangle about 500 feet square. Besides these there are ten smaller mounds which make up altogether fourteen or just one-half the number of the Brâhmanical temples mentioned by Hiuen Tsiang. The only ruin which appeared to General Cunningham to be of undoubted Buddhist origin is a solid brick mound, 20 feet in height, to the south-west of Yâgêśvar and close to the small village of K h a r g p û r . The base of the mound is upwards of 200 feet in diameter, the solid brick-work at the top is still 60 feet thick; but as it is broken all around, its original diameter must have been much greater, probably not less than 80 feet. But even this larger diameter is too small for a stûpa of 200 feet in height of the hemispherical form of Aśoka's time; a stûpa of that early period, even when provided with both plinth and cupola, would not have exceeded 100 feet in height. There is, therefore, probably a mistake of 100 feet in the text of Hiuen Tsiang.

## IV.—ÂGRÂ DIVISION.

### I.—ÂGRÂ DISTRICT.

III. 1. ACHNÉRÂ,<sup>1</sup> village in tahsîl Faṭhpûr Sîkrî, lat. 27°-10'-47" N., long. 77°-48'-42" E., 18 miles W. of Âgrâ, possesses a small fort, apparently of middle age, built of stone, now considerably dismantled. The old tahsilî built in Sâivat 1770 is now in ruins.

2. Âgrâ,<sup>2</sup> (Akbarabad), tahsîl and head-quarters of district, lat. 27°-10'-29" N., long. 78°-5'-3" E., is very rich in ancient buildings and remains of the Moghal time.

Ia. On the side of the Jamnâ opposite to the city are several interesting buildings and sites, *viz.*, the Baland Bâgh, a garden once belonging to Baland Khân, a eunuch of Jahângîr. A great pile of masonry overhangs the river; this consists of seven wells or rather lifts for drawing water from the river, called Sât Kûiyâ. III. IIb. Below is a large tower crowned with a cupola supported on pillars, called the Battis Khambâh, there are twenty-four pillars below and eight above supporting the cupola. There is another cupola at the south-west corner.

Ia. The Râm Bâgh is said to be more properly Ârâm Bâgh, "the garden of rest," but this name was by some accounts given to it by the Jâts. The older name was Bâgh-i-Nûr-Âfsâhân, from the name of a Musalmân lady, identified by some with Nûr Jahân, the queen of Jahângîr and the daughter of his minister, Îtimâd-ad-daula, whose tomb stands a short distance lower down on the same side of the Jamnâ. The Râm Bâgh is a large walled garden with a raised stone terrace on the west of the riverside. There are five octagonal towers or bastions surmounted by pillared cupolas at each corner of the river face; underneath, or in the body of the terrace, are a set of vaulted chambers, opening on to a lower terrace, just on the water's edge; while above or on the terrace are two buildings, open bâradaris, with chambers at each end and verandahs overlooking the river. By popular tradition the Râm Bâgh was the resting-place of Bâbar's body, from the time of his death at Âgrâ till it was conveyed to Kâbul for burial; but it is generally believed that the garden was made by the Empress Nûr Jahân, who frequently resorted here with her handmaids.

Ia. The Zâhra (Zahara or Zêhra) Bâgh or Mahal, also called Saîd-kâ-Bâgh from the tomb of a Musalmân saint that stands in it, lies between the Râm Bâgh and the Chînî-kâ-Rauza. It has a river frontage of 1,234 feet, including two towers that marked the boundary at each end of the river frontage; it extends backward from the river for 1,095 feet to the site of the ancient gateway, the foundation of which can still be traced.

Ia. On the other side of the river, but at some distance from it, between Sulṭân pûr and Khawâspûr, is a still larger garden bearing the same or closely similar name, Zêhra or Dêhra Bâgh. Regarding both these gardens the same tradition is preserved, namely, that each was made by the Emperor Bâbar, and named after one of his daughters called Zahara.

III. At the centre of the river-face of the garden are the remains of a river-side palace (mahal), and from what is left it is evident that it is of the transition period

<sup>1</sup> Cunningham, *Archæological Reports*, Vol. VI, pages 5-12.

<sup>2</sup> Cunningham, *Archæological Reports*, Vol. IV, pages 93-206; *North-Western Provinces Gazetteer*, Vol. VII, pages 673-717; *Proceedings, Asiatic Society of Bengal* for 1873, page 160; for 1874, pages 100, 160-173, 209-213; for 1875, page 113.

of architecture between the later Pathān and early Moghal, corresponding therefore with the age given to it by the tradition. The ruin known as the Chīnī-kā-Rauza adjoins Zāhra Bāgh on the south, and having, as a tomb, to be built directly east and west, its river front does not run parallel with the river's edge nor with the wall of Zāhra Bāgh. The northern wall of its enclosure ran obliquely into, and was cut off by the southern wall of the Zāhra garden, showing clearly that the latter is the more ancient erection. The enclosure is, roughly speaking, 100 yards north to south and 150 yards east to west. At each end of the river front is an octagonal tower surmounted by a pilastered cupola, and the enclosure is built for the most part on arches of massive masonry.

III. The mausoleum is at the centre of the west or river front, and is a rectangular building nearly 80 feet square surmounted by one great central dome resting on an octagonal base with four slender shafts crowned with flower-shaped capitals at each corner. The whole of the south-western corner of the building has fallen down; but when complete, there was in the centre of each side a lofty archway opening in an oblong ante-chamber. These four ante-chambers or side halls all opened on the principal central chamber, an octagon with a domed roof containing two brick tombs. Four square chambers occupy the corners of the building. Underneath the main building is a large crypt supported on arches and now open on the river-side. This mausoleum was faced outwardly with what is commonly called China, but in reality with a thin coating of enamel, all of one piece, in a variety of colours and in beautiful patterns, as the remains of it still amply testify. The tomb bears no inscription, but is traditionally ascribed to Afzal Khān, a poet, who died at Lahōr in A.D. 1639. For half a mile below the Chīnī-kā-Rauza there are no buildings of note, although there are traces of old gardens and some mausoleums in the fields.

Ia. The next is the tomb of Ītimād-ad-daula. This mausoleum stands in the centre of a large garden enclosure, about 180 yards square, surrounded by a substantial wall except on the river-side, where there is a raised terrace overlooking the stream. At each of the four corners of the enclosure is a tower, and there is a fine gateway in the centre of the east side. There are ornamental buildings of red sandstone at the centre of the north and south sides, and a third at the centre of the terrace. The tomb in the centre stands on a platform of red sandstone about 150 feet square, and raised about 3 feet from the ground; being a rectangular building 69 feet 2 inches square, encased on the outside with white marble inlaid with mosaic work. At each corner stands an octagonal tower of white marble which at the level of the roof of the mausoleum is surrounded by a balcony supported on brackets, and then changes its form to circular, and finally terminates in another balcony supported on graceful brackets and surmounted by a handsome domed cupola supported on eight graceful pillars. At the centre of the roof of the mausoleum stands a marble pavilion 25 feet 8 inches square on a slightly raised platform, having a canopy-shaped roof with white projecting eaves supported on 12 pillars with marble screens between them. In this are two marble cenotaphs, counterparts of those in the central chamber of the mausoleum below. This central chamber is 22 feet  $7\frac{1}{2}$  inches square, and there are eight inferior chambers, four oblong, one on each side, and four square, one at each corner. There is an arched entrance on each of the four sides; but the central chamber is only open on the south side, the other entrances being closed by marble screens. Besides

the two principal tombs there are also five others in the corner chambers. The central chamber has its walls lined with marble inlaid with mosaic, and its roof is a sort of flat dome lined with fine stucco work embellished with devices in colours and gilding. The side chambers have plainer mosaic work up to about four feet from the floor, and above that is plaster ornamented with paintings of flowers, the ceilings being profusely gilded. The mosaic work has been to a great extent destroyed by the removal of the inlaid stones, the painting and gilding are also much defaced and tarnished. There is one *inscription* inside the central chamber, dated A.H. 1027, or A.D. 1617, which can hardly be the date of the completion of the building.

III. Opposite to the gateway of Îtimâd-ad-daula's tomb are the remains of the M o t i B â g h and M a s j i d attributed to Shâh Jahân. Beyond is a great walled enclosure known as N a w a l g a n j , but probably this is a corruption of N a w â b g a n j ; as it is said to have been built by N a w â b S â l â t K h â n in the time of Shâh Jahân. At each of the four corners is an octagonal tower, and there are high buildings at the centre of the north and south side.

III. H û m â y û n 's dilapidated M a s j i d in the village of Kachpûrwâ claims passing notice; an *inscription* gives the date of completion A.H. 937, or A.D. 1550. It was built at the expense of the historian Shaikh Zain-ad-dîn of Khawâf, one of Bâbar's literary friends. In front of the masjid are several tombs, amongst which is that of Khwâja Alî, son of Khwâja Mu'in-ad-dîn Ahmad, dated A.H. 968, and another dated A.H. 986.

III. To the east of Kachpûrwâ village is the site of Bâbar's C h a h â r B â g h and probably of his garden-palace.

III. About a mile east is the A c h â n a k B â g h . Little remains of it except a ruined entrance gate, part of a domed building in the middle of the garden, two ruined towers at the corners along the river front, and a series of vaulted chambers opening on a landing-stage that appear to have been the lower storey of a large palace. The name Achânak is said to be derived from a princess so styled, and it is attributed to the time of Bâbar.

III. On the river bank facing the T â j is what remains of the M a h t â b (or M i h t â b) B â g h . Portions of two ornamental towers built of red sandstone, one of them nearly perfect, stand about 320 yards apart at the corners of the garden along the river front. This garden is supposed to have been the site on which Shâh Jahân intended to build a mausoleum for himself to correspond with the T â j opposite.

Ia. Crossing the river, we come to the buildings in and near the modern city of Âgrâ. The f o r t and the buildings connected with it may be conveniently described first. The fort lies on the right bank of the river about a mile above the T â j . In shape it is roughly a triangle, having a base half a mile in length along the river bank on the east. The two sides, north-western and south-western, are one rather under and the other just half a mile in length. The apex of this irregular triangle is at the Dehlî gate on the west. These sides, however, are broken by a series of angles, and the total circuit of the fort walls is not less than a mile and a half. The walls are about 70 feet in height, and are surrounded on all sides by a deep masonry-lined ditch or fosse. On the east or river-side the high original rampart is supplemented by a lower outlying wall, outside which runs the fosse. The sides are broken by a series of angles and projecting bastions. The main gateway crossing the ditch by a drawbridge is the

Dehlî gate on the north towards the city. In the ground-floor chamber to the right of the Dehlî gate is an *inscription* referring to Akbar's march to Khândesh and his return to Âgrâ, in A.H. 1014, or A.D. 1605. Another slightly inferior, called the Amar Singh gate, gives access at the southern angle; there is also a water-gate about the centre of the river front. It is commonly stated that Akbar founded the fort in A.D. 1567; but according to others the actual founder was Salîm Shâh, son of Shîr Shâh, who held power during the interregnum of Hûmâyûn (A.D. 1545—1553). Certain it is that there was an older fort on the site of the present one, which bore the name Bâdgârî. It suffered much during the earthquake of A.H. 911, and was nearly destroyed during an explosion that happened in A.H. 962. If this older fort was entirely demolished by Akbar before building the present one, he may be rightly called the founder of the one that now exists. The building was superintended by Kâsim Khân, one of Akbar's commanders, and the work took eight years to complete, costing 35 lakhs of rupees.<sup>1</sup> There is apparently no building at present in the fort precincts that can be attributed to an earlier ruler than Akbar. The fosse or deep ditch round the fort was made by Aurangzib, and it is believed that the Amar Singh gate is of later date than the rest of the outer buildings.

Crossing the drawbridge at the Dehlî gate, a massive gateway is passed, leading by a paved ascent with two turnings to the inner entrance which is flanked by two octagonal towers of red sandstone inlaid with ornamental designs in white marble and surmounted by two domes. A defaced *inscription* exists on the east end wall of a guard-house on the right hand under the gateway, of the date A.H. 1008, or A.D. 1599, so that it is just possible the Dehlî gate may have been added by Akbar after he came to reside in the fort, leaving Fathpûr Sikri. Underneath is another *inscription* in adulation of Jahângîr on his accession, dated A.H. 1015, he having ascended the throne in A.H. 1014.

Ia. The Motî Masjid occupies higher ground than the rest of the Imperial buildings. Built on ground sloping rapidly from west to east, the floor of the masjid, on a level with the ground on the west, is raised far above it on the east, and thus the eastern gateway is approached laterally from the north and south by two long flights of steps. The buildings of the court of the masjid, too, on the north-east and south, are supported on a series of vaulted chambers, while above them a gallery runs round the otherwise blank exterior wall, giving access to a series of small cells which are underneath the floors of the cloisters within. The mass of the building is thus considerable, and the exterior, faced as it is with plain red sandstone and unbroken except by the chambers and gallery, is somewhat gloomy in appearance. The exterior dimensions are 255 feet east and west by 190 feet north and south. The beauty of the interior, all of white marble, compensates, however, for the dull exterior. Entering the gateway there is a court 155 feet square. To the west is the masjid with a front of 142 feet in length and a depth of 56 feet, supported on a triple row of massive pillars arranged longitudinally, from which spring engrailed or Saracenic arches. The whole is surmounted by three domes, whereof the central is the largest. Interiorly these domes are very shallow. The back or western wall of the masjid is divided into beautiful panels containing sculptured devices. On the southern and northern sides are side chambers opening on the main masjid by two screens of marble lattice-work and an open doorway. These

<sup>1</sup> Blochmann, 'Ain-i-Akbari,' page 510.

chambers also communicate by doorways with the cloisters which surround the court on all sides about 11 feet in depth and supported on a series of pillars, more slender in character than those of the masjid itself. The line of these cloisters is broken at the centre of the north and south sides of the court by archways corresponding in appearance to the gateway on the east, from which flights of stairs lead down to the vaulted basement storey below. In the centre of the court is a square tank, and a sundial pillar stands towards the south-east corner. At each of the four corners of the building is an octagonal tower, and there are also two side towers on the central wall, one at each end of the front of the masjid proper, rising above the cloisters. These are surmounted by marble cupolas, while the summits of the archways on the north, south, and eastern gateways are each adorned with three marble cupolas on pillars. The hall of worship is floored with black and white marble, marking out prayer places for 899 worshippers. The pulpit is said to be cut out of one solid block of marble. The general absence of ornament has been remarked upon as the characteristic feature of this masjid. It was built, as we learn from an *inscription*, between A.D. 1648 and 1655, and is said to have cost three lakhs of rupees.

Leaving the gateway of the Motî Masjid by the southern flight of steps, the road leading to the watergate, a deep paved ramp passing by some of the older buildings and by gloomy passages under the fortification, will be seen on the left opposite the south-east angle of the masjid; while just beyond on the right, you turn into what was a sort of entrance court to the palace building. Westward it communicates by the Mîna Bâzâr with the Dehlî gate, the west entrance to the Mîna Bâzâr being slightly to the south of that gateway.

III.  
Ia.  
Ia.

The Mîna Bâzâr is said to be of Akbar's time, but this is uncertain. It formed the principal approach on this side to the palace, a southern gateway of the entrance court into which it leads, opening directly on the great court of Shâh Jahân's palace.<sup>1</sup> There is a succession of courts connected with the northern entrance, whilst the southern entrance is merely a fine gateway, made up of two archways with a small court between, opening directly on the steep paved slope or ramp leading to the Amar Singh gate.

Ia.

The Dîwân-i-Âm or Âm-i-Khâs, is an open building of red sandstone, with a flat roof supported on engrailed arches springing from four rows of square pillars. The more correct name of this building appears to be Mahal Chihâl Satûn, or "hall of forty pillars." It appears to have been built subsequently to the court in which it stands and to the building which it adjoins on the east. It was doubtless intended for the shelter of suitors and the royal attendance when the monarch was seated in the hall of public audience, of which it is a continuation. The eastern or back wall of the hall is the rear wall of the court-yard now called Machchî Bhawâñ. The lower storey of the latter shows a blank wall towards the hall; but in the upper storey is placed a pair of lattice windows, on each side of the royal gallery. Through these persons seated in the upper chambers of the Machchî Bhawâñ could look down into the hall. There are also other small lattices higher up, intended to light the remaining upper chambers. In the centre of the hall is the open gallery with three arches in the front, described by Fergusson as a niche for the

<sup>1</sup> Fergusson, *History of Indian and Eastern Architecture*, 1876, page 590.

throne at the back. As far as can be judged from present appearances, this gallery did not communicate in front with the hall below, where the Emperor is supposed to have sat to administer justice; but a staircase ascends to it through the room with latticed windows on the right or north of the throne. The eastern wall of the great hall is of brick covered with plaster. The royal gallery itself is a pavilion of white marble, inlaid with jasper and cornelian in the form of flowers, ornamented scrolls, and sentences of the *Qurân*. Below it is an immense slab of white marble, on which the Emperor was accustomed to seat himself.

Besides the magnificent gateways to the north and south of the great court, there is also a lesser gateway on the east side, close to the south-east corner, leading into a small court-yard of red sandstone, which in its turn conducts to the court known commonly as the Machchî Bhawâñ. To correspond to this gateway there is an archway near the south-east angle of the great court.

Ia. In the south-west corner of this small court-yard and on the upper storey, not communicating with the court below, but with the upper gallery of Machchî Bhawâñ, is the Nagîna Masjid, a beautiful little masjid, although somewhat heavy in appearance, of white marble, standing in the centre of the west side of a small court walled in with marble slabs; it consists of three aisles, supported on three rows of short massive square plain pillars, from which spring engrailed arches supporting the roof, which is crowned with three domes. This must have been the private masjid of the palace, and was probably attended by the ladies of the court, as there is a screened passage passing from it by a staircase to the roof of the Dîwân-i-Âm, and so to the *harîm*; the masjid itself, too, is quite shut in from outer views. The tasbîh-kâhnâ, however, of the masjid is an open gallery of white marble, overlooking the small court-yard. On the east of this court-yard is a staircase conducting to some old apartments of the palace of which little is known, while the gateway leading to the Machchî Bhawâñ is at the south-east angle.

Ia. The Machchî Bhawâñ court-yard has a tank in its centre and a series of chambers surrounding it on the north, south, and west sides; a roofed gallery or colonnade runs round the upper storey on a level with the Dîwân-i-Âm, Dîwân-i-Khâs, and the Nagîna Masjid, and communicates with them. This court-yard is of red sandstone, and its dimensions are about 150 feet east to west by 200 feet north to south. From its position it may have formed the ante-chamber or waiting-room for nobles who had the right of entrance to the hall of private audience; for its east side is formed by the raised terrace or platform in front of that building. A flight of steps from Machchî Bhawâñ leads to this platform, which is on the same level as the upper gallery of that court. To the south are the royal baths, to the east the platform overlooks the river, a long railing or screen of marble alone guarding the edge, which is that of the inner or main wall of the fort.

Ia. In the centre of this east side on a slightly raised platform of white marble is placed the black marble throne of Jâhangîr, a large slab of marble, in length 10 feet  $7\frac{1}{2}$  inches, in breadth 9 feet 10 inches, and in thickness 6 inches, supported on octagonal pedestals 1 foot 4 inches high. Round the edge of the throne runs an inscription in embossed characters, dated A.H. 1011, or A.D. 1602, three years before Akbar's death, and it consists only of praises of Sultân Salîm, son of Akbar,

better known as Jahângîr. Three other short *inscriptions* are engraved in the stone; but they are of later date, and were added after Jahângîr's accession. Opposite to the black marble throne, on a similar pedestal, at the edge of the platform overlooking the Machchî Bhawân, is a similar throne of white marble.

Ia. On the south side of the platform stands the Dîwâ n - i - Khâ s, or private hall of audience. It consists of a hall 64 feet 9 inches in length by 34 feet in breadth and 22 feet in height, opening by three arches on a portico in front and with three arched recesses to correspond on the opposite side. At the ends are two arched recesses. A small doorway at the south-east corner gives private access to the royal apartments. Above the three arches on the north and south are three small lights or lattice windows filled with screen-work. The portico in front is about the same size, and is a lofty colonnade with flat roof supported on engrailed arches springing from slender pillars arranged in pairs. At the corners there are four, at the sides three, and in the front five, openings between the pillars. Three short flights of steps lead from the level of the portico to the platform in front. An *inscription* runs along the frieze of the colonnade, giving the date of the building as A.H. 1046, or A.D. 1637.

Ia. At the corner of the southern upper gallery of Machchî Bhawân, abutting on the Diwân-i-Khâ s, will be found a doorway to the south from which a passage to the right leads up to a tiny masjid squeezed in amongst the buildings. This masjid is very plainly built of white marble, but the court in front is beautifully paved with alternate squares of marble and jasper. The passage to the left leads past a *tasbih-khâna* facing the back wall of the Diwân-i-Khâ s, and then downstairs to a small court on the east of the Diwân-i-Khâ s communicating on the south with the main *harîm* court, of which it is an offshoot.

Ia. The main wall of the fort here takes a turn outwards, so as to project beyond the eastern parapet of the platform in front of the Diwân-i-Khâ s. On the bastion at the east side of the court stands an octagonal marble and inlaid pavilion of great beauty overlooking the river with an upper open storey of red sandstone surmounted by a cupola, commonly known as S a m a n Bû rj. The pavement of the court is arranged in squares of coloured marble for the game of *pachisi*. The ladies' baths and other offices of the palace open on it on the north. A marble screen runs round it on the river-side and another divides it from the main *harîm* court. This court is 175 feet by 235 feet, and the whole finished with the utmost care. The three white marble pavilions overhanging the river are situated on a raised platform of white marble on the east of the court, with a tank for fountains in front of the centre or principal building. This is often called the K h â s M a h a l and by some the Â r a m g â h. This is a very beautiful building consisting of a noble hall about 70 feet by 40 feet, with a colonnade or portico of the same size in front, standing on a raised platform. The colonnade has five openings to the front and three on each side, its flat roof is supported on engrailed arches springing from massive square pillars to the front. On the sides there are only half pillars; the hall opens on the colonnade by three arches, and on the opposite or west side are three archways, with windows overlooking the river. North and south at the ends are arched recesses in which are doorways leading to the side pavilions. The side walls arch up into a flat oblong ceiling, all of which as well as the south portion of the walls has been covered with beautiful paintings. This

was no doubt the State Hall, or drawing-room of the ladies of the palace. The smaller pavilion on the north communicates with the Saman Bûrj, while that on the south is connected with a series of apartments in the south-eastern corner of the court, in style somewhat different from and superior to the other apartments surrounding the court and separated from the rest of the court by a *kanât*, or screen wall made of slabs of white marble placed along the edge of the platform. This may have been the Emperor's own most private chambers, or the principal Sultâna's. Some say the apartments are those of Jâhâñ Ârâ Begam, Shâh Jahân's favourite daughter, also known as Sultâna Begam. A similar screen encloses the north-eastern pavilion. The northern side of its court-yard is formed by the portico with screens in two or three openings, leading to the Saman Bûrj court and some marble chambers.

Ia. The ladies' baths alluded to as the Shîsh Mahal, are in the lower storey at the north-east corner of the court. The sides and ceilings are spangled over with tiny mirrors of irregular shape set in plaster. Many of these have come away, but enough is left to show the picturesque effect when the interior is lighted up. The east or river-side of the *harîm* court being composed of the marble pavilions, with the terrace in front, the other three are made up of the women's apartments, built round the court in two storeys, a gallery running round on the level of the upper storey. These buildings are of red sandstone, and may perhaps be of Akbar's time; but there are some chambers floored and half-panelled with white marble on the north of the west side; these are possibly baths.

Ia. The centre of the court is occupied by a garden known as the Angûri Bagh. There is a small marble tank below the terrace of the Khâs Mahal on the east and the usual division by four paved walks running from a platform in the centre. This platform and the walks are of white marble. The beds are divided into numerous small compartments by ridges of red sandstone curiously arranged. The only main entrance to the court is through a low narrow gateway or passage under the upper storey at the south-west corner. There are also passages on the south side communicating with the adjoining palace known as Jahângîr's.

Two doors underneath the platform of the Khâs Mahal lead to staircases, communicating with an extensive series of underground passages and chambers running along the inside of the fortification wall and lighted by slits therein.

Ia. Adjoining Shâh Jahân's palace on the south is the Jahângîrî Mahal. The exact age of this building is somewhat doubtful. It is very Hindû in character, much resembling the Jahângîrî Mahal at Fathpûr Sikri, and may very probably have been built by Akbar towards the close of his reign, and appropriated as the separate residence in the fort of the heir-apparent and his family. The gateway leads by a vestibule to a domed entrance hall, whence a corridor, first to the right and then straightforward, leads to the principal hall, 62 feet 8 inches by 35 feet 2 inches, of almost purely Hindû design and almost as elaborate and elegant in design. The principal hall on the north is remarkable for its flat ceiling supported by stone struts with dragons or serpents, one carved on each, longitudinally. There is a gallery running round the top of the hall. The lesser hall on the south is about 52 feet by 29 feet, and round it runs a passage divided from it by a wall in which are latticed screens looking on to the hall.

On the west of the court, over the entrance hall in the third storey, is an open hall with three openings on each side, east and west overlooking the court, with very fine pillars and brackets.

To the right of the entrance hall is a passage leading to a small separate court, perhaps the principal queen's private lodging, with a pillared hall containing a musicians' gallery.

From the court a narrow court-yard, with sets of chambers apparently intended for the servants, runs along the back of the south wall of the main court-yard. All around this main court-yard there runs a gallery on the upper storey. To the east are a set of chambers communicating with the long narrow court-yard overlooking the river. The central entrance to it is by a porch supported on pillars, about  $17\frac{1}{2}$  feet in length, including base and capital, of remarkably beautiful and singular design. Two wings of the building north and south project eastwards. Above on the roof of these wings were two beautiful open pavilions with canopy roofs supported on pillars, the southern one has been bricked up, but the northern one is intact. There are 20 pillars in all, six on the east and west and four on the north and south sides. They are massive, but not lofty, and have bracket capitals that meet together, and thus form a support without any arch.

Close to this is a set of tanks to which water was raised by a series of lifts from the moat or river below, and there are still traces of the water-courses. From these the various baths, tanks, and fountains of the palace were supplied, as may be seen from the names *inscribed* on the wall over the head of each supply-pipe.

The court-yard is bounded by a wall on the east in which were occasional latticed windows or doors, and at each corner an occasional tower surmounted by a domed cupola. The whole of this palace is remarkable for the Hindû character of the architecture, for the roofs, brackets, projecting eaves, carved panels, recesses, and pillars; the entablature of the main court is especially noticeable. The whole is in red sandstone and that of perishable description, so the finer work is wearing away. Most of the apartments are panelled with sandstone engraved with devices and patterns; but in some cases stucco or plaster, covered with paintings or moulded into patterns, has been employed.

Ia. There are no more buildings worthy of notice within the fort; but it may be as well to mention here the great stone vessel known as Jâhângîr's bath which lies close to the tank in the cantonment gardens. It is a large bowl-shaped bath hewn out of a single stone of light-coloured porphyry or granite, in height about 4 feet 8 inches exterior, 4 feet deep inside, 8 inches in diameter at top, and 6 feet  $8\frac{1}{2}$  inches at bottom, the edge about 6 inches thick. There are steps on the inside and outside. Ornamental compartments containing an *inscription* of five distiches run round the bowl on the exterior near the upper edge. The inscription is partly defaced, but mentions "Jahângîr, son of Akbar," and has the târikh A.H. 1019, or A.D. 1610. The bath was originally in Jahângîr's palace, then in the great court of Shâh Jahân's palace, whence it was removed to its present situation.

Ia. Though the so-called Sômnâth gates are in no sense an antiquity of Âgrâ, it is as well to notice that they will now be found in the *harîm* court. They formerly stood in the great hall, when it was walled up and used as an armoury. They were

brought from Ghaznî in 1842 and conveyed in the train of the Governor-General, Lord Ellenborough, from Firûzpûr to Âgrâ, but never proceeded further on their way to their proclaimed destination, Sômnâth. It seems certain that they are not the gates of the temple of Sômnâth at all, but may be those of the tomb of Sultân Mahmûd at Ghaznî.

Ia. Outside the Dehlî gate is an enclosure intended for and used as a market, called the Tripoliâ. It forms a sort of entrance court to the Dehlî gate, and is said to have been added by Shâh Jahân for the accommodation of traders. It was octagonal in shape with shops on all sides except on that of the fort ditch. There are three arched gateways to the south, south-west, and north-east.

IIb. Beyond the Tripoliâ to the north-west close adjoining is the great masjid, or Jâmi Masjid. This is a masjid of Shâh Jahân's reign, and from the *inscription* appears to have been built between the years A.H. 1053 and 1058, or A.D. 1644 and 1649. The masjid is said to have been originally called Masjid Begam from the fact that Jahân Ârâ Begam, Shâh Jahân's daughter, made herself responsible for its construction, which was completed at a cost of five lakhs of rupees. The name was subsequently changed to Jâmi Masjid, it being the great or principal masjid of the city. The masjid is built of red sandstone, and consists of a large court placed on a platform raised about 11 feet above the ground. The masjid proper is to the west of the court; it is a large building 130 feet long by 100 feet broad, supported by two rows of arches and with five openings or archways to the front, one principal and two interior on each side. Four octagonal domed cupolas stand one at each corner of the roof, a row of smaller square cupolas adorns the front, and four slender shafts or minarets rise from the four corners of the roof of the central compartment which is more elevated than the rest. The roof is surmounted towards the rear by three large domes of somewhat peculiar shape, full bottomed, which have been compared to balloons reversed and of remarkable pattern, the courses of masonry being zig-zag and alternately of red sandstone in wide bands, and narrow lines of white marble. Cloisters with flat roofs supported on pillars meeting in engrailed arches run along the northern and southern sides of the court, but are broken at the centre of each side by archways through which flights of steps give access to the masjid. The eastern side was similarly closed with a cloister, and the eastern gateway was the principal and most imposing; but this gateway and the eastern cloister were destroyed in 1857. On the northern, eastern, and southern sides there are rows of shops on the outside underneath the cloister.

III. Half a mile below the fort is a ruin generally known as the Rûmî Khân's havelî. Here are the extensive remains of a large palace of red sandstone with a river wall terminating in two towers or cupolas. It is said to have been the residence of Islâm Khân Rûmî, who is said to have been one Husain Pâsha of Basra and subject of the Sultân of Turkey; he deserted the Sultân's service and rose high in the service of Jahângîr, attaining the title of Vazîr Islâm Khân.

III. All along the river bank to the Tâj are ruins of old palaces, gardens, &c.; one considerable ruin on the water's edge is known as Shîsh Mahal, and also as Dêorhî Sâhibjî; here was Mahâbat Khân's house.

III. Beyond and close to the burning-ghâṭ is a shrine known as Dargâh Jalâl-ad-dîn Bûk hârî, said to have died A.H. 1057 in Shâh Jahân's time. Here were the palaces of Râjâ Todaramalla and Râjâ Mân Singh.

Ia. Between the burning-ghâṭ and the Tâj lies an extensive garden with a water-side building known as Bâg h Khâñ Alam.

IIb. Outside the western entrance of the Tâj outer quadrangle stands a masjid of red sandstone on an elevated platform; this is called the Faṭhpûrî Masjid, and is said to be of the same date as the Tâj itself. It consists of a central compartment, supported on two rows of arches, and surmounted by a dome of the same shape as that of the Tâj, and on each side two compartments with flat roofs supported on double rows of pillars meeting in engrailed arches.

IIb. On the opposite side to this masjid is an octangular domed building of red sandstone rather low placed on a wide and elevated platform with rows of arcades underneath. The building contains two plain tombs of white marble, and is known as Saheliân-kâ-gum bâz.

Ia. The Tâj Mahal, often called Rauza, or Tâj-kâ-Rauza, is situated on the right bank of the Jamnâ about a mile and a half below the fort. This great mausoleum which has been classed among the "wonders of the world" was built by the Emperor Shâh Jahân in honor of Mumtâz-î-Mahal, "exalted one of the palace," the title of his favourite wife whose proper name was Arjmand Bânu Begam or Nawâb Aliyâ Begam. Like the tomb of Akbar, it stands in a large garden enclosed by a lofty wall of red sandstone with arched galleries round the interior and entered by a superb gateway of sandstone inlaid with ornaments and inscriptions from the Qurân in white marble. Outside this grand portal is a spacious quadrangle of solid masonry with an elegant structure intended as a karavânsarâi on the opposite side. The raised platform on which the Tâj stands is 18 feet high, faced with white marble, and exactly 313 feet square. At each corner of this terrace stands a minaret 133 feet in height, and of exquisite proportions, more beautiful than any other in India. In the centre of this marble platform stands the mausoleum, a square of 186 feet with the corners cut off to the extent of 33 feet 9 inches. The centre of this is occupied by the principal dome, 58 feet in diameter and 80 feet in height, under which is an enclosure formed by a screen of trellis-work of white marble, a *chef d'œuvre* of elegance in Indian art. Within this stand the tombs, that of Mumtâz-î-Mahal in the centre and that of Shâh Jahân on one side. In every angle of the building is a small domical apartment of two storeys in height, 26 feet 8 inches in diameter, and these are connected by various passages and halls. The light to the central apartment is admitted only through double screens of white marble trellis-work of the most exquisite design, one on the outer and one on the inner face of the walls. This building, too, is an exquisite example of that system of inlaying with precious stones which became the great characteristic of the style of the Moghals after the death of Akbar. All the spandrels of the Tâj, all the angles and more important architectural details, are heightened by being inlaid with stones such as agates, bloodstones, jaspers, and the like. These are combined in wreaths, scrolls, and frets, as exquisite in design as beautiful in colours; relieved by the pure white marble in which they are inlaid, they form

the most beautiful and precious style of ornament ever adopted in architecture. This mode of ornamentation is lavishly bestowed on the tombs themselves and the screens that surround them, though sparingly introduced on the masjid that forms one wing of the Tâj, or on the fountains and surrounding buildings. The judgment indeed with which this style of ornament is apportioned to the various parts is almost as remarkable as the ornament itself, and conveys a high idea of the taste and skill of the Indian architects of that age.

**IIb.** The masjid with three domes of white marble occupies the left wing and has a counterpart (*Jawâb*) in a precisely similar building on the right hand side of the Tâj. This last is sometimes called the false masjid; but it is in no sense dedicated to religious purposes. On the pavement in front of the false masjid (*Jawâb*) will be traced a representation of the brass ball, crescent, and spike which cap the dome of the Tâj.

The following dates of *inscriptions* found on the Tâj seem to show the order in which the various parts of the buildings were completed : on the outside of the west arch facing the masjid A.H. 1046, 10th year of Shâh Jahân's reign ; at the end of the *inscription* on the left hand side of the entrance within, A.H. 1048 ; and on the front gateway A.H. 1057, or A.D. 1648. The last marks the completion of the building. The *inscriptions* on all these arches are in Tughrâ characters, taken from Sûras of the Qurân, appropriate to mourning and spiritual hope. On the front of the entrance is a passage ending with an invitation to the pure of heart to enter the garden of paradise. On the tomb of Mumtâz-i-Mahal is an *inscription*, dated A.H. 1040, and on the tomb of Shâh Jahân A.H. 1076.

**III.** Close to the Tâj on the east bank of the river are the remains of a large palace and walled garden, known as Triyâl or Tiliyâr-kâ-Baghîcha, and said by some to be Mahâbat Khân's.

**III.** A little lower down are the remains of a large water-side palace ; the red sandstone wall, Lâl Diwâr, and a fine bastion or tower are still standing.

**III.** A little inland is a large pile of ruins ; this is all said to have been a residence (*havelî*) of Nawâb Khân, Daurân Khân Vazîr Azam.

**IIb.** Close by is Ahmad Bukhâri's dargâh. There is a tomb resembling those in the corner courts of the outer quadrangle and a small masjid just outside the east gateway of the Tâj outer quadrangle ; and in Basâî there is a tomb known as Rauza Diwânjî.

**Ia.** Between Tâjganj and the south-eastern extremity of cantonments is a large walled enclosure called Bâg h Mahâbat Khân.

**Ib.** There are not many noticeable ruins about the cantonments. South of them lie Takht Pahlwân and Rauza Firûz Khân. The former name is given to a small village built close round a mausoleum supposed to be that of some wrestler of Imperial times. The name takht is given in consequence of there being a large slab of stone, 8 feet square, lying in the fields 100 yards to the west, called Takht Pahlwân. The mausoleum is a square building of red sandstone with four arched doorways and surmounted by a dome placed high on a platform supported on arches with four domed cupolas supported on pillars at the corners.

**Ib.** The tomb of Firûz Khân is supposed to be that of the eunuch of the palace to Jahângîr who built Firûzâbâd. There are here the remains of a large masonry tank

from which the village surrounding the tank and tomb is called Tâl Fîrûz Khân; the village lies mostly within the octagonal walled enclosure of the tomb. The mausoleum is an octagonal domed building of red sandstone standing on a high raised octagonal platform underneath which is a dome roof crypt containing the remains of two tombs. On the east of the platform is a lofty portal of red sandstone, the face of which is most elaborately carved; so, too, is the whole of the interior of the main building, and also adorned with glazed coloured tiles and enamelling. The mausoleum is a large and beautiful one, and the ornamentation is Hindû in character; if built in honor of Fîrûz Khân of Fîrûzâbâd it would be of Jahângîr's time.

**IIb.** The d a r g â h known as M a k h n i (or M a g d i) - k â - g u m b a z consists of one central chamber with a shrine for offerings much like a Hindû temple and two side-chambers. In front is a wide and lofty portico or verandah closed at the ends and supported on four pillars. The wide eaves of the portico are supported by brackets, shaped to resemble elephants, peacocks, horses with riders; a similar ornament figures in the windows over the doorway of the chamber. The building is in fact very Hindû in character, hardly such as would be erected over a Musalmân saint or martyr. A suggestion has been made by Mr. Carleyle<sup>1</sup> that this building formed part of a colonnade running all round the great Dêhra Bâgh which lay here. The history of the bâgh is uncertain, but it is by some ascribed like Zahara Bâgh near Râm Bâgh, to Zahara, daughter of Bâbar. The bâgh is also known as B â g h N û r M a n z î l.

**III.** Near the village of K h w â j a - k â - S a r â i will be found the ruins of the J ô d h B â i M a h a l; this is a complete ruin. The mausoleum would appear to have been about 80 feet square with a vault underneath. It was the tomb of Jôdh Bâi, probably the Rajpût princess of Jôdhpur whom Jahângîr married.

**IIb.** The Î d g â h is situated about one mile from Tripoliâ. This building stands at the west end of a great walled enclosure about 570 feet in length by 530 feet in width, having an octagonal tower at each corner and principal entrance gateway in the centre of the east side. The masjid itself is built of red sandstone, and is about 160 feet in length by 40 feet in breadth. There are five arched openings to the front supported on six pillars, the centre arch being loftier than the rest. Two slender shafts rise from the west wall of the central compartment to a considerable height. There is no *inscription* on the building, but it is said to be of Shâh Jahâns time.

Towards the city there will be found close to the C h h i p i t ô l â what are known as h a m m â m Â l l a h V a r d i K h â n, or "baths of Allah Vardi Khân." The entrance of these is by a fine arched doorway faced with red sandstone, ornamented with carving in relief and with a Persian *inscription* over the doorway, from which we learn that the baths were built by Allah Vardi Khân in the reign of Jahângîr, in A.H. 1030, or 1620 A.D. Adjoining the baths on the east is a large court-yard entered by an arched gateway and surrounded with sets of chambers in two storeys.

**IIb.** In mahallâ Darbâr Shâhjî will be found the dargâh, or masjid and shrine of S h â h W i l l â y a t . This building is not remarkable for its size or architecture, but rather for its antiquity and the traditions connected with it. It is a low building, in dimensions about 46 feet by 19 feet, plainly built of brick and plaster with three

<sup>1</sup> Cunningham, *Archaeological Reports*, Vol. IV, page 110.

arched entrances on the east, and crowned with three domes in the style of transition from Pathān to early Moghal architecture. The central arch, the loftiest of the three, is but 5 feet 8 inches in height, and the whole building bears the appearance of having sunk into the ground up to the opening of the central arch, thus losing probably two-thirds of its height. With this sinking is connected a legend. It is said that when Shēr Shāh came to Āgrā he allowed his camel-driver to stable camels in the masjid; this act of desecration evoked the curses of the faqīr of the masjid, Shāh Wilāyat, whereupon the masjid sank, enclosing and killing the camels. This legend makes the masjid at least as old as Shēr Shāh's time, and it is confirmed by the *inscription* on the Shāh's tomb, an octagonal mausoleum with a dome supported on eight pillars, close to the masjid, which gives the date of the faqīr's death as A.H. 953, the first year of Salim Shāh's reign. Connected with the masjid are a series of cloisters, perhaps an old monastery (*khāngāh*).

**IIb.** The Akbari Masjid is situated close to the chauk; it was built by Akbar, but was entirely restored about 1856. The building is of red sandstone and in dimensions about 84 feet by 20 feet. There are seven arched openings to the front, and the flat roof is supported on three rows of eight columns, the spaces between the columns on the south, west, and north being closed up by walls. A single dome showing only slightly inside, surmounts the eastern half of the central compartment where the *mimbār* stands. The roof is further relieved by four cupolas with domes supported on eight shafts, one at each corner. A paved court is in front of the masjid overlooking the street below.

**IIb.** In mahallā Bāgh Hiramān is what is generally called Kāli Masjid, the proper name of which is not improbably Kalān Masjid, "the great masjid." This masjid has a very antique appearance, and has been conjectured to be as old as Sikandar Lōdi's time, which would make it quite the oldest in Āgrā. It is traditionally ascribed to Muzaffar Husain, grandson of Ismāil Shāh Sūfi, king of Persia, and father of the wife of Shāh Jahān, buried in Khandhāri Bāgh. If this be true, the masjid is much less ancient than it looks. In dimensions it is about 128 feet by 34 feet, and is plainly built of brick and plaster; the east front has been faced with sandstone, but most of it has fallen off. There are five compartments with arched openings to the east, and the building is crowned with five domes, of which the centre is considerably larger than the rest; similarly, the central arch rises higher than the rest, and the pediment partially conceals the dome. The domes are of the low transitional shape, rising without any bulge outwards from perpendicular basis; they are black with age, hence perhaps the name Kāli Masjid. The courses of masonry in the domes are horizontal, and the whole building is of old Hindū bricks, larger and flatter than those generally used in masjids. There is a large pavement about 130 feet by 190 feet in front of the masjid, and connected with it are a school of the same period and a *tasbih khāna* with low hemispherical domes.

**III.** Not far off is an ancient *hammām*, or bath of the same period, a lofty building about 60 feet in length by 34 feet in breadth, and surmounted by a large, but low, hemispherical dome.

**IIb.** The masjid of Matamid Khān lies on the south side of Kāshmīrī bāzār. The founder of this masjid, from whom it takes its name, was a bakhshi or treasurer to

the Emperor Jahângîr. The masjid is built of red sandstone, and is in dimensions about 53 feet by 20 feet; it has three arched openings to the east front, the middle one slightly larger and higher than the others. The carving of the stone on the front is somewhat florid, the roof is crowned with three domes, rather low and flat in shape, covered with white plaster, and there are five octagonal cupolas, one at each corner of the roof.

IIb.

In the outlying mahallâ of Lohâ-kî-Mandi will be found the eunuchs' masjid, *Masjid Makhan Nishân*, or *Hijrân-kî-Masjid*. This is a very elegant though not large masjid, built of pale red sandstone, and crowned with three domes of solid stone. In dimensions it is about 51 feet by 20 feet; and is made up of three compartments, of which the centre is the principal. There are three arched openings on the front or east, and two doorways in the north and south walls. In the rear or west wall of each of the side chambers, at about  $5\frac{1}{2}$  feet from the floor, are the windows filled with beautiful stone lattice-work. At each corner of the front of the masjid is an octagonal tower, and in front of it is a large raised masonry platform 83 feet east to west and 95 feet north to south, with a tank 19 feet square in the centre, and octagonal towers at each corner. The legend of the masjid connects it with Akbar's times, it being related that the advice of a saintly eunuch, by name Yatima, was sought by Akbar in the time of drought, when the prayers of other righteous men had failed. The eunuch's prayers brought rain, but he refused to take a reward, till, on being pressed, he suggested the erection of a building which should perpetuate both his name and the Emperor's. There are no other buildings of note within the city.

III.

Proceeding northwards from the city by the road from Bêlanganj to Balkešvar, there will be observed the remains of several gardens along the river bank opposite to Chini-kâ-Rauza, Zahara Bâgh, and Râm Bâgh. Amongst these are the following gardens: Bâgh Râî Shêo Dâs, from a *nâib sâbadâr* of Âgrâ in the time of Muhammad Shâh; Haqîmjî-kâ-Bâgh, or the garden of Haqîm Karîm Ali Khan, and a still better known as Rauza Jâfar Khan from a *mansabdâr* of two thousand in the time of Shâh Jahân. The last is a large walled river-side garden with towers at each corner; in the centre is a mausoleum, a large rectangular building on an elevated platform, one storey in height and flat roofed.

Ib.

Proceeding further up the river, just below the village of Râjwarêo, will be found the Chhattî Râjâ Jaswant Singh. In the centre of a walled garden enclosure stands a square building of red sandstone, with a flat roof supported on pillars. The entire space between the pillars is filled with open lattice-work in stone of varied and beautiful patterns. Access is gained to the interior on the east or river-side by folding doors of solid stone slabs. The main doorway of the enclosure is in the centre of the river-side wall, and here a flight of steps leads to the edge of the river. The exterior wall towards the river is faced with red sandstone beautifully carved in relief with figures of long-necked vases and wreaths of flowers. The whole is in good preservation, and is a conspicuous object from the Râm Bâgh on the other side of the river. Râjâ Jaswant Singh of Jôdhpur, the great ally of Dârâ Shikôh in his earlier and more successful days, died in Kâbûl about 1677 A.D., in the reign of Aurangzib, and it is therefore scarcely likely that his body was burnt here.

- Still further up the river near the temple of Mahâdêva Balkesvar is the traditional site of Mahal Râjâ Bhôja, but what Râjâ Bhôja it was, is doubtful.
- Bâgh Lâdli Begam near the temple of Sitalâ, is a large enclosure, about 112 yards square, surrounded by a lofty wall of red sandstone with crenelated battlements, and with towers at each corner. In the centre of the south side is a lofty arched gateway, somewhat resembling the style of Fathpûr Sikri, and similar arched buildings and false gateways stand at the entrances of the other three sides. In the centre of the enclosure now stands a Hindû Chattri, or pavilion erected some few years ago by the Mathurâ Seths, the present occupiers of the garden. Here stood the tomb of Lâdli Begam, and it is also said of Shaikh Fâizî. The lady was the sister of Fâizî and Abûl Fazl, and wife of Islâm Khân, grandson of Shaikh Salim Chhishti, and Governor of Bengal under Jahângîr. She died in A.D. 1608; but the Arabic inscription over the gateway shows the building to have been erected some years before in A.H. 1004, or A.D. 1596 during Akbar's reign.
- Ia. Not far from the gateway is a remarkably fine bâoli or large well with staircases leading down to the water, and with underground chambers in three storeys or galleries round it.
- III. There is not much to notice in the Kandhâri Bâgh, a large walled enclosure with domed cupolas at the corners, the building in the centre of which was originally the tomb of one of Shâh Jahân's queens, a daughter of Muzaffar Husain, grandson of Ismâil Shâh, king of Persia.
- Ib. At no great distance west of Lâdli Bâgh and Kandhâri Bâgh in the fields north of the Sikandrâ road, is supposed to be the tomb of Sadik Khân, Akbar's spiritual guide. This is a large and lofty octagonal building placed on a raised platform and surmounted with a dome. In the centre of each side is a recess with engrailed arch, and above each is a tier of three engrailed arched windows flanked by two square-topped doorways.
- Ib. To the west of this stands on a raised platform a square open hall, supported on 64 pillars in six rows each way, the outer rows doubled and the corner groups quadrupled. The building is flat roofed and of red sandstone. At the corners of the platform are square-domed cupolas supported on four pillars; the ceilings are ornamented with paintings of flowers on polished stucco. This unique hall has been identified with the tomb of Salâbat Khân, but erroneously so. Salâbat Khân was bakhshi to Shâh Jahân, and is said to have been killed in darbâr by Amar Singh Râthor, after whom the Amar Singh gate of the fort is named.
- III. Opposite to the stone-horse on the Sikandrâ road, about four miles from Âgrâ, is the lofty arched gateway of an ancient sarâi, said to be that of Itibâr Khân Khwâja.
- Ib. North of this is a large well, and south-west at a short distance a building said to be the tomb of Itibâr Khân, but probably that of Sikandar Lodi. The building stands on a large platform about 110 feet square, supported on eight arched vaults on each side, and with domed cupolas on four pillars at each corner. The building has originally been an open bâradari, but is now walled up. The roof is surmounted with one principal dome in the centre and four inferior ones at each corner.

Ib.

At a very short distance from this on the west is a very fine masonry tank partially in ruins, also said to be Ítibâr Khân's, but more commonly known as G u r u - k â - T â l . The tank is about 180 yards square, and of considerable depth. On the south side, near the south-east angle, is the canal that feeds it with a small subordinate tank for collecting the water, and there appear to have been overflow outlets on the west.

The ancient remains at Âgrâ of the præ-Musalmân period are very few. Outside the water-gate of the fort of Âgrâ, between the fort and the river, several square pillars of black basalt have been unearthed as well as a very massive and elaborately sculptured statue of black basalt representing Muni s u v r a t a n â t h a , the twentieth Jain Tîrthamkara, with a dedicatory *inscription* in Kuṭila characters, dated Samvat 1063, or A.D. 1006. There can be no doubt that these pillars formed the colonnade to the entrance, from the river, of some ancient Jain temple which was probably pulled down and destroyed when the fort was built.

III.

To the south of the present fort, exactly opposite the Amar Singh gate, are the traces of a large mud fort of the early Hindû period.

III.

3. BÂH, head-quarters of tahsil Bâh Pinâhat, 45 miles S.-E. of Âgrâ, lat. 26°-52'-30" N., long. 78°-38'-13" E., has four gateways, but no gates, and the houses are so built as to form a fairly perfect circuit wall. Tradition ascribes the origin of Bâh to Kalyân Singh, Râjâ of Bhadâwar, who lived towards the close of the seventeenth century. He built a residence here and a garden called after his own name.

IIb.

Another Râjâ, Bakht Singh, founded the temple of Thâkur Madan Gôpâl in the year 1752 A.D.

IIb.

4. BATÍSAR,<sup>1</sup> village in tahsil Bâh Pinâhat, 41 miles S.-E. of Âgrâ, lat. 26°-56'-22" N., long. 78°-35'-9" E. The name of the village is derived from Sanskrit *vâta*, "the banyan tree," near which was an image of Mahâdêva under the title of V a t ê s v a - r a n â t h a . The importance of the place would seem to date from the time of Badan Singh, Râjâ of Bhadâwar, who lived about the beginning of the seventeenth century. He built the temple of Mahâdêva under the title of Vaṭeśvaranâtha in Samvat 1703, or A.D. 1646. The cluster of 170 temples, large and small, on the bank of the Jamnâ form a crescent, and are mostly in honor of Mahâdêva under different names, built from A.D. 1725—1762. The remains of a fort built high up in the ravine and of a residence constructed by the Râjâs are still standing.

III.

Close by are the ruins of the ancient town S û r y a p u r a , represented by the two mounds called P ur â n a K her â , or "former city" and A undha K her â , or "overturned city." Traces of numerous temples, buildings, a small fort, and large bricks are still visible. The summit of the Purâna Kherâ is covered by a group of seven modern Hindû temples dedicated to Pârvatî, whilst that of Aundha Kherâ is covered by five small square-domed Jain temples of comparatively recent date.

IIb.

5. BÎRTHALA, village in tahsil Khairâgarh, lat. 26°-55' N., long. 78°-41'-8" E., 18 miles south of Âgrâ, possesses an ancient temple dedicated to M a h â d ê v a L î l a Vilâsa .

6. FATHÂBÂD, tahsil, lat. 27°-1'-30" N., long. 78°-20'-30" E., 21 miles S.-E. of Âgrâ, was originally a large Hindû village, and in the Musalmân period named Zaf a r n a g a r . Its name was changed to Fathâbad by Aurangzib, after his victory over his

<sup>1</sup> Cunningham, *Archæological Reports*, Vol. IV, pages 221—247.

brother, Dârâ Shikôh at Samonghar in A.D. 1638. He built a masjid on the spot on which he rested after his victory, and called it Mubârak Manzîl; he also constructed a sarâi, a tank, and planted a large grove to the south-east of the town.

Ia. The Mubârak Manzîl is a large rectangular building of an oblong shape, 171 feet in length by 84 feet in breadth, exclusive of the projections of the towers at the corners. It has a fine octagonal tower at each corner, each of which is surmounted by a pillared cupola which rises above the roof of the building which is three-storeyed. There is a beautiful colonnade on the east side of the building composed of fluted pillars, with engrailed arches rising from and between them. Within the building, towards the middle of its inner west side, there is a compartment which is said originally to have been used as a masjid.

7. FATHPûR SIKRÎ,<sup>1</sup> tahsîl, and former capital of the Moghal Empire, lat. 27°-5'-38" N., long. 79°-42'-7" E., 23 miles W.-S.-W. of Âgrâ. The modern town of Faþhpûr lies to the south-west of the ruins and palaces, and the village of Sikrî to the north-east; but both are within the old boundary wall built by Akbar, which has a circumference of about seven miles. The village of Sikrî was called Faþhpûr by Akbar in memory of his conquest of Gujarat. The site may be described as an oblong measuring a mile in length and three-fourths of a mile in width. Its northern margin is bounded by a wide sandstone ridge from one to two hundred feet in height, its remainder is bounded on all sides by a battlemented stone wall 20 feet high, pierced by 12 gateways. The wall with its towers stands up bravely, but ruinous parts threaten a speedy downfall. The buildings of the Court which now remain occupy the ridge with Salîm Chhîshhti's tomb in the place of honor at the highest point; but evidences are not wanting to show that formerly the wide, fairly level expanse enclosed by the wall was laid out in pleasure-grounds containing pleasant garden-houses of which only traces remain. The modern town of Faþhpûr Sikrî occupies the western end only of this large enclosure, on the level below the ridge, and partly on the ridge where the houses rise up to meet the great flight of steps leading to Salim Chhishti's dargâh which overshadows the town.

Ia. The buildings of Akbar's capital are a magnificent pile constructed during 15 years from A.D. 1571 to 1586. The dargâh of Salîm Chhîshhti and the masjid adjoining it in the same enclosure is the most important. The entrance to this enclosure is by a lofty gateway, the Baland Darwâza, reached from the foot of the hill by a long flight of steps, and raised 130 feet above the plateau on the edge of which it stands. Fergusson<sup>2</sup> has given an eloquent description of this masjid, remarking "that it is hardly surpassed by any in India." The measurements of the enclosure according to Fergusson are 550 feet east and west by 470 feet north and south over all, the quadrangle or court of the dargâh is 433 feet by 366 feet. The masjid which occupies the west side of the court and is crowned by three domes, is 290 feet by 80 feet. Upon the main arch is a *chronogram*, "this masjid is the duplicate of the holy place" which gives the date A.H. 979, or A.D. 1571. The wings of the masjid are of red sandstone with lofty square pillars; but the centre is a vast vaulted hall

<sup>1</sup> *Proceedings, Asiatic Society of Bengal*, for 1874, pages 174, 175.

<sup>2</sup> Fergusson, *History of Indian and Eastern Architecture*, page 579.

of assembly, paved with white marble, and painted about in white and delicate tints in a variety of geometric patterns.

Behind the masjid is the tomb of an infant alleged by tradition to have been the still-born child of Akbar, for which the saint Salîm Chhîshhti substituted one, who became Prince Salîm. Near this is a door purporting to lead to the cave where the saint originally lived, and the small masjid said to have been built for him by the stone-cutters.

Ia. To the left of the masjid in the court-yard there are two tombs, that of Salîm Chhîshhti, wholly in white marble; and the windows with pierced tracery of the most exquisite geometrical patterns. It possesses, besides, a deep cornice of marble supported by brackets of the most elaborate design; the other tomb, that of Islâm Khan, grandson of the saint, is in excellent taste, but quite eclipsed by its surroundings. An *inscription* on the inner wall gives the date A.H. 988, or A.D. 1571. The tombs of the women are in the centre of the north side of the court. The Baland Darwâza, or great northern gateway, was built in A.H. 983, or A.D. 1575, as appears from the *târîkh*; it is noble beyond that of any portal attached to any masjid in India. An *inscription* upon the sandstone on the left hand records Akbar's return after his conquest of the Dakhin in A.H. 1010, or A.D. 1602.

To the north of the dargâh there are the houses of Abûl Fazl and his brother, Fâizî, Akbar's most intimate friends, and followers of his new religion, the *tauhîd-i-Ilâhi*, or "the divine monotheism."

Ib. To the east of these is the principal palace, called Jahângîri Mahal, or with less reason Jôdh Bâî Mahal. There can be no reasonable doubt that Jôdh Bâî was the wife, and not the mother, of Jahângîr. She was the daughter of Môth, Râjâ of Jôdhpur. Jahângîr's mother was in all probability the daughter of Râjâ Bihâri Mal, a Kachhwâha Rajput, and sister of Râjâ Bhagvân Dâs. The proper name of this lady is not known, but the title is given as Marîm-u-Zamânî, "Mary of the Age," the origin probably of the myth regarding Akbar's supposed Christian wife. The palace thus wrongly attributed to Jôdh Bâî may have been, and probably was, the residence of his *zânâna* or some portion of it. Of Akbar's many wives the chief was Sultâna Rukiâ, and it may be that this palace was especially appropriated to her; but the probabilities are in favour of the view that makes it the abode of a Hindû princess, possibly the mother of Jahângîr. The palace consists of a series of apartments, some in two and some in three storeys, roofed with sloping slabs covered with blue enamel and occupying the north and south sides of a large quadrangular court-yard, 177 feet by 157 feet. The remaining sides are closed in by a continuous gallery. Hindû ornaments prevail in the carvings, and fragments of statues have been found here. The building itself has one main entrance on the east, a lofty and richly-carved gate, so placed as to bar all view from the outside; but it has also a passage supported on arches leading from the upper storey on the north, and carried, with screen walls on either side and a canopy overhead, down the north side of the hill to where apparently terraces now no longer existing overlooked the plain.

Close to the principal gateway of this palace is a terrace paved with sandstone flags, and formerly enclosed by a colonnade. On this terrace stand the buildings

known as Bîrbal's house, the Christian wife's house, and the Kâhâs Mahâl, or "private chambers." In another court, but in the same neighbourhood, is a reservoir of water crossed by four causeways meeting in the centre.

On the south of the Khâs Mahâl, close to this reservoir, is the Khwâbgâh, or "sleeping apartment," supposed to have been used during the day by the Emperor and the more intimate male members of his family, on the top of which is pointed out a small and simple chamber, which Akbar used as a sleeping apartment during the heat of midday. It contains an *inscription* in Persian verses, eulogizing this room of the Emperor as the highest paradise.

Ib. Behind the palace, known as Bîrbal's, is the stable-yard. Bîrbal's house, or more probably that of his daughter, is a beautifully-carved square building of red sandstone, two storeys high, having four chambers in the upper, which are said to have been occupied by the daughter of Akbar's General, Râjâ Bîrbal. Each of the four rooms of the lower floor is but 15 feet square, and each is ceiled with slabs of 15 feet in length by one in breadth. These ceilings rest upon bold cornices supported by deeply-arched pedentives. The rooms in the upper storey are of the same size, but crowned by massive domes formed by placing a capstone upon 16 sloping slabs, each of which stands upon an abutment, the whole supported on eight sides rising from the four walls of the room.

Ib. The house pointed out as that of Akbar's Christian wife is a living embodiment of what some regard as a myth. There is nothing but that unsafe guide, tradition, to support the story that Akbar had a Christian wife. The house is in good preservation; but the frescoes which tradition says represented scenes from Firdûsi's poem, the Shâhnâma, have faded beyond hope of restoration. The proper name of the house was doubtless Sonâra Makân or "the golden house," a name given to it from the profuse gilding and painting with which it was adorned. It is not improbable that it was really the residence of that Hindû wife of Akbar, of whom history records that she was the mother of Jahângîr, and was known by the title Mariâm-uz-Zamâni. Her tomb is said to be one at Sikandrâ known as Rauza Mariâm, and to have been erected by Jahângîr.

Ib. The Kâhâs Mahâl is a flagged court-yard measuring 210 feet by 120 feet, of which the south side is formed by the buildings underneath the Khwâbgâh.

III. On the west angle of the Khâs Mahâl is a building called Jahângîr's School, and from it run the remains of a screen wall leading due east to the opposite angle, where the apartments of Akbar's Turkish wife (Rûmî Begam-kâ-Mahâl) are pointed out. It should be stated that beyond tradition there is no authority for the statement that Akbar had a Turkish, any more than a Christian, wife. In the Khusrû Bâgh at Allâhâbâd is a tomb said to be that of Tambolî Begam, which may have been corrupted into Stambûli, and thus have given rise to the myth. Most artistic are the carvings with which this dwelling is decorated. Under the wainscoting of the walls is a sort of plinth or dado about 4 feet high of the most curious fashion. On one panel is to be seen a forest view from the Himalayas, pheasants perch upon the boughs, and tigers stalk through the jangal: on another the conventional willow of China nods to sprawling dragons; a third has palm-trees, and a fourth grape-vines and fruit-trees in full bearing. The

outside pillars have in some instances a much more realistic type than is common in Eastern art.

Ib. At the back of Bîrbal's house is a magnificent stable-yard with 51 stables, each for two horses, in which mangers and rope rings, all of stone, still exist.

IIb. North-west of the Khâs Mahal is a garden with a small masjid, probably for the use of the *zanâna*, and a gallery bounds it to the north.

Ia. To the east of it is the Pañj Mahal, a fivefold succession of canopies or platforms, each smaller than the one beneath, supported on rows of columns. The uppermost platform is exceedingly small and the columns diminish in number from 54 supporting the ground-floor to four supporting the topmost storey. The carving of these pillars is noticeable for the variety of subjects represented.

North-east of the Pañj and Khâs Mahals is an open court in which is the *Pachisi* board, laid out in black and white squares in the red sandstone pavement, where the Emperor and his nobles played with slave-girls as pieces.

III. North of this is the Ânkh Michaulî, which was probably a treasury, and the Dîwân-i-Khâs or "chamber of privy council," a curiously-constructed building, having in the centre a pillar with an immense capital from which four stone bridges lead to the four corners of the room.

III. Close to the Ânkh Michaulî is a small platform shaded by a canopy of four pillars in Jain architecture, where, according to tradition, sat a Hindû teacher (*guru*) tolerated by Akbar.

Ib. By a colonnade, now partly destroyed, the Emperor passed from the Dîwân-i-Khâs to the Dîwân-i-Âm, a small hall with a deep verandah looking upon a large court-yard, surrounded by open cloisters for the accommodation of suitors. This was doubtless the Imperial court of justice held partly in the open air after the fashion of similar halls at Âgrâ and Dehlî.

III. To the north of the Dîwân-i-Âm is a large quadrangular building, known as the Mint. It is a kind of outwork or barbican, with a large number of dark vaults and a hall described as "the hall of account." There is some confirmation of the tradition in the fact that Faþhpûr is included in the list of Akbar's and Jahângîr's mints.

III. The remaining objects of interest lie at some distance to the west and under the higher parts of the rock from those just described. Among them may be mentioned the waterworks by which the water of the lake was supplied to all parts of the palace by means of a series of Persian wheels and a system of reservoirs.

Ib. The Hâthi Pôl, or "elephant gate," is a massive structure. About 20 feet from the ground the spandrels of the main arch are flanked on each side by a colossal elephant; their trunks, interlaced as in the art of fighting, once, according to tradition, surmounted the keystone of the arch; but Aurangzîb is said to have removed the heads.

Ib. The Sangîn Bûrj, a grand bastion, adjoins this gateway; it is said to have been the commencement of the fortification begun by Akbar, but discontinued in deference to objections raised by the saintly Salîm Chhishti.

III. Below the Hâthi Pôl is the Hirâna Minâr, or "the antelope tower," about 70 feet in height, studded with imitations of elephants' tusks, from which circumstance it is often called "the elephant tower."

Ib. The large karavânsarâî, called the Kâshmîr Sarâî, lies between the Sangîn Bûrj and the elephant-gate.

8. FIRÛZÂBÂD,<sup>1</sup> tahsîl, lat. 27°-8'-37" N., long. 78°-25'-56" E., 26 miles E.-S.-E. of Âgrâ, built by Firûz Khân, or Firûz Khwâja, one of Jahângîr's eunuchs, possesses a fine masjid, several dargâhs, five Hindû temples, and the remains of a large tank.

IIIb. The tomb of Firûz Khwâja is of white marble, and stands on the road from Firûzâbâd to Âgrâ; but the *inscription* on it contains only verses from the *Qurân*.

IIIb. Near Firûzâbâd is a tomb and a small masjid adjoining it. The tomb covers the remains of 'Iwaz Beg Khân Bahâdur Hizabi Jang, who died in A.H. 1189, as recorded in a Persian *inscription*.

III. Three miles to the south-west of Firûzâbâd, near the ravines of the Jamnâ, are the ruins of the old city of Chandwâr which, judging from the remains which still cover the surrounding country for miles, *viz.*, ruined temples and masjids, dilapidated octagonal mausoleums, fallen entrance-gates, and such like works of costly strength, must have been an important place in a fiscal and military point of view. Close to it stands the village of Sûfîpûr, named after Shâh Sûfî, a faqîr of some celebrity in the reign of Akbar.

Ib. The Shâh was buried on a brow of a deep ravine, a handsome tomb being erected over his remains. The mausoleum is still in good order, and forms a picturesque object in the midst of the desolation of the Jamnâ ravines in the vicinity of Chandwâr and Firûzâbâd. There are several *dâlâns*, a handsome gateway, and small masjid comprised within the building.

III. 9. HATHKÂNT, village in tahsîl Bâh Piñâhat, 51 miles S.-E. of Âgrâ, has the remains of an ancient fort.

IIb. 10. ITMÂDPUR, tahsîl, lat. 27°-13'-50" N., long. 78°-14'-22" E., 12 miles E.-N.-E. of Âgrâ, possesses a masjid and five Hindû masonry temples. To the west of the town is a large square masonry tank, in the centre of which there is a two-storeyed octagonal building surmounted by a dome. This building is approached by a causeway raised on 21 arches starting from the north-east side of the tank. A little north of this latter point is a one-storeyed building similar to that in the centre of the tank, but accompanied by a Musalmân tomb. It is known as Bûrhiâ-kâ-talâo, possibly a corruption for Buddhi or Bôdhi Tâl, as several small sculptures of the Buddhist faith have been discovered in the mud at the bottom of the tank.

III. 11. JAGNÉR,<sup>2</sup> in tahsîl Khairâgarh, 31 miles S.-W. of Âgrâ, possesses the remains of an ancient fort, now in ruins, but an object of some architectural interest, apparently built by Jagmal Râo, Ponwâr, as an *inscription* bears the date Samvat 1628 or A.D. 1571. Outside the entrance gateway of the fort is a large tank or *bâoli* cut out of the solid rock of the hill constructed by the famous Sûrajmal Jât. Near the town was a tank constructed by Ali Vardî Khân in the days of Akbar; it is now a cultivated land. Beyond the town a long flight of steps leads up to the hill known as Bâbâ Gwâl-kâ-pahâriâ, on the top of which there is a shrine dedicated to Bâbâ Gwâla. Near it is a cave.

<sup>1</sup> *Proceedings, Asiatic Society of Bengal*, for 1874, page 176.

<sup>2</sup> Cunningham, *Archæological Reports*, Volume VI, pages 24 to 32.

- III. On the heights above Jâgnêr and Satmâs,<sup>1</sup> there are a number of cairns or  
Ib. heaps of stones, probably the sepulchral remains of the aborigines of the country.
- Ib. 12. JAJÂO,<sup>2</sup> in tahsil Khairâgarh, 22 miles S. of Âgrâ, is remarkable for possessing  
a very large and grand royal sarâî with a very lofty gateway which is higher  
IIb. than the lofty gateway of the Lâdlî Bâgh at Âgrâ. The gateway is built of red sand-  
stone and contains three storeys, and is surmounted by a *chattri* or pavilion and two  
domes. There is a very fine masjid on the west side of the sarâî built of red sandstone,  
with a long Arabic *inscription* on a slab of white marble over the central *qibla* apse  
of the masjid. Jajâo is evidently an ancient Hindû place, as several ancient sculptures  
have been found there.
- III. 13. KASSAUNDÎ,<sup>3</sup> village in tahsil 'Itimâdpûr, 18 miles E. of Âgrâ, possesses the  
ruins of a series of 52 forts, called Bâwan Garhi, and an ancient tank of masonry,  
called Hâthi-kâ-hauz. The bricks are very ancient, being two feet in length  
and nine inches in thickness.
- III. 14. KÂGÂRAUL,<sup>4</sup> village in tahsil Khairâgarh, lat. 27°-1'-28" N., long. 77°-53'-50"  
E., 14 miles S.-W. of Âgrâ, is a place of some antiquity, and the present village stands  
on a mound of the débris of an old fort. The remains of a massive wall composed  
of huge blocks of red sandstone, some of them beautifully carved, are found in the  
western part of the village, but most of it is buried in the mound. The name of the  
village is probably derived from the combined names of Râjâ Rôl, who is the  
traditional founder of the place, and his father, Râjâ Khângar; Khângarôl being  
corrupted to Kâgâraul. Ancient remains are frequently found or dug up, such as  
sculptures, images, and old coins.
- IIb. The tomb of Shaikh Ambâr, called the bârah khambhâ, is about a  
quarter of a mile to the north of the village; it is a fine mausoleum of red sandstone  
in the Fâthpûr Sikri style. The roof is supported by twelve pillars and is sur-  
mounted by a dome. There are four graves under the canopy, and it is said there is  
a large bâolî beneath, now covered over.
- III. 15. KHAIRÂGARH,<sup>5</sup> tahsil, lat. 27°-1'-28" N., long. 77°-53'-50" E., 18 miles S.-W.  
of Âgrâ, has the remains of a mud fort which is said to have been built on the site  
of an ancient fort built of brick. The village itself stands on a large and ancient  
kherâ; about 400 feet to the north there is an old *tîlâ*, and about 500 feet to the east  
there is another *tîlâ*, called Taisu Tilâ, in which ancient sculptures are often  
found.
- Ib. 16. KHERÂ,<sup>6</sup> small village in tahsil Fâthpûr Sikri, 27 miles S.-W. of Âgrâ, is the  
site of an ancient town of large size. On the ridge of the hill or a little distance to  
the north-east of the village there are several sepulchral cairns.
- III. } 17. KIRÂOLI, village in tahsil Fâthpûr Sikri, 15 miles W.-S.-W. of Âgrâ, pos-  
IIb. } sses an old masonry bâradari, the remains of a city wall and a masjid ascribed to  
Pathân times.

<sup>1</sup> Cunningham, *Archæological Reports*, Vol. VI, pages 33 to 39.<sup>2</sup> Cunningham, *Archæological Reports*, Vol. IV, page 213.<sup>3</sup> Cunningham, *Archæological Reports*, Vol. IV, pages 208 and 209.<sup>4</sup> Cunningham, *Archæological Reports*, Vol. IV, pages 210 to 213.<sup>5</sup> Cunningham, *Archæological Reports*, Vol. IV, page 210.<sup>6</sup> Cunningham, *Archæological Reports*, Vol. VI, page 13.

IIIb. } 18. PINÂHÂT, small town in tahsil Bâh Pinâhât, 33 miles S.-E. of Âgrâ, possesses

III. } three Hindû temples, a large tank, a masonry wall around the town, and a fort.

III. } 19. PARNÂ, village in tahsil Bâh Pinâhât, 52 miles S.-E. of Âgrâ, possesses a fort  
on a cliff near the right bank of the Jamnâ.

IIb. 20. SEMRÂ, small town in tahsil 'Îtimâdpûr, lat. 27°-19'-56" N., long. 78°-7'-10"  
E., 14 miles N.-N.-E. of Âgrâ, possesses a fine masonry temple and tank.

21. SIKANDRÂ,<sup>1</sup> or Bihishthâbâd, village in Âgrâ Sadar tahsil, lat. 27°-13'-1"  
N., long. 77°-59'-33" E., five miles N.-W. of head-quarters. It has been supposed that  
the Âgrâ of the earlier period of the Lôdî dynasty was at Sikandrâ or divided between  
Sikandrâ and the Lôdî Kâhan-kâ-tilâ, a quarter of the present city of Âgrâ.  
Remains of the sites of innumerable buildings on each side of the road from Âgrâ to  
Sikandrâ and round about Sikandrâ itself are still to be seen, of many of which it is  
impossible now to discover who the founder or what the particular purpose for which  
they were built.

Ib. The bâradârî of Sikandar Lôdî, built in A.D. 1495, is a square building of  
red sandstone, 142 feet on each side, and comprises two storeys with a vault below the  
ground-floor containing about forty chambers. Each corner of the building is sur-  
mounted by a short ornamental octagonal tower. This building is commonly known  
as the tomb of Akbar's Christian wife, because Akbar interred his wife Mariâm-  
uz-Zâmâni, the mother of Jahângîr, here. The tomb is in the vault below, and in  
the centre of the upper storey is a white marble cenotaph.

III. The Hâns Mahal, attributed to Akbar's minister and friend Râjâ Birbal,  
is situated about eight miles beyond Sikandrâ. The palace is entirely ruined;  
the original extent of the palace must have been somewhere about 380' by 200',  
judging by the traces of foundations of walls and the mounds of earth formed by  
débris.

Ia. But the distinctive feature of Sikandrâ is the famous tomb of Akbar,<sup>2</sup> a vast  
pyramidal pile of arched galleries, flanked at intervals with cupola pavilions and  
crowned with elaborate marble reliefs varied in colour and fantastic in design. It  
stands in a large garden of 150 acres in extent surrounded by lofty walls with four  
gateways midway on each side. The building is of five storeys, each smaller than  
that below it, the topmost storey being of white marble and surrounded with beautiful  
screens of the same material. In the centre is the jawâb of Akbar's tomb, made of  
a single marble block, and the pedestal on which was deposited the Kôh-i-Nûr. The  
words *Allâhu Akbar* and *Jallâ Jalâluhû* are inscribed on the head and foot of the  
sarcophagus, and round about it the ninety-nine beautiful names of Allâh are sculp-  
tured in *alto reliefo* in a remarkably fine Arabic tracery. The *inscription*, consisting  
of 36 distiches, on the walls of the enclosure makes no mention of the Prophet, and thus  
harmonizes with Akbar's religious views, whilst it at the same time completely  
refutes the story of Akbar's "conversion on the death bed." This upper storey is now  
open to the sky; but formerly there was a canopy of gold and silver brocade suspended  
over the platform, and hangings of similar material in the openings of the cloisters  
all round. These, with many other valuable adornments of the place, were carried off

<sup>1</sup> *Proceedings, Asiatic Society of Bengal*, for 1874, pages 213 to 218.

<sup>2</sup> Fergusson, *History of Indian and Eastern Architecture*, page 583.

by the Jât Râjâ, Jawâhir Singh. The marble stones which flagged the entrance of this crypt were also carried off to Dîg by Jawâhir Singh. Akbar's tomb is in a vault below the ground-floor, and bears no *inscription*. The mortuary hall is nearly 38 feet square, and is surrounded by other chambers of small size containing tombs of less distinguished members of the Imperial family, *viz.*, the graves of two daughters and granddaughters of the monarch, and one as recent as A.D. 1838, being the tomb of Sulaimân Shikôh, son of Shâh Âlam of the Dehlî family, who with his two wives is buried here.

The garden is said to have existed in Akbar's time, but the tomb is erroneously spoken of by Fergusson as one of Akbar's buildings. It was built by Jahângîr; for one of the *inscriptions*, on the south or outside front of the great gateway, states that Jahângîr completed the work in the seventh year of his reign, or A.D. 1612. There are, besides, three other records, but all undated.

The general design of this unique building is apparently a direct imitation of some such buildings as the old Buddhist *Vihâras*. Probably the intention of the architect was to crown the topmost storey with a domical chamber over the tomb-stone, the raised platform in the centre of the upper cloister, 30 feet square, being the foundation.

## II.—FARRUKHÂBÂD DISTRICT.<sup>1</sup>

- III. 1. AMRITPûR, village in tahsil Alîgarh, 14 miles N. of Fañgharh, has the remains of an old fort.
- III. 2. BHÔJPûR, village in Sadar tahsil, six miles S. of Fañgharh, was founded by Râjâ Blôja of Mâlwâ, who built here a mighty fortress. The traces of considerable fortifications are still visible; but it is possible that these are of far later date. A castle was built here by Ghîas-a-d-dîn Balbân (1266—1286).
- III. 3. BISHANGARH, small town in tahsil Chhibrâmâû, 23 miles S. of Fañgharh, possesses a castle which is enclosed within a large wall and ditch.
- III. 4. CHHIBRÂMÂÛ, tahsil, 17 miles S.-W. of Fañgharh, possesses the remains of a large ruined castle and of an old sarâi.
- III. 5. FARRUKHÂBÂD, lat. 27°-24' N., long. 79°-40' E., three miles N.-W. of Fañgharh, the head-quarters station. Farrukhâbâd is completely surrounded by a triangular embankment or wall, as high in some places as 20 feet, and from 10 to 12 feet thick. This *enceinte* is guarded at intervals by bastions or rather flanking towers, and these walls are entered by ten gates. The fort used to stand on the same mound as had been occupied by the old Bamte la castle of Mâud, and before that by a stronghold of King Drupada. As originally built, A.D. 1714, by Nawâb Muhammad, it was a mud structure flanked by 20 earthen bastions and surrounded by a ditch of the same depth as a man's height. It contained a palace called the Barâ Mahal and a masjid called Jâmi Masjid. It had three gates opening to the north, but these and later buildings are all in ruins. A little masjid is the only relic of the Nawâbs that has been left here. The number of both masjids and Hindû temples in the town is large, but none of these buildings is of much antiquity or much architectural merit.

<sup>1</sup> *North-Western Provinces Gazetteer*, Vol. VII, pages 211 to 402.

Ib. 6. FATHGARH, the head-quarters of the district, lat. 27°-22' N., long. 79°-41' E. The principal building is the fort; its mud walls were originally surrounded by a ditch and flanked by 12 bastions, but are now much out of repair, and could perhaps be easily scaled. The original castle was built by Nawâb Muhammad Khân (A.D. 1713—1743).

III. 7. INDARGARH was a castle whose remains may be seen in the eastern corner of Pûrab Râi village in pargâna Saurikh of tahsîl Tirwâ, 32 miles S. of Fathgârh. It was founded towards the close of the last century by the notorious Uday Chand Tiwâri.

8. KÂMPIL,<sup>1</sup> village in tahsîl Kâimganj, 28 miles N.-E. of Fathgârh, is of great and undoubted antiquity, as its name Kâmpilya appears already in the Mahâbhârata. Kâmpilya was the capital of southern Pañchâla, and here King Drupada held his court; it is famous as the scene of the *svayamvara* of Drupadî, the beautiful daughter of Drupada, who married the five Pândava brothers. There are no traces of old buildings, but only a succession of undulating grounds rising in some places to high mounds with broken bricks thinly scattered here and there. The site of Râjâ Drupada's palace is pointed out as the most easterly one of the isolated mounds on the banks of the Bûr Gaṅgâ; it is about 400 feet long and from 200 to 250 feet broad, rising to 20 and 25 feet in height. Squared *kankar* blocks are seen everywhere, and apparently the walls of the ancient temples must have been built of those stones; mouldings and even figures are found on some of them. Whatever ancient buildings may have existed at Kâmpil when the Musalmâns first took possession of the Gangetic Doâb must have been swept away by Ghiâs-ad-dîn Balban, who built a fort here, and by Muhammad Tughlak, who in A.H. 745, or A.D. 1344, encamped his army near Kâmpil.

III. The only remains of note are the ruins of a domed tomb of a Musalmân martyr named Makîn, an ancient temple sacred to Râmêśvara Mahâdêva, built of bricks and stone in alternate layers, and several Jain temples, with some *inscribed* statues.

9. KANAUJ,<sup>2</sup> tahsîl, lat. 27°-3' N., long. 79°-59' E., 33 miles S.-E. of Fathgârh. Of the great city of Kanauj, the ancient Kanyâkubja, which for many hundred years was the Hindû capital of Northern India, the existing remains are few and unimportant. In A.D. 1016, when Mahmûd of Ghaznî approached Kanauj, the historian relates that "he here saw a city which raised its head to the skies, and which in strength and structure might justly boast to have no equal." At a still earlier date, in A.D. 634, we have the account of the Chinese pilgrim Hiuen Tsiang,<sup>3</sup> who describes Kanauj as being  $3\frac{1}{2}$  miles in length and three-quarters of a mile in breadth. The city was surrounded by strong walls and deep ditches, and was washed by the Ganges along its eastern face. The earliest notice of the place is undoubtedly the old legend of the Purânas, which refers the Sanskrit name of Kanyâkubja or the "hump-backed maiden" to the curse of the sage Vâyu on the hundred daughters of Kuśanâbha. In comparing Hiuen Tsiang's description

<sup>1</sup> Cunningham, *Archæological Reports*, Vol. XI, pages 11 to 13.

<sup>2</sup> Cunningham, *Archæological Reports*, Vol. I, pages 279—293; *Journal, Bombay Branch, Royal Asiatic Society*, Vol. XIV, page 37.

<sup>3</sup> Beal, *l.c.*, Vol. I, pages 206—223.

of ancient Kanauj with the existing remains of the city, General Cunningham was unable to identify even one solitary site with any certainty, so completely has almost every trace of Hindû occupation been obliterated by the Musalmâns.

The boundaries of the modern town may be roughly defined as triangular, the three angles being marked by the shrine of Hâjî Harrnâyam on the north, the tomb of Tâj Bâj on the south-west, and the masjid and sepulchre of Makhdûm Jahâniya on the south-east. But the modern town is a mere northern fraction of the ancient city, whose traces are found as far south as Mîrân Sarâî and Râjgîr Hâr. Surrounding groups of ruins and mounds of masonry débris show where stood the towers, the palaces, and the temples of the past. Old tiles, old coins, and old pieces of broken sculpture encounter the ploughshare in its course through the neighbouring fields. The removal of the ancient bricks with which those fields are strewn has hitherto proved a task of despair.

Such is the Kanauj of to-day, a country-town whose chief claims to interest are the traces of a mighty past. Strong in numbers, these traces are weak in their indistinctness. Miles of broken bricks convey little meaning to the antiquary and still less to the historian. The relics of the Hindû dynasty were demolished by the arrogant intolerance of Islâm, and by destroying the later marks of Muslim power time is avenging the Hindûs. But some antiquities there are, and these will be found chiefly in the old citadel. This sandy elevation occupies the northern angle and all the highest ground of the modern town. Its north point is the shrine of Hâjî Harrnâyam, its south-west the temple of Ajaypâl, and its south-east the remains of a large bastion called the Kshem Kâli Bûrj. Each of the three faces is about 4,000 feet in length. That to the north-west is protected by a water-course which may once have been an artificial ditch, that to the north-east by the cliff and the little Ganges, and that to the south by a fosse which has since become the high street. On the river face the mound rises to a height of 60 or 70 feet above the lowlands, on the watercourse face to about 40 or 50 feet, and on the street face to some 30 or 40 feet. The situation is a commanding one, and must have made Kanauj a strong and important position. The people point out the sites of two gates; but as both these gates lead to the river, it is certain that there must have been a third on the land side. Its name seems to vaunt Ajaypâl's temple as the oldest relic in the citadel; but it is merely a modern building on an ancient site. The existing shrine is nothing more than a small square structure containing the somewhat mutilated figure of a man. Around the temple are scattered mounds strewn with broken bricks, broken statues, and the traces of broken walls. General Cunningham identifies its founder with that Tômar Jaypâl, who was conquered by Mahmûd of Ghaznî and killed, in 1022, by the Chândella Râjâ of Kâlinjar; but the name was not uncommon among the Râthors also, and in our search for the original builder helps us little.

Near it on the east are the remains of the Rang Mahal, said to have been built by the same Ajaypâl; but it was built about 1685 A.D. by Sâid Muhammad Kanaujî, and named jasmin or little pearl (motiyâ). The name and perhaps the building were altered when the Audh Governor, Râjâ Naval Râi Kâyath, took up his quarters here in 1750. It is probable, therefore, that the ruins are less than two centuries old; but even of ruins little survives, and the bulk of the site is

III.

IIb.

III.

cultivated. Still, however, may be seen the remains of a strong brick wall faced with *kankar* blocks, and behind it at various intervals of other walls similarly built. The length of the utmost wall is 240 feet and the distance from it of the hindmost is 180 feet, so that 240 by 180 feet may be taken as the original dimensions. It is strengthened in front by four towers or buttresses, each 14 feet broad.

Another building to which tradition assigns a præ-Musalmân origin is the Dîna or Jâmi Masjid, known to Hindûs as Sîtâ-kâ-Rasûî. It stands on a lofty mound in the very heart of the old citadel. That it was once a cloistered Hindû structure and that it was remodelled to suit the purposes of Musalmân worship, there is not the slightest doubt. A luckily-preserved copy of the now much-obliterated *inscription* over the entrance doorway shows that the building was regenerated in A.H. 809, or A.D. 1406, in the reign of Ibrâhîm Shâh of Jaunpûr. The masjid itself is a pillared room, 108 feet in length by 26 feet in width, supported on four rows of columns. The roof is flat excepting the centre and ends, which are covered with domes formed of circles of stones gradually lessening until they meet. In front of the masjid there is a courtyard 95 feet in width, the whole being surrounded by a stone wall 6 feet in thickness. The exterior dimensions are 133 feet from west to east by 120 feet. In 1838 there were still standing on the three sides of the courtyard portions of the original cloisters formed of two rows of pillars. The masjid itself was then confined to the five openings in the middle of the west side, the seven openings on each flank of it being formed of only two rows of pillars, the same as on the other three sides. The masjid now consists of a single room supported on 60 pillars without any cloisters, but originally the masjid itself was supported on 20 pillars with cloisters on each flank and also on the other three sides of the courtyard; the whole number of pillars was then 128. To make up this number we have the 60 pillars of the present masjid and no less than 58 spare capitals still lying in the courtyard, which together make up 118, or within ten of the actual number required to complete the original design. The pillars of the Jâmi Masjid may be seen in their original Hindû form at the sides of the small doorways in the north and south walls of the court.

Side by side on a stone plinth in the southern centre of the citadel stand the tombs of Bâlâ Pîr and his son, Shaikh Mahdî. These are almost identical in construction, though the western is the larger of the two. Both are square stone buildings surrounded by flattish domes which rise from octagonal bases. Each has at its four corners light cupolas supported by slender pillars. The striking appearance of these buildings is due rather to grace of proportion than to any wealth of decoration, for both are plain in their neatness. Shaikh Kabîr, commonly called Bâlâ Pîr, is said to have been tutor to the brother Nawâbs Dalel and Bahâdur Khân. The former governed Kanauj in the days of Shâh Jahân, and in the same reign died Bâlâ Pîr, in A.H. 1076, or A.D. 1665, as the *inscription* on his tomb shows.

A fragmentary *inscription*, written in characters of the twelfth century, and apparently belonging to the time of the earlier Râthor kings, as well as another slab, dated Samvat 1548, were found a few years ago near these tombs, and were deposited in the Farrukhâbâd Town Hall.

Another important tomb within the citadel is that of Saïd Muhammâd Kanaujî, the tutor of Aurangzîb and the founder of Mirân Sarâî.

IIb. The most noteworthy of the monuments outside the old fortress is the shrine of Saíd Shaikh Makhdûm Jahâniya Jahângashît, *alias* Jhâmajî. That tomb crowns a lofty mound in the Sikhâna or Shekhâna quarter, some 330 yards south-east of the citadel and 40 feet above the surrounding fields. On the same mound stand two plain square sepulchres. The tombs are one and all enclosed by a wall with turrets at its four corners and an entrance gate on its southern side. On the steps leading up to this portal were in 1838 found a broken statue of Lakshmi and a pedestal with a short *inscription*, dated Samvat 1193. The shrine of Makhdûm is a common-looking structure 35 feet square, and was, according to a mutilated *inscription*<sup>1</sup> which once surrounded the doorway, founded by one Saíd Râjû in A.H. 881, or A.D. 1476, during the reign of Husain Shâh of Jaunpûr. The building was once seriously damaged by an earthquake and repaired in A.H. 1209, or A.D. 1794, by Abbâs Alî, as stated in an *inscription*. The panels of its back wall are adorned with tablets bearing the name of Allâh and suspended by sculptured ropes. This decoration must have been at least suggested by, if not converted from, the Hindû design of the bell and chain.

IIb. At Râjgîr, an ancient brick-strewn mound on the Kâli nadî, three miles S.-E. of Kanauj, is the tomb of Makhdûm Akhai Jamshîd Sâhib. He was a friend of Makhdûm Jahâniya, and his sepulchre, built in A.H. 842, or A.D. 1438, was restored by the Emperor Aurangzîb.

IIb. There is another mausoleum on the banks of the Kâli nadî, with a high dome, and surrounded by high walls. An *inscription* over the gate informs us that it is the resting-place of Shaikh Nâgah, who died in A.H. 1009, or A.D. 1600.

IIb. North-east of Kanauj, on the Kâli nadî stands Ismâîlpûr Nûr-ad-dîn; here is a tomb, which the Emperor Bâbar is said to have raised over the grave of Chandan, the martyr.

Of the Buddhist kings who ruled Kanauj so long, neither coins nor ruins preserve the slightest memorial. The monuments mentioned by the Chinese pilgrim have left not a track behind. Toilsome search merely enabled General Cunningham to guess vaguely at the probable sites of four. A relic temple of Aśoka he places at Kapatiyâ or Kaptêswarî village, three monasteries and a chapel containing a tooth of Buddha on the large mound of Lâla Misar Tôlâ immediately south of Kshem Kâli Bûrj, another chapel sheltering a colossal statue of Buddha, on the large mound in the midst of the Bhatpurî quarter, and two Hindû temples of Śiva on the mound of Makhdûm Jahâniya.

III. 10. KHÂIRNAGAR, in tahsil Tirwâ, 40 miles S.-E. of Faṭhgarh, possesses a brick fort built by Rotan Singh on an old *kherâ*.

IIb. 11. KHUDÂGANJ, village in Sadar tahsil, 14 miles S.-E. of Faṭhgarh, possesses a masjid, and a sarâi built by Yakût Khân in A.D. 1739, as an *inscription* on one of the demolished portals showed.

IIb. 12. MAKRANDNAGAR, suburb of tahsil Kanauj, 31 miles S.-E. of Faṭhgarh, once perhaps an integral part of Kanauj city, still shows a few traces of antiquity. The now almost dry Sûrâjkund to the south-east of the village is an ancient place of worship. Close by is a temple of Śiva, which is said to have replaced an older shrine.

<sup>1</sup> *Proceedings, Asiatic Society of Bengal*, for 1873, page 201.

To the south-west of the village are three mounds covered with broken bricks, pottery, and a good deal of fragmentary sculpture.

III. 13. MUHAMMADÂBÂD, village in Sadar tahsil, 12 miles S.-W. of Faṭhgarh, was founded by Muhammad, first Nawâb of Farrukhâbâd, who erected a castle on the old mound called Kal-kâ-kherâ which the Chândella Râjpûts had of yore made the base of their operation against the aboriginal Bhyârs. One tower or bastion called Râî Sâhib-kâ-bûrj is the only remaining part of Muhammad's stronghold.

III. 14. PAKHNÂ BIHÂR,<sup>1</sup> village in Sadar tahsil, 20 miles W. of Faṭhgarh, is the famous Buddhist *vihâra* close to *Sankisa* which excited the admiration of the Chinese pilgrim, Hiuen Tsiang. The whole village stands on a mound, but the site of the old Buddhist *vihâra* is quite unmistakable from its square form and great size. It lies to the south of the village, and is simply called *kherâ* or "the mound." The bricks found here are 15"×8"×2", but they have all been rubbed smooth, and must therefore have belonged to some building of consequence. Near its north-east corner was found the large statue of Buddha, which is now set up in "Belon-kâ-Mandir." Similarly all the clay seals *inscribed* with the profession of the Buddhist faith which are so common in Pakhnâ Bihâr, came out of the great mound.

III. Half a mile to the north of the village there is a fine large tank called Mahitâla, on the western bank of which are the remains of four Brâhmaṇical temples, as all the Brâhmaṇical figures now in the village are said to have been found there. The Buddhist ruin at Bihâr corresponds only with the site of the great monastery described by Hiuen Tsiang,<sup>2</sup> which according to his account was situated at 20 *li* or rather more than three miles to the east of Sankisa. The foundation of the monastery most probably dated from the time of the Indo-Scythians, as a fragment of an *inscription* which General Cunningham obtained from the mound certainly belongs to one of their kings Kanishka, Huvishka, or Vâsudêva. Coins of these princes are also found in considerable numbers at Bihâr. The great mound of ruins lies to the south of the village; it is about 1,000 feet long from north to south by 700 feet broad from east to west. There are two parts higher than the rest, one of which at the southern end is 250 feet long from east to west by 200 feet broad from north to south, the other is about 100 feet square. The former General Cunningham takes to be the remains of the great monastery and the latter to be the remains of a stûpa. General Cunningham excavated here a number of Buddhist rail-bars, carved bricks, moulded terra-cottas, and *inscribed* clay seals.

III. 15. PILKHÂNA, large village in pargâna Shamsâbâd, W. of tahsil Kâimganj, 20 miles W. of Faṭhgarh, possesses an extensive mound of close upon 5,000 acres, in itself an evidence of antiquity. The village is entirely surrounded by water, and was clearly a fortified place. Sculptures of early date are occasionally dug up from the *kherâ*. Judging from the name, it may be the Pilo-shan-na of Hiuen Tsiang<sup>3</sup> which General Cunningham<sup>4</sup> places at Bilsar, a village in the same neighbourhood, but in the ïtâh district. Pilkhâna is five miles north of Sankisa; the distance, therefore, from Sankisa which Hiuen Tsiang gives as 200 *li*, would have to be corrected to 20.

<sup>1</sup> Cunningham, *Archæological Reports*, Vol. XI, pages 31 to 38.

<sup>2</sup> Beal, *I.c.*, Vol. I, page 202.

<sup>3</sup> Beal, *I.c.*, Vol. I, page 201.

<sup>4</sup> *Archæological Reports*, Vol. XI, pages 13 to 22.

IIb. } 16. RAUSHANÂBÂD, village in tahsîl Kâimganj, 13 miles N.-W. of Faṭhgarh, III. } possesses a masjid and a masonry well built by Bîbî Raushan Jahân in A.H. 1149, or A.D. 1736. Within the well is a stone tablet bearing a chronogram now almost illegible.

III. 17. SAKRÂWA, Sakrâî, or Sakargâon, village in tahsîl Tirwâ, 31 miles S.-W. of Faṭhgarh, has the remains of a brick castle built by Âmîn-ad-daula in the beginning of this century.

18. SANKÎSA,<sup>1</sup> or Sankîsa Basantpûr, village in Sadar tahsîl, 23 miles W. of Faṭhgarh, is of great importance as having been identified with the great city Saṅkâśya or Kapitha, which formed the capital of a large kingdom in the fifth century. The earliest record connected with the town is contained in the travels of the Chinese Buddhist pilgrims, Fah Hian<sup>2</sup> and Hiuen Tsiang.<sup>3</sup> Sankîsa was one of the most famous places of Buddhist pilgrimage, as it was there that Buddha was believed to have been descended from the *trayastrîmâ* heaven by the ladder of gold or gems, accompanied by the gods Indra and Brahmâ.

III. The modern village of Sankîsa is perched on a mound of ruins about 41 feet high, 1,500 feet in length from west to east, 1,000 feet in breadth, and now known as the *qila* or "fort." About 1,600 feet to the south of the fort is a mound of solid brick-work surmounted by a temple of Bisâridêvî, and 400 feet to the north of this temple mound is the capital of an ancient pillar bearing a well-formed figure of an elephant standing, but wanting the trunk and tail. The capital is of the well-known bell-shape corded or reeded perpendicularly with a honeysuckle abacus as in the Allahâbâd pillar, and is clearly of the same age, or the third century B.C.

Due south from the temple of Bisâridêvî some 200 feet is a small mound of ruins, apparently the remains of a stûpa; and due east at a distance of about 600 feet there is an oblong mound 600 feet in length by 500 feet in breadth, which is known as Nivikâ-kôt. The term kôt is applied in Sankîsa to any mound of ruins, and Nivi is probably the person's name who brought the spot into cultivation, but the mound would appear to contain the remains of some large enclosed building like a Buddhist monastery. It is covered with broken bricks of a large size and fragments of stone, and at the south-east and north-east angles and also on the north are large circular mounds which are probably the remains of stûpas. The fort and the different mounds all round the temple form a mass of ruins some 3,000 feet in length by 2,000 feet in breadth or nearly two miles in circuit; but this would appear to comprise only the space occupied by the citadel and the religious edifices which clustered around the three holy staircases.

The city itself which would appear to have surrounded this central mound on all sides was enclosed with an earthen rampart 18,900 feet or upwards of  $3\frac{1}{2}$  miles in circuit. The greater part of this rampart still remains, the shape being a tolerably regular dodecagon. To the east, north-east, and south-east are openings which are traditionally said to be the positions of three gates of the city and a village bearing the name of Pâor Kheriyâ, or gate village, lies outside the south-east gap in the rampart.

<sup>1</sup> Cunningham. *Archæological Reports*, Vol. I, pages 271 to 279; Vol. XI, pages 22 to 31.

<sup>2</sup> Beal. *I.c.*, Vol. I, pages XXXV—XLIII.

<sup>3</sup> Beal, *I.c.*, Vol. I, pages 202 to 205.

To the north-west at a distance of about three-quarters of a mile is the ruined mound of Agahat (see Sarâî Agahat in the Îtâh district), which doubtless formed a portion of the old city.

To the south-east of the Sankîsa ruins is the tank of the Nâga, called Kârewar or Kândayat Lâl, which may be identified with certainty with the dragon tank described by Fan Hian. General Cunningham excavated here a large collection of ancient coins, *inscribed* clay seals, sculptured soapstones, and terra-cotta figures of an early period.

III. 19. SAURÎKH, village in tahsil Tirwâ, 25 miles S.-E. of Fañgârâh, possesses a famous well, and to the west the remains of a castle.

III. 20. SHAMSÂBÂD, town in tahsil Kâimganj, 18 miles N.-W. of Fañgârâh. Some three and-a-half miles distant on the Ganges cliff is the site of the old town of Khôr, founded about the beginning of the thirteenth century by a Râthor descendant of King Jayachchandra. All that remains of the old town is a large mound called the kôt, or fort of the Khôr Râjâs. This mound rises about 30 feet above the level of the alluvial lowlands, and seems to have been carved out of the old cliff. It contains besides the tomb of Azîz-ullâ, that of one Sanjad Salim.

III. 21. TÂLGRÂM, town in tahsil Chhibrâmâû, 24 miles S. of Fañgârâh. On the south of the town used once to stand an old brick castle, but its memory survives only in the mound which marks its site and in the name of the Garhi quarter.

III. 22. THÂTIÂ, small town in tahsil Tirwâ, 36 miles S.-E. of Fañgârâh, possesses outside the town on the south a high mound marking the spot occupied until 1858 by a castle, the home of some Bâghel Râjpûts.

IIb. 23. TIRWÂ, tahsil, 25 miles S.-E. of Fañgârâh, contains one of the principal castles in the district, and from it the Bâghel owner of the castle derives the title of Rajâ. A former chief of the family, Rajâ Jaswant Singh, built a large and handsome tank, with flights of steps leading down on either side to the water. On three sides are corridors and rooms for the use of bathers, and on a level with the water are other smaller chambers built in the walls of the tank for the same purpose. A lofty gateway forms the entrance. Near this tank is a temple of Durgâ; it is an extremely handsome structure of stone which has been carved with great taste. The temple and the tank are the two finest buildings of their class in the district.

IIb. 24. YÂKÛGANJ, village in Sadar tahsil,  $8\frac{1}{2}$  miles S.-W. of Fañgârâh, originally called Sarâî Nûri, seems to have at first consisted of a sarâî and masjid, built by a faqîr named Miyân Nûri Shâh. The old masjid is still standing, and the chronogram which ends the *inscription* on its wall shows that it was erected in A.H. 1086, or A.D. 1675.

### III.—ÎTÂH DISTRICT.<sup>1</sup>

III. 1. ALIGANJ, tahsil, 34 miles S.-E. of Îtâh, possesses a large mud fort built by Yâkût Khân, alias Khân Bahâdur Khân, in A.D. 1747, as appears from an *inscription* engraved on a slab of stone which was removed from the fort, and is now in the possession of Karâmat Khân. The same Yâkût Khân built two unpretending masjids in the town and a massive tomb of block *kankar* on the fort to the memory

<sup>1</sup> North-Western Provinces Gazetteer, Vol. IV, pages 108—218, *passim*.

of the Musalmân saint, Hamza Shahîd; two towers of the tomb with the connecting wall and a gateway facing the north still remain. Beneath the fort lies the plain tomb of Yâkût Khân in the midst of an enclosure surrounded by a low wall of block *kankar*.

At the village of Salî, there is a large well with a Tughrâ *inscription*, near the shrine of Shâh Badr-ad-dîn, and a *bâoli*, built by Mîrzâ Muhammâd Yusuf, during the reign of Akbar, in A.H. 977.

2. AUGRÈYÂ, village in tahsîl Aliganj, 27 miles S.-E. of Îtâh, possesses a small brick fort of the last century.

3. ATRANJÎ KHERÂ,<sup>1</sup> village in tahsîl Îtâh, 10 miles N. of head-quarters. Local tradition says that in ancient times, before the invasion of the Musalmâns, the ancestors of the celebrated Chakravarti Râjâ Vêñâ, who was the chief Râjâ of these parts, built a strong fort which was surrounded by a large and flourishing city, and the fort continued the residence of the Râjâs, till Shahâb-ad-dîn Ghorî, in 1193 A.D., utterly destroyed the fort and city. Near the present village is a great mound measuring 3,960 feet in length, 1,500 feet in breadth, and 65 feet in height, the site of some ancient and important place. Coins of all sorts are frequently found on it. General Cunningham,<sup>2</sup> in 1862, identified Atranjî Kherâ with the site of Pi-lo-shan-na (Vîrasâna), visited by the Chinese Buddhist traveller, Hiuen Tsiang<sup>3</sup> in the seventh century, whilst, in 1877, he changed his opinion and identified Bilsar<sup>4</sup> in tahsîl Aliganj with this ancient Buddhist place. The mound itself is covered with broken bricks of large size and fragments of statues, mostly Brâhmanical. There is a temple of Mahâdêva on the mound, and there are five *lingas* in different places, of which one is six feet in height. The great ruined mound of Atranjî is, therefore, probably the site of some ancient Brâhmanical establishment.

4. ÂWA, or Âwagârî, town in tahsîl Jaléshar, lat. 27°-26'-40" N., long. 78°-31'-22" E., 12 miles W. of Îtâh, possesses a formidable mud-built fort, of the native type, surrounded by a deep moat nearly a mile in circumference.

5. BARÂî, village in tahsîl Îtâh, nine miles N.-W. of head-quarters, possesses, on a lofty hillock to the east of the village, the remains of a large mud fort, one of the Chauhân strongholds.

6. BASUNDRÂ, village in tahsîl Îtâh, 10 miles S.-W. of head-quarters. Near it is Kherâ Basundrâ or Bâsim dharâ, one of the old Chauhân strongholds, which still contains the remains of a large earth fort.

7. BILRÂM, town in tahsîl Kâsganj, 19 miles N.-E. of Îtâh, built on a lofty and extensive *kherâ*, was founded by Chauhân Thâkurs about 570 years ago. Some remains of the Chauhân fort are still visible as well as of hundreds of Musalmân tombs which are mostly *inscribed*. In the vicinity of the present town and for some distance many remains of large buildings are to be found, which show that in ancient times Bilrâm must have been a place of considerable importance.

<sup>1</sup> Cunningham, *Archæological Reports*, Vol. I, pages 268-271; *Journal, Asiatic Society of Bengal*, Vol. XXXV, page 165.

<sup>2</sup> *Archæological Reports*, Vol. I, page 269.

<sup>3</sup> Beal, *I.c.* Vol. I, page 201.

<sup>4</sup> Cunningham, *Archæological Reports*, Vol. XI, pages 13-22.

III. 8. BHĀRGĀON, Bhārgāīn, or Bharugāon, village in tahsil Alīganj, 33 miles N.-E. of Ītāh, possesses a number of Musalmān tombs, from which it is supposed that it was the scene of some great battle. There are two dargāhs belonging to former Pirs of the Chhishhtās. The name of the village is said to be derived from Bhārgava, a *rishi* of remote antiquity.

III. 9. BILSAR,<sup>1</sup> or Bilsand, small village in tahsil Alīganj, 37 miles N.-E. of Ītāh, stands on a high mound, and has a second large mound to the south. Its former consequence is proved by the fact that the town was the residence of a Rāthor Rājā so late as three or four hundred years back. The Rājā built a strong fort on the top of the high mound in the middle of the village of which the remains still exist. The present village with all its mounds and fields strewn with broken bricks covers a nearly square area of somewhat more than 2,000 feet each side, or rather less than half a mile. The great mound which is more than 33 feet high stands in the very midst of the village, and divides it into two distinct portions, which are known as Bilsar Pachiyā and Bilsar Pūrva, or western or eastern Bilsar. To the south of the latter there is a third division of the village called Bilsar Patti, which means simply the outlying quarter or division of Bilsar. General Cunningham identifies this place with the Pi-lo-sha-na-na of Hiuen Tsiang,<sup>2</sup> who describes the capital as being two miles in circuit. The people were chiefly heretics (Brāhmaṇists) and there were few Buddhists; but they still had two monasteries with three hundred monks, while the heretics had five temples. Inside an ancient monastery in the midst of the town there was a *stūpa* 100 feet in height, which was said to have been built by Aśoka. General Cunningham found the remains of carved or moulded bricks of very large dimensions, fragments of a pierced lattice in carved terra-cotta, and two round pillars, bearing *inscriptions* of Kūmāragupta, dated Gupta-Samvat 96, as well as two square pillars belonging to a temple of the Gupta period.

III. 10. DAULĒSAR, village in tahsil Ītāh, 10 miles west of head-quarters, possesses the remains of a fine old fort of the Chauhāns.

III. 11. DHAMRĪ, village in tahsil Alīganj, 18 miles east of Ītāh, has a mud fort to the S.-W. of the village.

III. 12. ĪTĀH, head-quarters of the district, lat. 27°-33'-50" N., long. 78°-42'-25" E., is said to have been founded about 500 years ago by Saṅgrāma Singh, a Chauhān Thākur and descendant of Prithvīrājā of Dehlī, who built a mud fort, which is still in existence to the north of the town.

III. 13. JALĒSAR,<sup>3</sup> tahsil, lat. 78°-20'-52" N., long. 27°-28'-16" E., 23 miles S. of Ītāh, possessed once a fort of some consideration, of which nothing now remains but a shapeless mound with ruined walls of block *kankar*. Its erection is ascribed to Rāna Katīra of Mewār, who was contemporaneous with the fall of Chitor in A.D. 1403. The Fort or Jāmi Masjid was repaired in A.H. 1138, as stated in a Persian *inscription*. The shrine of Hazrat Pīr Zarī was built in A.H. 1012. Near the town are some old mounds or *tīlās*, and ancient Hindū coins are frequently found there.

<sup>1</sup> Cunningham, *Archæological Reports*, Vol. XI, pages 13-22.

<sup>2</sup> Beal, l.c., Vol. I, page 201.

<sup>3</sup> Cunningham, *Archæological Reports*, Vol. IV, page 215.

III. 14. KÂDIRGANJ, village in tahsîl Alîganj, 32 miles N.-E. of Îtâh, possesses to the west on a high mound of earth the remains of a fort built of block *kankar*, and a dargâh of Sujâat Khân partly in ruins, built in A.H. 1104, during the reign of Âlamgîr, as appears from an Arabic *inscription*.

III. 15. KÂSGANJ, tahsîl, lat.  $27^{\circ}48'5''$  N., long.  $78^{\circ}41'36''$  E., 19 miles N. of Îtâh, possesses a fine masjid remarkable for its curious and numerous minarets.

III. 16. MALÂWAN,<sup>1</sup> village in tahsîl Îtâh, 13 miles S.-E. of head-quarters, possesses the remains of an old temple, the foundation of which was built with large bricks, measuring  $15'' \times 8'' \times 2\frac{1}{2}''$ , and  $5\frac{1}{2}''$  in thickness, with a buttress extending nine feet. The facing of the superstructure was originally composed of large blocks of carved *kankar*. The temple was built upon a slight mound raised with earth and covered a space of about 75 feet square.

IIb. 17. MÂRHARA, village in tahsîl Îtâh, 12 miles N. of head-quarters, contained three shrines of great repute; one only is now extant, but the remains of the others are still visible. The ruined tombs contained the remains of Sa'îd Abûdûl Jalîl Bilgrâmî, who came here in A.H. 1017, or A.D. 1608, and died here, and those of Sa'îd Shâh Jalîl Bûkhârî, who settled here during the reign of Âlamgîr. The tomb still standing is that of Sa'îd Shâh Barkat-ullâh, one of the Pîrzâdah family. It was built by Shujâat Khân, in A.H. 1142, or A.D. 1729, and the beautiful masjid adjoining it was built by Muhammad Afzal, a resident of Mârhara, in A.H. 1145, or A.D. 1732.

III. 18. NIMHAULÎ, village in tahsîl Îtâh, 10 miles W. of head-quarters, possesses the remains of a fort built by Khushâl Singh, âmil of the Nawâb of Farrukhâbâd.

III. 19. NÛH KHERÂ, village in tahsil Jalêsar, lat.  $27^{\circ}31'33''$  N., long.  $78^{\circ}28'$  E., 19 miles S. of Îtâh, has extensive mounds marking the site of some important ancient town, and consists of a large fort mound with remains of the outworks and partially defined moat. Numerous fragments of sculptures found over the whole place belong apparently to the Buddhist period, though possibly some of the temples were converted to use as Brâhmaical shrines.

III. At Kherâ Kundalpûr, close to Nûh, there was a very large Buddhist temple which was dismantled quite recently by Râjâ Pitambar Singh of Âwa, who used the stone in temples and other buildings at Âwa.

III. There are also remains of a Buddhist temple at the village of Bâri.

IIb. 20. NYURÂÎ, village in tahsîl Îtâh, four miles N.-E. of head-quarters, possesses a fine Hindû temple.

III. 21. PATIÂLÎ, village in tahsîl Alîganj, 22 miles N.-E. of Îtâh, is a very old place mentioned in the Mahâbhârata. It stands on a high mound, in great part the natural bank of the Ganges, but considerably raised by the ruins of the mud and brick houses which have been built on it from time immemorial. The remains of a large fort covering an area of 117 to 124 square yards, and built by Shâhab-ad-dîn Ghori, are still visible. It was surrounded by strong thick walls of block *kankar* and bricks and a moat, but the greater part of the materials of which the walls were constructed has been carried away by the inhabitants of Patiâlî to build their houses. Many of the *kankar* blocks still remaining in the walls are

<sup>1</sup> *Journal, Asiatic Society of Bengal*, Vol. XXXVI, page 168.

carved on one side, showing that they must have formed parts of other buildings before being used for the fort. According to tradition numerous temples were pulled down, the images were buried beneath the foundations of the walls, and the materials of which the temples were built were employed by the conqueror in the construction of the walls.

IIb. 22. SAHĀWAR, village in tahsīl Kāsganj, 24 miles N.-E. of Ītāh, possesses the dargāh of Faqīr Tāj-a-d-dīn, the only remains of any antiquity in the place.

IIb. 23. SAKĪT,<sup>1</sup> town in tahsīl Ītāh, 12 miles S.-E. of head-quarters, was founded according to tradition by Rājā Sakat Dēva, a Chauhān Thākur and descendant of Pṛithivirājā of Dehlī, who built a fort here of which no traces are left. On a neighbouring hill the foundations of a great old *kankar*-built masjid are still visible, which was erected in A.H. 684, or A.D. 1285, in the days of Sultān Balban as apparent from an Arabic *inscription*. A second masjid was built in A.H. 947, or A.D. 1540, in the times of Shēr Shāh, and a third one during the reign of Akbar by Khwājah Ibrāhīm Badakshī, in A.H. 970, or A.D. 1562. The dargāh of Misrī Shahīd was erected in A.H. 1001, during the reign of Shāh Jahān, as stated in a Persian *inscription*.

IIb. III. 24. SARĀF AGHĀT, small town in tahsīl Ālīganj, 43 miles S.-E. of Ītāh, was founded towards the close of the seventeenth century by Khizr Khān, Muhammād Khān, and Rasūl Khān, Pathāns of the Tūyah Khail, and built the sarāi Ābdurrāsūl and a masjid, of which the latter alone now remains. The memorial stone of the sarāi is now over the door of the house of Haqīm-ullāh Khān in Sarāi, and is dated 1097, or A.D. 1685, in the 29th year of the reign of Aurangzib Ghāzni.<sup>2</sup> To the west of Sarāi is a lofty and extensive *kherā* 40 feet in height, and about half a mile in diameter at the base, the northern portion of which is built over with brick-houses. This is Aghat or Agahat, and it is indebted for its name to *muni* Agastya. The mound is covered with broken bricks of large size, which alone is a sure test of antiquity; gold, silver, and copper coins of all ages and images of Buddha are frequently found.<sup>3</sup> On the opposite site of Sarāi and less than a mile off is Sankīsa in the Farrukhābād district, and there is every reason to believe that Agahat in older times formed a part of the great Buddhist town Sankisa which was visited by the Chinese travellers, Fah Hian in the commencement of the fifth, and by Hiuen Tsiang in the seventh century.

III. IIIb. 25. SÔRON,<sup>4</sup> town in tahsīl Kāsganj, lat. 27°-53'-40" N., long. 78°-47'-35" E., 27 miles N.-E. of Ītāh, is a place of remote antiquity. It was originally called Ukkalakshetra, but after the demon Hiranyakasipu had been slain here by Vishṇu in his Varāhāvatāra, the name was changed to Sukarakshetra, or "the place of the good deed." The ancient town is now represented by a mound known as the *qila* or fort, which is one quarter of a mile in length from north to south and somewhat less in breadth. The only buildings on it now are the temples of Sītā Rāmī and the tomb of Shaikh Jamāl; but it is covered with broken bricks of large size, and the foundations of walls can be traced in all directions. Popular tradition

<sup>1</sup> *Proceedings, Asiatic Society of Bengal*, for 1874, page 104.

<sup>2</sup> *Proceedings, Asiatic Society of Bengal*, for 1874, page 105.

<sup>3</sup> Cunningham, *Archæological Reports*, Vol. I, page 276.

<sup>4</sup> Cunningham, *Archæological Reports*, Vol. I, pages 265—268.

IIa. ascribes the present remains to one Râjâ Sômadatta of Sôron; but the original settlement is attributed to the great Chakravarti Râjâ Vêna. Though many of the temples are said to be of very ancient origin, the only ones of any consequence are the Sîtâ Râmjî temple and that of Varâhajî, to the north of the city. The latter contains a statue of Varâha-Lakshmi; the temple of Sîtâ Râmjî was destroyed during the reign of Aurangzib, and was a few years ago restored by a wealthy Baniyâ by building up the places between the pillars with plain whitewashed walls. The style of the pillars is similar to that of the pillars in the south-east corner of the quadrangle of the Qutb at Dehlî, which bear the date of Samvat 1124, or A.D. 1067. There are numerous pilgrims' records on the temple, the earliest of which bear the date in Samvat 1226, or A.D. 1169, so that the erection of the temple cannot be placed later than A.D. 1000.

III. 26. THÂNA DARYÂOGANJ, village in tahsil Alîganj, 28 miles N.-E. of Itâh, possesses the remains of a brick fort built beneath the old bank of the Ganges by Kâhan Bahâdur Kâhan, amil of Azamnagar.

#### IV.—ITÂWAH DISTRICT.<sup>1</sup>

III. 1. AHERIPURA, town in tahsil Bharthnâ, 20 miles S.-E. of Itâwah, is a place of comparatively modern date, but about half a mile to the west there are the remains of an old village site, or *kherâ*.

III. 2. AIRWÂ, village in tahsil Bidhûna, 27 miles N.-E. of Itâwah, is built on and around a lofty *kherâ*, which indicates that the place is of great antiquity. On the road to Bidhûna a little to the south-east of the village are the remains of a Buddhist or Jain temple evidently of very ancient date, the foundations of which, consisting of massive blocks of *kankar*, may still be traced.

This undoubtedly ancient place represents most probably the site of the well-known city of Âlavî, mentioned in Buddhist works, and described as "a city near a large forest" (*âlavî*), referred to by Fa Hian<sup>2</sup> under the name A-lo. The town of Alo, mentioned by Sp. Hardy in his *Manual*, and the country of Âlawei, quoted by Colonel Yule in his *Cathay*, are apparently only different names of the same spot, as well as the famous town of the Jainas, called Âlabhiyâ or Âlabhî.

IIa. 3. AJITMAL, or Sarâi Ajitmâl, village in tahsil Aurâiyâ, 24 miles S.-E. of Itâwah, possesses an old sarâi constructed by Ajitmâl, Kâyath, in A.H. 1049, or A.D. 1639, in the 15th year of Shâh Jahân's reign, as is apparent from a Persian and Sanskrit inscription over the gate of the sarâi.

About a quarter of a mile to the west is Qasba Bâbarpûr, which is evidently a place of much greater antiquity than Ajitmâl.

III. 4. ÂSÂI KHERÂ, small village in tahsil Itâwah, seven miles west of headquarters, on the right bank of the Jamnâ, possesses the remains of an old fort built by Chandrapâla. It is said by tradition to have been one of the gates of Kanauj, and is also identified with the Asi visited by Mahmûd in A.H. 409 or A.D. 1018. Âsâi Kherâ seems to have been an important place of the Jainas, as many statues of different Tirthankaras, dated Samvat 1018, 1114, 1205, 1221, 1223, and 1230, have been discovered there, which are now deposited in the Lucknow Museum.

<sup>1</sup> *North-Western Provinces Gazetteer*, Vol. IV, pages 405—472, *passim*.

<sup>2</sup> Beal, *i.e.*, Vol. I, page XLIII.

IIb. 5. AURĀIYĀ, tahsil, 42 miles S.-E. of Itāwah, possesses two good masjids built by Umar Khān, the Rohilla Governor of Aurāiyyā, 150 years ago, five Hindū temples, and numerous *pakkā* wells, on some of which there are traces of inscriptions.

IIb. The village of Ammā Shaganpūr, 12 miles S.-W. of Aurāiyyā, possesses a masjid, built in A.H. 1052, during the reign of Shāh Jahān.

III. 6. BĒLA, village in tahsil Bidhūna, 42 miles E. of Itāwah, is situated on a lofty *kherā*, and was formerly a walled town, as traces of the old gates still remain.

III. 7. BIDHŪNA, tahsil, 32 miles E. of Itāwah. To the north of the village are the ruins of an old fort, which from a distance have a somewhat picturesque appearance.

Two miles N.-E. of Bidhūna is the village of Bisāhi built on a small *kherā* where, in 1873, a Thākur cultivator found two *copperplate grants* of Govinda-chandra Dēva of Kanauj, dated respectively Sanvat 1161, or A.D. 1104, and Sanvat 1174, or A.D. 1117.<sup>1</sup> The two original plates are now in the Lucknow Museum.

III. 8. CHAKARNAGAR, village in tahsil Bharthnā, 16 miles S.-W. of Itāwah. The modern village is little worthy of note; but the old town, the site of which is two miles west of the present village, must have been a place of great antiquity and considerable size. There is an enormous *kherā* there, which can be seen from a great distance. It is now covered with brush-wood, but traces of buildings may be discovered here and there. To the west of the *kherā* is a magnificent well, built of blocks of *kankar*, evidently very old. Popular tradition says that the city in the time of the Pāṇḍavas was so large that one gate was at Sāratāl and the other gate at Bharēh, though these places are 30 miles apart. This story derives some appearance of support from the fact that bricks are found at a depth of five or six feet in the surrounding villages. The *kherā* is said to have been named Ekachakra, whence came the name of the modern place, and it is mentioned under this name in the Mahābhārata. General Cunningham,<sup>2</sup> however, identifies the modern Ārā or Āramnagar in the Shāhabād district of Bengal with Ekachakra of the Mahābhārata.

IIb. 9. ITĀWAH, chief town of the district, lat. 26°-45'-31" N., long. 79°-3'-18" E. The Jāmi Masjid<sup>3</sup> is the principal building in the city; it is situated on some high ground, and is curious as having been originally an old Hindū or Buddhist structure. The style of the propylon before the dome is the same as that of the Atala and Jāmi Masjids at Jaunpūr, whilst the round buttresses at the back and coëval ornamentalations fix the period of its conversion. The main portion of the building is of block *kankar* with fragments of blue stone in the walls and portions of at least ten granite columns of varying lengths. The average length of them is five feet five inches with a thickness of eight inches, but one at the gate where it is used as an architrave exceeds seven feet in length. There are also plain pillars of red and light-coloured sandstone, and some have been cut in two and appropriated to various purposes. The propylon is 47 feet in height and a little less in width. Within the

<sup>1</sup> *Journal, Asiatic Society of Bengal*, Vol. XLII, pages 314—328; *Indian Antiquary*, Vol. XIV, page 101.

<sup>2</sup> *Archæological Reports*, Vol. III, page 73.

<sup>3</sup> *Journal, Asiatic Society of Bengal*, Vol. XXXVI, page 74.

building is 20 feet in depth, the centre portion bearing the dome is a little wider. A block of granite 5 feet by  $1\frac{1}{4}$  feet is let into the front of the propylon, and from its lotus ornamentation would seem to be of Buddhist origin. Only one of the *kangura* or pinnacles remains on the building; but they doubtless extended across to the propylon. The small portions of wall where the plaster has fallen show the well-known scroll denticulated pattern. Over the south chapel right across the centre an arched chamber some 20 feet by 20 feet and 18 feet high, has been constructed. Its roof has been moulded with pieces of nodular *kankar* set in lime, which alone appear to keep it together. It would appear to have originally formed part of a cloister, and that there were four rude chapels, each with 16 pillars, and a larger chapel in the middle, intended for the image. The courtyard is enclosed by a mean brick wall, and now contains a small *chaitya* about nine feet square covering a Musalmân tomb, where four plain pillars support a flat roof with eave-stones of red sandstone projecting some two feet out on each side.

**IIb.** The Âsthala is the principal Hindû temple; it is situated within a walled enclosure in a grove to the west of the city, and is entered by a fine gateway. In the inner courtyard of the temple is a curious pillar which goes by the name of Garudîkâ-khambâ. It is much smaller at the base than at the top, and is surmounted by a stone cage containing an image of Narasînha, or the man-lion incarnation of Vishnu. The sides of the pillar are covered with carvings, the principal feature in which is the serpent.

Another important Hindû temple is that of Mahâdêva Tikshi, or Siva of the Mount, which is pleasantly situated in the ravines between the Jamnâ and the city.

**III.** The bathing ghâts along the Jamnâ are lined by several temples of some standing, that of Dhâmanâśvar being evidently the most ancient. The finest is the Bisrântghât built some 400 years ago. The Bisrânt and temples are situated below the hill on which stood the Itâwah fort, the remains of which still attest its former strength.

**III.** The fort appears to have been built on an ancient *kherâ* which is raised above the level of the surrounding country. The remains of the gate are still to be seen on the east side of the hill; on the south or riverside the double wall, the inner line of which was furnished with massive bastions, may still be traced. There are also the ruins of twelve towers at intervals on the circuit of the hill showing that the fort must originally have been of great extent. A bâradarî is the only building now standing on the hill, and this is of recent date; to the west of the bâradarî are two ranges of underground rooms (*taikhânah*) and a very deep masonry well.

**III.** 10. HARCHANDPûR, village in tahsîl Phaphûnd, 30 miles E. of Itâwah. To the west of the village is a large square mound of earth dedicated to the worship of a deity called Jokhai, who is represented by a stone containing what are apparently crystals of amethyst.

11. KUDÂRKÔT, village in tahsîl Bidhûna, 24 miles N.-E. of Itâwah, is a place of great antiquity as is evident from the height of its site. From the name and the configuration of the ground it is clear that it was in old days a fortified place. The famous minister of Asaf-ud-daula of Audh, Miyân Almâs Ali Khân, built here

III. a fort, with sixteen bastions, on the ruins of the old kôt. An *inscription*<sup>1</sup> of Tâk-shadatta, recording in later Gupta characters the erection of a residence for Brâhmañas, was found, in 1875, amongst the ruins of the fort, and is now deposited in the Lucknow Museum.

III. 12. MÛNJ, village in tahsil Itâwah, 14 miles N.-E. of head-quarters. From the site and height of its *kherâ*, it must have been a place of great note in former days. It is identical with the Mûnj which was taken by Mahmûd of Ghaznî in A.D. 1017. The position of the great gateway of the Râjpût castle with the traces of two great bastions on either side is still pointed out. On the north side of the *kherâ* is a curious square well built of block *kankar*. The sculptured appearance of some of the blocks would seem to show that they once formed part of some earlier building.

III. 13. PÂLIKHANâ, village in tahsil Bharthnâ, 14 miles E. of Itâwah, possesses a modern castellated fort built on an old *kherâ*, and commanding the modern village. There is here an old temple of Pâla kâdêvî, the tutelary deity of the place from which it derives its name.

III. 14. PHAPHUND, tahsil, lat. 26°-35'-30" N., long. 79°-30'-25" E., 36 miles E. of Itâwah, is built on a *kherâ* or old town site, and is fairly raised. Râjâ Bhâgmal built the old fort, on the site of which the present tahsili has been erected as well as a masjid in A.H. 1211, or A.D. 1796. Near the masjid is a masonry well, and some distance down the mouth is an *inscribed* slab. There are four masonry tanks, eight Hindû temples, three masjids, and four dargâhs, in the town.

III. 15. RÂHAN, village in tahsil Itâwah, 11 miles N.-E. of head-quarters, possesses an old temple dedicated to Dêvî Ratnâvatî.

Here was found, in 1869, a *copperplate grant* of Govindachandra Dêva of Kanauj, dated Samvat 1166,<sup>2</sup> or A.D. 1109.

III. 16. SARÂÎ IKDIL, village in tahsil Itâwah, six miles E. of head-quarters, possesses a masjid and a sarâî built by a eunuch named Ik dîl Khân in A.H. 1042, or A.D. 1632.

#### V.—MÂINPURî DISTRICT.<sup>3</sup>

III. 1. AKBARPUR AUNCHHâ, village in tahsil Mâinpuri, 17 miles N.-W. of head-quarters, contains the remains of a great brick and mud fort on the top of a very high mound. The old buildings on the *kherâ* were of block *kankar*, and numerous fragments have been collected and placed in a ruined temple where a fair is held every year. The figures discovered represent the various incarnations of Vishnu and other similar Vaishnava subjects.

III. 2. ALI KHERâ, village in tahsil Bhongâon, 9½ miles N.-E. of Mâinpuri, stands on a high mound marking the position of a deserted site of an ancient town.

III. 3. ANJÂNî,<sup>4</sup> village in tahsil Mâinpuri, three miles N. of head-quarters, possesses the ruins of a small mud fort, on the summit of a large *kherâ*. Close by and still upon the crest of the mound which is of great extent, are the ruins of a Buddhist *chaitya* constructed of *kankar* blocks.

<sup>1</sup> *Journal, Asiatic Society of Bengal*, Vol. LVI, pages 77—82.

<sup>2</sup> *Proceedings, Asiatic Society of Bengal*, for 1876, pages 130 to 135.

<sup>3</sup> *North-Western Provinces Gazetteer*, Vol. IV, pages 641—772, *passim*.

<sup>4</sup> *Journal, Asiatic Society of Bengal*, Vol. XXXVI, page 163.

- III. About two miles west of Anjâni lies the village of Jasrâo containing the ruins of two Buddhist shrines. These are both 50 feet by 30 feet, and each has a platform 19 feet by 12 feet, built of well-cut *kankar* blocks without cement and quite plain. Nearly all the Buddhist ruins about here would seem to belong to the time of the decay of the purer faith.
- III. 4. ASAULI, village in tahsil Bhongâon, three miles N.-E. of Mâinpuri, is perched on an old mound which rises some 40 feet from the level of the plain. The mound is of great extent running nearly east to west, it is perhaps half a mile long and of about the same width, and in former times there probably stood a large Buddhist *vihâra* on its western end, where many carved blocks of *kankar* are scattered about.
- III. 5. ÂZAMÂBÂD ÂRÂON, village in tahsil Shikôhâbâd, 24 miles W. of Mâinpuri, stands on an old *kherâ*.
- III. 6. BHANWAT, or B h â w a t, village in tahsil Bhongâon, six miles S.-E. of Mâinpuri, has the remains of a large ruined building, which belonged to an old family of Thâkurs.
- III. 7. BHARAUL, village in tahsil Shikôhâbâd,  $17\frac{1}{2}$  miles W. of Mâinpuri, contains the remains of a *pakkâ* tank and a masjid.
- III. 8. BHONGÂON, tahsil,  $9\frac{1}{2}$  miles E. of Mâinpuri, contains on a high mound the ruins of a large fort, built in A k b a r's time. The fort appears to have been partly or entirely built of bricks perhaps without cement, for many of them have been dug out and removed, and the present appearance of the ruins shows that for a long time mud must have been freely used to prop the structure.
- III. 9. EKÂ, large village in tahsil Mustâfâbâd, 34 miles N.-W. of Mâinpuri, possesses on its north side a mud fort of Râjâ Hira Singh.
- IIb. 10. HATÂO SARIFPÛR, village in tahsil Mâinpuri, 20 miles N. of head-quarters, possesses an old temple of some importance, at which a fair is held every year. The fragments of sculpture lying about are very numerous, and appear to have belonged to some older building.
- IIb. 11. JAHMÂI, village in tahsil Shikôhâbâd, 36 miles S.-W. of head-quarters, possesses an old temple of D u r g â.
- III. 12. KARHAL, tahsil, lat.  $27^{\circ}0'5''$  N., long.  $78^{\circ}58'45''$  E., 17 miles S. of Mâinpuri, has the remains of a brick fort on the summit of a mound of great extent. Ancient solid brick blocks are often found cut into ornamental patterns with a tool. Fine *kankar* blocks are rare here, and stone is quite unknown, hence the use of bricks.
- III. 13. KARIMGANJ, village in tahsil Mâinpuri, six miles N. of head-quarters, was once a much more noticeable place. The adjoining *kherâ* is now abandoned, and this was once the centre of a considerable town. The *kherâ* stands on the west of the road with a long lake curving around it, and approaching it on its west side. The mound is of very great extent, being at base 530 by 330 paces, and stands between 40 and 50 feet above the level of the country. There are very few remains of the old town; on the road is the fragment of a gateway and on the ground beyond the road there are signs of another gateway. On the top of the *kherâ* stand some remains of a mud fort built by K h ân B a h âd u r K h ân. The fort built round a

courtyard seems to have been an ample, but not unusually large, one. The place where the well was and the elephants stood is still pointed out.

III. About  $1\frac{3}{4}$  miles to the west is the village Thâkûrâ containing the remains of an early Hindû temple.

III. 14. KHERGÂRH, or Khâîrâgarh, village in tahsil Mustâfabâd, 42 miles W. of Mâinpurî, has an old fort of the Chauhâns and a still older one said to have been built by Râjâ Saumân. There is also a temple of Mahâdêva.

III. 15. KISHNî, village in tahsil Bhongâon, 22 miles S.-E. of Mâinpurî, is built on a lofty large *kherâ* where traces of Buddhist buildings have been brought to light.

IIb. 16. KURÂOLî, town in tahsil Mâinpurî, 14 miles N. of head-quarters, possesses IIb. four masjids and nine Hindû temples and an old fort mound now being levelled and IIb. converted into a market-place.

III. Two miles south of Kurâolî lies the village of Rasemâ, where is a large and III. ancient *kherâ* having the remains of a small Buddhist *chaitya*.

III. 17. MAHÔLî SHAMSHÊRGANJ, village in tahsil Bhongâon, 22 miles S.-E. of III. Mâinpurî. Close to the village there is a celebrated *kherâ* covered with broken pottery and carved stones.

III. 18. MÂINPURî, chief town of the district, lat.  $27^{\circ}14'15''$  N., long.  $79^{\circ}3'5''$  E., III. possesses an old Chauhan fort constructed partly of mud and partly of bricks. There is an old Jaina temple built of brick, and another comparatively new building in the IIb. Lohâî mahallâ known as Dêohra. The plaster trellis-work of this latter structure IIb. is strikingly graceful in spite of the poorness of the material. It has also two small IIb. doors of iridescent green iron tastefully and simply ornamented at intervals with delicate tracery beneath which red and other coloured glass has been inserted, but only IIb. visible enough to light up the tracery. The effect is very good, though the meanness IIb. of the material is not worthy of the skill displayed in the iron workmanship or of the IIb. delicate green colouring and fine carving bestowed on it. None of the Hindû IIb. temples or the Musalmân masjids are remarkable in any way for their size, their IIb. appearance, or their antiquity.

III. 19. MUSTÂFÂBÂD, tahsil, 34 miles N.-W. of Mâinpurî, possesses a mud fort built III. by Shîughulâm at the end of the last century and an old well known as Dûdhâdhârî, from the purity of its water.

III. 20. NAUSHAHR, hamlet in tahsil Shikôhâbâd, 34 miles S.-W. of Mâinpurî. The roadside between Naushahr and Shikôhâbâd is strewn with fragments of a former III. town consisting of wells, tombs, and the remains of houses, the courtyard and walls III. of one of which still remain standing. Naushahr was evidently a place of considerable importance as the town proper was from a quarter of a mile to half a mile long, III. and extended beyond this in an unconnected way for another quarter of a mile. It was founded in the reign of Shâh Jahân by Hâjî Abû Saïd, whose tomb, as well as III. that of Atikulla Khân, his relation, still exists.

III. 21. NONAIRÂ, large village in tahsil Mâinpurî, nine miles N.-W. of head-quarters, stands on a very extensive ancient mound which rises from the plains to a height of about 40 feet. On the eastern spur of the mound are traces of the foundations of an ancient temple, whilst to the north stands the fort, in the construction of

which have doubtless been employed most of its materials, as remains of heavy cornices are seen cropping out of the foundations.

22. PÂDHAM,<sup>1</sup> or Pârham, village in tahsil Mustâfâbâd, 34 miles N.-W. of

- Mâinpurî, stands on the top of one of the loftiest mounds of the Gangetic Doâb. The *kherâ* stretches from north to south upwards of three-quarters of a mile with a breadth of rather less than half a mile in the widest part. The antiquity of the place is attested by the number of old coins that are found amongst its ruins. These include punch-marked coins, specimens of the Buddhist satrap Sâudâsa, coins of the Indo-Scythian kings Kanishka and Huvi shka, and coins of the Indo-Sassanian period. The money of the Musalmân kings is even more common from the time of Muhammad bin Sâme down to Akbar. This unbroken succession of the different coinages shows that the place must have been occupied continuously from the very earliest times, and yet nothing of man's work now remains but a few coins buried in a mound of rubbish. The Brâhmans refer the foundation of the place to Parîkshit, the son of Arjuna, and they point to the Parîkshit Kûñd as an incontestable proof of their story. There are several fine old wells, built of blocks of *kankar*, of which one at the northern end is 12 feet in diameter. The bricks are also very large,  $19'' \times 9\frac{1}{2}'' \times 3''$ . The only actual remains of an old building are in the walls of the Pañjpir Masjid, near the south end of the mound. This was originally the site of a great Hindû temple as shown by the pillars and bands of ornament and the pieces of an *amalaka* fruit pinnacle which are still lying about. There are still the remains of an old fort visible.

23. PENDHAT or Paindhat,<sup>2</sup> village in tahsil Mustâfâbâd, 29 miles N.-W.

- of Mâinpurî, is a Hindû *tirtha* of something more than local repute, and possesses two temples of no great antiquity and no architectural merit, where a large *mêla* is held in the month of Mâgha. The principal shrine is said to have been erected in commemoration of the eponymous hero of the village, Paindhat or Pânduvamshi, who fell on that spot in behalf of Prithvîrâj against Jayachchandra of Kanauj. The other shrine contains a fine large figure of Buddha, seated on a *sînhâsana* or throne with recumbent lions at the base, and elephants and other carved accessories at the sides. This must at one time have adorned a Buddhist temple of considerable size and pretensions.

24. RÂPRÎ,<sup>3</sup> village in tahsil Shikôhâbâd, 44 miles S.-W. of Mâinpurî. From

- the remains of buildings, masjids, tombs, wells, and reservoirs still existing, it is clear that Râpri must have been a large and prosperous town. Many buildings were erected by Shér Shâh and Salim Shâh, and traces of the gate to one of the royal residences still exist. The oldest remains are the ruins of an Îdgâh, of large size, built in the time of Alâ-ad-dîn Khiljî by Malik Kâfûr in A.H. 711, or A.D. 1311, according to an inscription<sup>4</sup> found over the central recess of the western wall. This Îdgâh is built of brick, but the great peculiarity about it is the nature of the bricks of which it is built. The whole of the brick-work has been covered with plaster, and to this plaster surface the masjid was no doubt indebted

<sup>1</sup> Cunningham, *Archæological Reports*, Vol. XI, pages 38 and 39.

<sup>2</sup> *Proceedings, Asiatic Society of Bengal*, for 1868, page 63.

<sup>3</sup> Cunningham, *Archæological Reports*, Vol. IV, pages 217-221.

<sup>4</sup> *Proceedings, Asiatic Society of Bengal*, for 1873, page 156.

for any further ornamentation beyond the blue tiles, as might indeed be seen in the arches of the small recesses in which the *kalimah* was inscribed or formed in plaster on small circular medallions. In many places, however, the plaster has entirely fallen off, leaving the brick-work bare and exposed. The greater portion of the bricks are moulded into patterns, but placed promiscuously in the wall along with other bricks which are plain. The patterns moulded on these bricks are sometimes in the form of scrolls, sometimes of squares, and sometimes of angular figures. It is evident that this Idgâh is entirely built of bricks which had belonged to some ancient Hindû brick temple in the neighbourhood which the Musalmâns had destroyed under Alâ-ad-dîn Khiljî. There does not seem to have ever been more than one huge western wall to this Idgâh, and which wall terminates at each end with a plain massive tower with sides sloping inwards in the Pathân style. The dimensions are as follows: total length including towers 157 feet 10 inches, length from tower to tower at front 129 feet 2 inches, mean thickness of wall 6 feet, circumference of towers at base 45 feet, diameter of towers at base 15 feet, thickness of wall of towers 3 feet 8 inches. As the walls of these towers slope very greatly inwards, the diameter at the top of the towers will be a very great deal less than at the base, *viz.*, 11 feet 6 inches at top. There are eleven recesses in the walls, including the central apse in front, three of which are 3 feet 10 inches in depth, and the remainder 2 feet 10 inches. The outward breadth of the central apse is 7 feet 6 inches, decreasing inwardly with a concavely curved back divided into three faces and surmounted by a hemispherical arch above. Along the west side of the wall there are five square-shaped buttresses 3 feet in depth by 7 feet 6 inches in length. In the space to each side of the central buttress at the back of the walls there are two flights of stairs projecting from the wall and in the northern one of these two recesses there is a doorway which is 7 feet 4 inches in breadth outwardly, but which suddenly contracts to about 3 feet and passes through the wall to the right or north side of the central apse by a narrow doorway of only 2 feet 3 inches in width. The plan of this Idgâh is very peculiar, and differs from all others existing. The wall is surmounted by the usual semi-elliptical shaped battlements peculiar to India. The entire height of the wall is about 30 feet 6 inches, and with the addition of the crenelations it is about 32 feet.

At a short distance from the southern end of the Idgâh are two remarkable mausoleums standing in a dargâh, containing the tombs of Pîr Faddû and his family. These mausoleums are of a square shape, domed and built of red sandstone. The sides of the mausoleums are composed of beautiful open stone lattice-work similar to that found in tombs at Âgrâ, but in this instance in red sandstone instead of marble. In each mausoleum there are three marble tomb-stones *inscribed* with quotations from the *Qurâن*.

There are some head-stones of marble and red sandstone still almost perfect and covered with legible Arabic *inscriptions* in Gârhi close by to Râprî.

25. SARSAGANJ, village in tahsil Shikôhâbâd, 27 miles S.-W. of Mâinpuri, possesses several modern Jain temples, and a very handsome little masjid whitened over and with the red stone of which it seems to be built picked out in floral ornamentation over the surface.

- III. 26. SAUJ, old village in tahsil Karhal, 24 miles S. of Mâinpurî, stands on an ancient *kherâ*.
- IIb. 27. SHIKHÂBÂD, tahsil, lat. 27°-6'-5" N., long. 78°-38'-10" E., 34 miles W. of Mâinpurî, contains a mound on which formerly stood the fort, several masjids, and Hindû temples of no great antiquity or architectural merit.
- III. 28. TAKRÂRA DAULAT, small village in tahsil Karhal, 24 miles S.-W. of Mâinpurî, possesses some remains of interest and a considerable *kherâ*, at which there is a large fair every year.

VI.—MATHURÂ DISTRICT.<sup>1</sup>

- IIb. 1. ARÎNG, town in Sadar tahsil, lat. 27°-29' N., long. 77°-34'-11" E., 12 miles W. of Mathurâ, possesses three small Hindû temples, the ruins of a fort constructed last century, and a sacred tank, called Kîlôlkund.
- III. 2. AURANGÂBÂD, village in Sadar tahsil, two miles S. of Mathurâ, contains the ruins of a handsome red sandstone masjid, built in the time of Aurangzîb, which presents rather a stately appearance, being faced with stone and approached from the road by a steep flight of steps.
- IIb. 3. BALDEO (Baladêva), town in tahsil Mahâban, 10 miles S.-E. of Mathurâ, derives all its celebrity from a temple founded three centuries ago; this building, though large and richly endowed, is neither handsome nor well-kept. It includes within its precincts several cloistered quadrangles where accommodation is provided for pilgrims and the resident priests. Outside the temple is a brick tank, about 80 yards square, called variously Kshîr Sâgar (ocean of milk) or Kshîrkund, or Balbhadrakund. In this tank, it is said, was accidentally discovered the image of Baladêva, now recognized as the local deity.
- IIb. 4. BARSÂNA, small town in tahsil Chhâtâ, 31 miles N.-W. of Mathurâ, is according to modern Hindû belief the home of Krishnâ's favourite mistress, Râdhâ. It is built at the foot and on the slope of a hill originally dedicated to Brahmâ and known as Brahmâ-kâ-Pahâr. The summit of this hill is crowned by a series of temples, in honour of Lârlîjî, a local title of Râdhâ. These were all erected at intervals within the last 200 years, and now form a connected mass of buildings with a lofty wall enclosing the court in which they stand. Each of the successive shrines was on a somewhat grander scale than its predecessor, and was for a time honoured with the presence of the divinity; but even the last and largest is an edifice of no special pretension. A long flight of stone steps broken about half way by a temple, in honour of Râdhâ's grandfather Mahîbhân, leads down from the summit to the town, which consists almost entirely of magnificent mansions all in ruins, and lofty but crumbling walls now enclosing vast desolate areas which once were busy courts and markets or secluded pleasure-grounds. The Bhânonkhar tank, with broad flights of steps and flanking towers, was built by Rûp Râm in Samvat 1666, according to a Sanskrit inscription on a pillar inside the ruined tank. On the margin of this tank is a pleasure-house in three storeys known as the Jal Mahal, supported on a series of vaulted colonnades opening on to the water. Near the bâzâr there is a large bâoli, still in excellent preservation, which was erected in Samvat 1764, according to a Sanskrit inscription.

<sup>1</sup> *North-Western Provinces Gazetteer*, Vol. VIII, pages 171—231, *passim*.

5. BATHAN, village in tahsîl Kôsî, 30 miles N.-W. of Mathurâ. On the outskirts of the village is a large tank with a stone ghât; and at a distance of two miles the sacred wood of Kokila-ban, a very picturesque spot, where an annual fair is held in Bhâdon. In its centre is a temple with a large and well-kept garden and various buildings for the accommodation of pilgrims and spectators, all on the margin of a fine sheet of water connected with a masonry tank of very eccentric configuration.

6. BISÂWAR, town in tahsîl Sa'dâbâd, 17 miles S.-E. of Mathurâ, contains two Hindû temples and a Musalmân shrine in honour of Barâ Miyyân.

7. BRINDÂBAN,<sup>1</sup> town in Sadar tahsîl, nine miles N. of Mathurâ, the legendary spot where Krishnâ passed much of his youth, is, as might be expected, essentially a town of temples and ghâts. There are computed to be within its limits as many as a thousand temples. The four oldest temples are those of Gobind Dêva, Gopînâth, Jagal Kishôr, and Madan Mohan, built under Akbar's protection.

Ia. The first-named is not only the finest of this particular series, but is the most impressive religious edifice that Hindû art has ever produced, at least in Upper India. The body of the building is in the form of the Greek cross, the nave being 100 feet in length and the breadth across the transepts the same. The central compartment is surmounted by a dome of singularly graceful proportions, and the four arms of the cross are roofed by a waggon vault of pointed form, not as is usual in Hindû architecture composed of overlapping brackets; but constructed of true radiating arches as in the Gothic cathedrals. The walls have an average thickness of 10 feet and are pierced in two stages, the upper stage being a regular *triforium*, to which access is obtained by an internal staircase. This *triforium* is a reproduction of Musalmân design, while the work both above and below it is purely Hindû. The arches are decorative only, not structural; the spandrels in the head have mostly been struck out, leaving only the lintel supported on the straight jambs without any injury to the stability of the building. At the east entrance of the nave there is a small northex 15 feet deep, and at the west end between two niches and incased in a rich canopy of sculpture, a square-headed doorway leads into the *antarâla*, a chamber some 20 feet by 20 feet. Beyond this is the *garbhagriha* flanked on either side by a lateral chapel, each of these three cells being of the same dimensions as the *antarâla*, and like it vaulted by a lofty dome. Under one of the niches at the west end of the nave is a tablet with a long Sanskrit *inscription*, recording that the temple was built in Samvat 1647, or A.D. 1590, by Mahârâjâ Mân Singh Dêva of Jaypur, as stated in another *inscription* on the exterior of the north-west chapel. On the south side of the *antarâla* stands a large domed and pillared *chhattri* of very handsome and harmonious design, erected by Râñî Rambhavati of Mewâr in Samvat 1693, or A.D. 1636, as stated in an *inscription* on one of the four pillars.

Ib. The next temple is that of Madan Mohan, one of Krishnâ's innumerable titles. The temple consists of a nave 57 feet long with an *antarâla* of 20 feet square at the west end and a *garbhagriha* of the same dimensions beyond. The nave has three openings on either side and a square door at the east end; its total height would

<sup>1</sup> F. S. Growse, Mathurâ, Allahabad, 1883, pages 241—257; Journal, Asiatic Society of Bengal, Vol. XLI, page 313.

seem to have been on'y about 22 feet, but its vaulted roof has entirely disappeared; the upper part of the *antarâla* tower has also been destroyed. That surmounting the shrine is a plain octagon of curvilinear outline tapering towards the *summit*. Attached to its south side is a tower-crowned chapel of similar character, but much more highly enriched, the whole of its exterior surface being covered with sculptured panels. its proportions are also much more elegant. Over its single door is a rather defaced Sanskrit *inscription*; a side-post of one of the doors on the south side of the nave bears an *inscription* with the date Samvat 1684, or A.D. 1627; but it simply records a successful pilgrimage made by a native of Kanauj in that year. The courtyard is entered after the ascent of a flight of steps through a massive square gateway with a pyramidal tower which groups very effectively with the two towers of the temple.

Ib. The temple of Gopînâth, which may be slightly the earliest of the series, is said to have been built by Râesilji. The temple corresponds very closely both in style and dimensions with that of Madan Mohan, and has a similar chapel attached to the south side of the shrine. It is, however, in a far more ruinous condition; the nave has entirely disappeared, the three towers have been levelled with the roof, and the entrance gateway of the courtyard is tottering to its fall. The special feature of the building is a curious arcade of three bracket arches serving apparently no constructural purpose, but merely added as an ornamental screen to the south wall which already had a fine boldly-moulded plinth. The terrace on which the arcade stands has a carved stone front; the *antarâla* arch is of handsome design, elaborately decorated with arabesque sculptures.

Ib. The temple of Jagal Kishôr, the fourth of the old series, was built in Samvat 1684, or A.D. 1627, in the reign of Jahângîr. The *antarâla* which is slightly larger than in the other temples, being 25 feet square, has the principal entrance at the east end, as usual, but is peculiar in having also, both north and south, a small doorway under a hood, supported on eight closely-set brackets carved into the forms of elephants. The nave has been completely destroyed. The *antarâla* arch is an interesting composition with a fan-light of pierced tracery in the head of the arch and a group above representing Krishn supporting the Gobardhan hill.

Ib. The somewhat later temple of Radhâ Ballabh is in itself a handsome building, and is further of special architectural interest as the last example of the early eclectic style. The ground plan is much the same as in the temple of Hari Dêva at Gobardhan, and the work is of the same character, but carried out on a larger scale. The nave has in eastern façade 34 feet broad, which is in three stages, the upper and lower Hindû and the one between them purely Musalmân in character. The interior is a fine vaulted hall, 63 feet by 20 feet, with a double tier of openings north and south; those in the lower storey having brackets and architraves, and those above being Musalmân niches as in the middle storey of the fr. These latter open into a narrow gallery with small clerestory windows looking to the street. Below the three central bays of the colonnade are open doorways, and the two at either end are occupied by the staircase that leads to the upper gallery. Some of the carved panels of the stone ceiling have fallen; but the outer roof, a steep gable of stone, is as yet perfect.

Some of the smaller temples, though of ancient date, have often been renewed, and possess no special architectural merit. Since 1813, however, some magnificent temples have been raised, and of those the temples of Kṛiṣṇa Chāndrārāma, of Śrī Rāṅga Nāth, of Rādhā Rāman, of Rādhā Indra Kishōr, and of Rādhā Gopāl demand special notice. There are in Brindāban no secular buildings of great antiquity.

III. 8. CHAUMUHĀ,<sup>1</sup> village in tahsīl Chhātā, 12 miles N.-W. of Mathurā, has the remains of a large brick-built sarāi, said to have been constructed in the reign of the Emperor Shēr Shāh, a temple of Bihārijī and two ponds known as Bihārikund and Chāndokhar. In the old topographies the sarāi is described as situated at Akbarpur, a name now restricted to the next village, since the discovery of an ancient sculpture supposed to represent the four-faced (*Chaumukhā*) god, Brahmā. It is in reality the capital of a Buddhist pillar with a lion at each corner and an apparently naked female in each of the four intervening spaces, the upper border being roughly carved with the Buddhist rail pattern.

Ib. 9. CHHĀTĀ, tahsīl, lat. 27°-43'-22" N., long. 77°-22'-56" E., 21 miles N.-W. of Mathurā. The principal feature of the town is its large fort-like sarāi with battlemented walls and bastions and two lofty gateways of decorated stone work and considerable architectural merit. It is locally said to have been built in the reign of Shēr Shāh, but may with greater probability be ascribed to Akbar, in whose time it was, if not begun, at least almost certainly completed. The name is locally derived from the Chhattā dhāraṇālīla which Kṛiṣṇa is said to have celebrated here; but there is no legend regarding such an event, and in all probability the name refers merely to the stone chhatris that surmount the sarāi gateways. At the foot of the sarāi wall stands an old-looking *mandir* ascribed to the reign of Shāh Jahān, but built on the site and with the materials of a much older temple.

IIb. There is a temple of Yaśodhā Nandana at the village of Nāngāon, which was erected in Saivat 1635, according to a Sanskrit *inscription*.

In the village of Karahlā there is a *jhūlā* (swing), dated Saivat 1690.

Ib. 10. GĀNĒŚVARA, village in Sadar tahsīl, three miles N.-W. from Mathurā. On a *tīlā* to the S.-E. of the village is the umbrella of a Buddhist *stūpa* of red sandstone, about six feet in diameter.

IIb. 11. GOBARDHAN, town in tahsīl Mathurā, 16 miles W. of head-quarters; is a famous place of Hindū pilgrimage, and occupies a recess in a narrow sandstone hill, some four or five miles in length and an average elevation of 100 feet. This is the hill which Kṛiṣṇa is fabled to have held aloft on the top of his finger for seven days and nights to cover the people of Brāj from the storms poured down upon them by Indra when deprived of his wonted sacrifices; it is ordinarily styled by Hindūs the Gīrī-rāj, or royal hill. The town clusters round the margin of a very large irregularly-shaped masonry tank, called the Mānasī-Gāngā. At one end its boundary is formed by the jutting crags of the sacred rock, on all the other sides the water is approached by long flights of steps. It is said to have been first brought into its present shape by Rājā Mān Singh of Jaypūr in Akbar's reign.

<sup>1</sup> Cunningham, *Archæological Reports*, Vol. XX, page 52.

but it has since been repaired at great cost by the Râjâs of Bhartpûr. The break in the hill where it enters the town is called Dân Ghât from the tradition that it was there that Kṛishṇa stationed himself to intercept the milk-maids (*gopî*) to levy a toll (*dân*) on the milk they were bringing in. Close to the Mânasi Gaṅgâ is the famous

Ib. temple of Haridêva in the same style as the Brindâban series, but a few years earlier in date, *viz.*, about 1560 A.D. The roof of the nave, which was a near approach to a vault and the most interesting feature in the building, was perfect until 1872, when it began to fall in, and was soon afterwards entirely demolished by a Baniyâ who had volunteered to repair the temple at his own cost. On the opposite side are

IIb. two stately cenotaphs raised in memory of Randhîr Singh and Baldêva Singh, Râjâs of Bhartpûr. Both are of the same design, consisting of a lofty and substantial square masonry terrace with corner kiosks and lateral alcoves and in the centre the monument itself still further raised on a richly decorated plinth. The

IIIb. cenotaphs of Sûrâj Mal, the founder of the Bhartpûr dynasty, erected on a beautiful artificial lake called the Kusum Sarovar by his son, Jawâhir Singh, may, although it dates only from the latter part of the last century, claim notice here.

At the south-eastern foot of the Gîrî-râj or Govardhan hill, just below its highest point, stands the village of Anyor.<sup>1</sup> At the present day the hill is dedicated to the worship of Kṛishṇa, and here at Anyor is celebrated the Gîrîrâj pûjâ, or adoration of the sacred hill, and also the Annakût, or commemoration of Kṛishṇa's sacrifice. It is, however, quite certain that in early days the hill was not dedicated to the worship of Kṛishṇa only, for outside the village there still exists a large statue of Buddha with an *inscription* of the Indo-Skythian period.

12. GÔKUL, town in tahsîl Mahâban, four miles S.-E. of Mathurâ. Though bearing a name of many legendary associations, it is in reality only the modern waterside suburb of the inland town of Mahâban. All the traditional sites of Kṛishṇa's, though described in the Purânas as being at Gôkul, are shown at Mahâban, which is in fact the place alluded to wherever Gôkul is mentioned in Sanskrit literature. However, in consequence of its retaining the ancient name, the modern suburb is considered much the more sacred place of the two. The temples are very numerous, but they are all mean in appearance and modern in date, and the only noteworthy ornament of the town is a large masonry tank, constructed some 30 years ago.

IIIb. 13. HATHÂNA, village in tahsil Kôsî, 33 miles N.-W. of Mathurâ. A temple of some size and very considerable local celebrity dedicated to Lakshmî Nârâyaṇa, stands on the margin of an extensive lake faced on the temple side with masonry ghâts.

III. 14. JAIT, village in Sadar tahsîl, nine miles N.-W. of head-quarters. Near the Jamnâ is a small jhîl with the statue of hooded serpent, half ruined, in it.

IIIb. 15. JÂWARA, town in tahsîl Mât, 12 miles N.-E. of Mathurâ. Here is the sacred grove of Chandraban, named after Chandravati, with a Bhairâgi's cell under the tutelage of Bâlmukund, also a dargâh of Mir Sâhib Shaikh Saddu.

<sup>1</sup> Cunningham, *Archæological Reports*, Vol. XX, page 49.

16. KHAÎRÂ, village in tahsil Chhâtâ, 25 miles N.-W. of Mathurâ. The Khadira-ban, one of the twelve sacred woods of Braj, from which the local name is derived, lies immediately outside the village. Adjoining it is a tank with a stone ghât called Krishnakund, and on its bank a temple of Baladêva with rather a handsome cenotaph in memory of one Rûp Râm built by his widow 40 years ago. A temple with the title of Gopinâth is said to have been founded by the famous Todaramalla of Akbar's time. There are three other temples and two small lakes.

17. Kôsî, tahsil, 27 miles N.-W. of Mathurâ. The name Kôsî may possibly be connected with the sacred grove of Kôtban which is close by, but it is popularly believed to be a corruption of Kuśasthalî, another name for Dvâraka. In confirmation of this belief it is pointed out that there are in Kôsî places named Ratnâkarkund, Mâyâkund, Bisâkhakund, and Gomatkund just as there are at Dvâraka. There is a large stone walled sarâi said to have been built by Khwâja Itibâr Khân and a large masonry tank constructed at the same time. Though there are numerous temples and four masjids, they are all modern buildings and of no architectural merit. The temple of Kherâ Dêvata near Gumi tank is said to have been erected by Makaradhvaja in Sainvat 700, according to an *inscribed* slab preserved inside the temple. The *takiâ* of Yasîn Shâh was built in A.H. 1198.

At the village of Kôtwân there is a well, called Môriwallah, near Sûrâjkund, which was built in Sainvat 1772, according to a Sanskrit *inscription*.

18. KÔTÀ,<sup>1</sup> small village in Sadar tahsil, three miles N. of Mathurâ, is the ancient Kutakban, or Katakbân. It possesses a large kund, with a masonry causeway 1,300 feet long and 4½ feet thick, built across an extensive hollow to the north-east of the village. The causeway has four small pointed arches, with thin walls inside, for regulating the flow of the water. Several small pillars of some old Buddhist building are built into this causeway. Similar pillars have been found on the northern bank of the kund.

To the north of the kund there is a long mound, on the edge of which a long brick wall has been dug out to furnish materials for a village wall. Towards the eastern end there are the remains of a brick ghât leading down the kund. This mound has yielded 16 railing pillars, each two feet eight inches high by seven inches broad and three and-a-half inches thick. Each pillar is ornamented in front with either a man or woman standing on a prostrate figure; on the back are two full-blown lotus flowers in the middle, and two half-lotus flowers at the top and bottom. Each pillar is pierced with three holes for the usual rail-bars. A large head was also discovered with a crown or flat-topped head-dress, and a group of two females standing side by side under a large tree, which is fully represented on the back of the stone.

19. KURSANDÂ, town in tahsil Sadâbâd, 20 miles S.-E. of Mathurâ, possesses four small Hindû temples.

20. LOHABAN,<sup>2</sup> small village in tahsil Mahâban, three miles N.-E. of Mathurâ, on the eastern bank of the Jamnâ, is one of the twelve great *bans*, or groves. It is

<sup>1</sup> Cunningham, *Archæological Reports*, Vol. XX, page 50.

<sup>2</sup> Cunningham, *Archæological Reports*, Vol. XX, page 46.

IIb. popularly ascribed to an *asura*, named Loha or Lohajaṅgha, whose image is now represented by the lower half of a broken figure standing at a short distance of the temple of Gôpînâtha. Offerings of iron are made here at the annual festival and on all occasions whenever pilgrims may happen to come.

Mr. Growse points out that in the Vṛihatkathâ of Sômadêva there is a story of Lohajaṅgha, a Brâhmaṇ of Mathurâ, who was miraculously conveyed to Laṅkâ. Hence he reasonably infers that the name is at least as old as the 11th century A.D.

III. 21. MAHÂBAN,<sup>1</sup> tahsil, five miles S.-E. of Mathurâ. Mathurâ and Mahâban are closely connected by legend, for Kriṣṇa though born at the one was cradled at the other. The temples are all exceedingly mean and of no antiquity; the largest and also the most sacred is that dedicated to Mathurâ Nâth, which boasts a pyramidal tower (*sikhara*) of some height and size, but the material is brick and the design commonplace. A great part of the town is occupied by a high mound where stood the old fort; upon its most elevated point is shown a small cell, called Syām Lâla, believed to mark the spot where Yaśodâ gave birth to Mâyâ or Yoganidrâ substituted by Vâsudêva for the infant Kriṣṇa.

Ib. But by far the most interesting building is a covered court called the Assi Khambhâ, 80 pillars, which has been appropriated by the Hindûs as the scene of Kriṣṇa's infancy under the name Chhatti-pâlnâ. In its present form it was erected by the Musalmâns in the time of Aurangzîb to serve as a masjid; and as it now stands, it is divided by five rows of 16 pillars each into four aisles or rather into a centre and two narrower side aisles with one broad outer cloister. The external pillars of this outer cloister are each of one massive shaft cut into many narrow facets with two horizontal bands of carving, the capitals are decorated either with grotesque heads or the usual four squat figures. The pillars of the inner aisles vary very much in design, some being exceedingly plain and others as richly ornamented with profuse and often graceful arabesques. All these interior pillars agree in consisting as it were of two short columns set one upon the other. The style is precisely similar to that of the Hindû colonnades by the Quṭb Minâr at Dehlî, and both works may reasonably be referred to the same age. As it is probable that the latter were not built in the years immediately before the fall of Dehlî in 1194, so also it would seem that the columns at Mahâban must have been sculptured before the assault of Mahmûd in 1017, for after that date the place was too insignificant to be selected as the site of any elaborate edifice.

This supposition is supported by a long *inscription* of Râjâ Ajayapâla Dêva, dated Samivat 1207, or A.D. 1150, which is recorded on a pillar of the masjid, the *inscribed* upper half being placed upside down.

But the most remarkable feature about this masjid is that more than one-half of the southern end consists of the *mandapa* of a Hindû temple almost undisturbed. There are no less than 18 pillars belonging to this one temple, which still retain their original positions. The strongest proof of these being still *in situ* is the fact that several of the Hindû roofs yet remain. The centre roof and the four corner roofs consist of the usual honeycombed circles rising one above the other. The central roof has five concentric circles: the corner ones have only two. The other three remaining

<sup>1</sup> Cunningham, *Archæological Reports*, Vol. XX, page 42.

oblong roofs are flat ceilings, with a lotus flower in the middle, and a square panel on each side. In the angles of the bracket capitals of the centre and corner roofs there are ornamented pendants, either for the reception of figures or for lamps.

At the north end of the Assi Khambhâ Masjid, there is a small tomb of Saïd IIb. Yahya of Mashad under a nîm tree. As he is the reputed recoverer of the fort of Mahâban from the Hindûs, it is probable that he has destroyed the temple and built a masjid in its place. This event must have taken place in the reign of Alâ-d-dîn Khiljî, or A.H. 695—715.

There can be little doubt that Mahâban was the site of some one or more Buddhist monasteries since Fa Hian<sup>1</sup> distinctly states that these establishments existed on both sides of the river, and fragments of Buddhist sculpture have occasionally been brought to light within the precincts of the fort.

III. 22. Mât, tahsil, 12 miles N. of Mathurâ, possesses an old mud fort, and within its enclosure stands the tahsili and police-station. It is one of the stations in the Hindû pilgrimage of V a n a y â t r â, and is said to derive its name from the milk pans (*mât*) here upset by Krishnâ in his childish play.

In the subordinate hamlet of Ch h a h i r i, a little higher up the stream, is the IIb. sacred grove of B h a n d i r b a n with a small modern temple, rest-house, and well in an open space in the centre. Just outside is an ancient fig tree which Krishnâ and his playmates B a l a r â m a and S u d â m a are said to have made their goal when they ran races against each other. In the town are three other small temples IIb. and two modern masjids.

III. 23. MAHWÂN,<sup>2</sup> small village in Sadar tahsil, 13 miles S. of Mathurâ, is situated on a long high mound on the west of the Âgrâ road. The mound is covered with broken bricks and fragments of stone, amongst which General Cunningham found a small piece bearing the representation of a lower part of a flight of steps. On the third step from below, a pair of feet still remain, and on the bottom step there is a kneeling figure with hands joined in adoration. Below the sculpture there is engraved the number 23 in characters of the Indo-Skythian period. The figure on the bottom step probably represents the nun P u n d a r i k a v a r n a who, wishing to see Buddha, was changed by his power into a *chakravartti* king, by which transformation she was able to make her way to the foot of the S a m k â s y a flight of steps by which Buddha was to descend from heaven to earth. After having seen Buddha she resumed her proper figure as a nun. The stone is only  $5\frac{1}{2}$  inches broad, and most probably formed part of a pillar of a small Buddhist railing. The same scene is represented on a small bas-relief of soapstone which was found at Sankisa itself.

24. MATHURÂ,<sup>3</sup> head-quarters of the district, lat. 27°-30'-16" N., long. 77°-43'-44" E. In the Brâhmaṇical city of Mathurâ, in A.D. 634, the Hindû temples were reckoned by Hiuen Tsiang<sup>4</sup> at five only, while the Buddhist monasteries amounted to 20 with 2,000 resident monks. The number of *stûpas* and other Buddhist monuments was also very great, there being no less than seven towers containing relics

<sup>1</sup> Beal, *l.c.*, Vol. I, page XXXVII.

<sup>2</sup> Cunningham, *Archæological Reports*, Vol. XX, page 41.

<sup>3</sup> Cunningham, *Archæological Reports*, Vol. I, pages 231—244; Vol. III, pages 13—46; Vol. XVII, pages 107—112; Vol. XX, pages 30—39; F. S. Growse, *Mathurâ*, 3rd edition, pages 103—158.

<sup>4</sup> Beal, *l.c.*, Vol. I, pages 179—183.

of the principal disciples of Buddha. But notwithstanding this apparently flourishing condition of Buddhism, it is certain that the zeal of the people of Mathurâ must have lessened considerably since A.D. 400, when Fa Hian<sup>1</sup> reckoned the body of monks in the 20 monasteries to be 3,000, or just one-half more than their number at the time of Hiuen Tsiang's visit in A.D. 634. From these accounts of the Chinese pilgrims it would appear that the Buddhist establishments at Mathurâ must have been of considerable importance, and this conclusion is fully borne out by the number and interest of the recent discoveries made in the different mounds near Mathurâ.

III. There are a great number of lofty earthen mounds around the town which are covered with fragments of stone and brick. Nothing, however, is known about them, although every one of them has a separate name. The numerous fragments of stone which are found upon them show that they are not old brick-kilns, as might have been supposed from their vicinity to the city. Apparently they are natural mounds as are found everywhere along the lower course of the Jamnâ, and which have usually been taken advantage of for the sites of forts or temples. Thus the old fort of Mathurâ, on the bank of the Jamnâ above Sital-ghât, is perched IIb. upon a similar mound, and so also is Aurangzib's Masjid in the middle of the Katrâ square.

Most of the names of these mounds refer to the Brâhmaical divinities; but there are two of them, such as the Anand tilâ and the Vinâyak tilâ, that are unmistakeably Buddhist, and which may possibly refer to the two *stûpas* of Ananda and Upâli (the *vinâyaka*, or teacher of *vinâya*) as described by Hiuen Tsiang.

The Jamâlpûr mound and its neighbourhood, the Kankâlî or Jainî tilâ and the Katrâ mound have yielded numerous Buddhist remains. The first of these mounds would seem from the Pâli *inscriptions* found on statues, pillars, and baso-relievos to have been occupied by several different monasteries. The most numerous remains were portions of stone railing of the type used to enclose Buddhist shrines and monuments. Three large seated figures of Buddha and the bases of some thirty large columns were also found; it was chiefly round the bases of the last that the *inscriptions* were engraved. Most of the sculptures were executed in common red sandstone, and were of inferior workmanship compared with the specimens found in the neighbourhood.

The Kankâlî tilâ lies at the side of the Âgrâ and Dehlî road, much nearer the city than the Jamâlpûr mound. On the summit stands a fragment of a carved Buddhist pillar venerated at the present day as the supposed image of the goddess Kankâlî. In the hill itself were found buried two colossal statues of Buddha, each  $7\frac{1}{2}$  feet high. Here also was found the large figure of an elephant standing on the capital of a pillar with an *inscription* of the Indo-Skythian King Huvishka. During the extensive excavations, carried on by Dr. Burgess in January, 1888, and by Dr. Führer in January, 1889, a large number of very interesting Bauddha and Jaina relics have been unearthed, namely, a four-faced lion-capital of the Indo-Skythian period; a massive door-jamb, the three faces of which are divided into

<sup>1</sup> Beal, l.c., Vol. I, page XXXVII.

panels of equal size and containing scenes of domestic life represented under temple façades of the Nâsik cave pattern; several beautifully-wrought panels, bearing *inscriptions* in the Maurya alphabet; 12 large statues of Dīgambara Tīrthaṅkaras, bearing *inscriptions* dated in the regnal years of the Indo-Skythian Kings Kāniśka, Huvishka, and Vasudēva; and two colossal statues of Padmaprabhānātha, dated Sañvat 1036, or A.D. 978, and Sañvat 1134, or A.D. 1088, being donative gifts of the Śvetāmbara community of Mathurā. Probably, on this mound stood the Upagupta monastery mentioned by Hiuen Tsiang, which General Cunningham identifies with the Yāsa Vihāra inside the Katrā.

IIIb. The third Buddhist site is in the vicinity of the Katrā, not far from the Kankālī tilā. Here, at the back of the temple of Bhūtēvara Mahādēva, is a rather high hill, on the top of which stood a Buddhist pillar of extraordinary dimensions, carved in front with a female figure, nearly life-size, bearing an umbrella and above her head a grotesque bas-relief representing two monkeys, a bird, and a misshapen human dwarf.

III. In a large ruinous tank near the temple, called Balbhadrakunḍa, some good specimens of the cross-bars of a Buddhist railing were found; these were enriched with various devices. Among the antiquities may also be mentioned the ruins of the walls of the old city.

At the distance of about a mile to the south-west of these is a group known as the Chāubāra and Chaurāsi mounds. In the centre of one of them was found a masonry cell yielding a small gold relic-casket containing a tooth. This does not exhaust the list; indeed, it is probable that much yet remains to be done in the way of thorough exploration of the mounds with which all the fields between the large Kankālī and Chāubāra mounds are dotted.

Besides the Buddhist remains many Jaina statues of the Dīgambaras were found, *inscribed* in characters of the first century A.D., and of the Śvetāmbaras, *inscribed* in characters of the eleventh century. On the decline of Buddhism and Jainism, Mathurā acquired that character for sanctity which it still retains as the reputed birth-place of the deified Krishṇa. At the present day it has no lack of stately edifices with which, as described of old in the *Harivamśa*, "it rises beautiful as the crescent moon over the dark stream of the Yamunā," but they are all modern. The neighbourhood is crowded with sacred sites, which for many generations have been reverenced as the traditionary of Krishṇa's adventures; but, thanks to Musalmān intolerance, there is not a single building of any antiquity either in the city itself or its environs. Its most famous temple, that dedicated to Kēśavadēva, was destroyed in 1661 A.D., in the reign of the iconoclastic Aurangzib. The masjid erected on its ruins is a building of little architectural value; but the natural advantages of its lofty and isolated position render it a striking feature in the landscape.

The so-called Katrā in which it stands is an oblong enclosure like a sarāi, 104 feet in length, by 653 feet in breadth. In its centre is a raised terrace 172 feet long and 86 feet broad, upon which now stands the masjid occupying its entire length, but only 60 feet of its breadth. About five feet lower is another terrace measuring 286 feet by 268 feet. There may still be observed let into the Musalmān

pavement some votive tablets with Nâgarî inscriptions,<sup>1</sup> dated Samvat 1713 and 1720, or A.D. 1656 and 1663.

The Railway from Mathurâ to Brindâban has been cut through the lower terrace of the Katrâ in January, 1889, and during the excavations several interesting Buddhist sculptures have been discovered, as well as a mutilated inscription of the Maukhârî King, Mahâditya.

At the back of the Katrâ is the modern temple of Keśavâdêva, a cloistered quadrangle of no particular architectural merit. Close by is a very large quadrangular tank of solid masonry, called the Potarakuṇḍ, in which, as the name denotes, Kṛishṇa's "baby linen" was washed. There is little or no architectural decoration, but the great size and massiveness render it imposing. A small cell on the margin of the tank, called indifferently Kârâgarâh ("prison-house") or Janmâbhûmi ("birth-place") marks the spot where Vâsudêva and Dêvakî were kept in confinement, and where their son, Kṛishṇa, was born.

At the back of the Potarakuṇḍ, and within the circuit of the Dhûl-kôṭ, or old ramparts of the city, is a very large mound, which would seem to have been the site of some large Buddhist establishment.

The temple of Bhûtêśvara Mahâdêva overlooks the old and ruinous Balbhadrakuṇḍ, and is in its present form a quadrangle of ordinary character, with pyramidal tower and cloister built towards the end of last century. The site has probably been occupied by successive religious buildings from most remote antiquity, and was at one time the centre of Mathurâ, which has now moved away from it more than a mile to the east. In the earlier days of Brâhmaṇism, before the development of the Kṛishṇa cultus, it may be surmised that Bhûtêśvara was the special local divinity.

In an adjoining orchard, called the Qâzî's Bâgh, is a small modern masjid, and in connection with it a curious square building of red sandstone. It now encloses a Musalmân tomb, and in all probability was originally constructed for that purpose, though it has nothing saracenic about it, and is a good specimen of the pure Hindû style of architecture, with characteristic columns and square architraves supported on brackets instead of arches. Similarly, almost all the oldest buildings that now remain in and about the city are houses or tombs that were constructed for Musalmâns by Hindûs and in purely Hindû style.

On the riverside stands the Satî Bûrj, a tower of red sandstone commemorating, according to the best authenticated tradition, the satî of the widow of Râjâ Bihâr Mal of Jaypûr, erected by her son, Râjâ Bhagvân Dâs in A.D. 1570. Its present height is 55 feet, and it has four storeys; originally it was of much greater height, but the upper part was demolished by Aurangzib. It is now surmounted by an ugly plaster dome, added apparently about the beginning of the present century.

Near the Kankâlî tilâ is the Sîva Tâl, or Sîva's tank, erected according to two memorial inscriptions in Sanskrit and Persian<sup>2</sup> by order of Râjâ Patnî Mal of Banâras in A.D. 1807. The basin of great depth is enclosed by a high wall with corner kiosks and a small arched doorway in the centre of three of its sides.

<sup>1</sup> *Journal, Asiatic Society of Bengal*, Vol. XXXIX, page 117.

<sup>2</sup> *Proceedings, Asiatic Society of Bengal*, for 1873, page 16.

IIb. The Jâmi Masjid stands in the very heart of the city; it was erected according to a Persian *inscription*<sup>1</sup> over the principal entrance, by Ābdunnâbî Khân in A.H. 1071, or A.D. 1661, during the reign of Aurangzib, apparently on the ruins of a Hindû temple. It has four lofty minarets which, with other parts of the building, were originally covered with bright-coloured plaster mosaics, still preserved on a few panels; on these must have chiefly depended its beauty, as the style of architecture is ungraceful.

IIIb. Another small masjid in the suburb of Manôharpûr was built during the reign of Muhammad Shâh in A.H. 1158, or A.D. 1745, as appears from an *inscription*<sup>2</sup> over the centre arch.

III. At the upper end of the Jamnâ the remains of the old fort, called by the people Kâñs-kâ-qila, and said to have been first built by Râjâ Mân Singh of Jaypûr, the chief of the Hindû princes at Akbar's Court, form the most noticeable sight. Here was the gigantic observatory constructed by Mân Singh's still more famous successor on the throne of Ambér, the great astronomer, Sawar Jay Singh. He was appointed by the Emperor Muhammad Shâh his Viceroy for this part of India in A.D. 1721, and it must have been about that time that the observatory was erected; the buildings have now entirely disappeared.

IIb. From the fort a succession of ghâts, all simple flights of stone steps with occasional shrines and kiosks, line the edge of the water down to Jamnâ Bâgh below the city. About the centre of the river front is the most sacred of all the ghâts, marking the spot where Krishnâ sat down to rest after he had slain the tyrant Kâñsa, and hence called the Viśrânt ghât. The small open court has a marble arch towards the edge of the water, which distinguishes it from all the other landing-places, and on the other three sides are various buildings erected at intervals during the last century and-a-half by several princely houses, but none of them possesses any architectural beauty.

Close by is a natural water-course said to have been caused by the passage of the giant's body as it was dragged down to the river to be burnt, and hence called the Kâñsa Khai.

II. The Jamnâ Bâgh is a large walled garden situated on the bank of the Jamnâ; it contains, beside a smaller monument, two handsome cenotaphs (*chhatti*) in memory of Mani Râm and Pârikhjî. Besides, there are sixteen modern Hindû temples, both small and large, which demand a passing notice.

III. 25. MAGÔRÂ, village in Sadar tâhsîl, 13 miles S.-W. of Mathurâ, on the road to Bharatpûr, possesses a rudely-sculptured stone with six lines of *inscription*, recording the performance of a *sati* in Samvat 1420. The place is called Mañgodâlâ in the *inscription*.

II. 26. MÔRÂ,<sup>3</sup> or Môramêyî, small village in Sadar tâhsîl, seven miles W. of head-quarters, lies about half-way between Mathurâ and Gôbardhan. Near the village there is an old wall with a large *inscribed* slab forming part of the terrace. The slab is eight feet in length by three and-a-half feet in breadth. The Pâli *inscription*

<sup>1</sup> *Proceedings, Asiatic Society of Bengal*, for 1873, page 12.

<sup>2</sup> *Proceedings, Asiatic Society of Bengal*, for 1873, page 16.

<sup>3</sup> Cunningham, *Archæological Reports*, Vol. XX, page 48.

was originally nearly three feet long; but the whole of the right half has faded away, and only the left half now remains. The inscription is one of the oldest that has yet been found in the Mathurâ district.

27. NANDGÂON, village in tahsîl Chhâtâ, 29 miles N.-W. of Mathurâ, is the reputed home of Kṛishṇa's foster-father, and has a spacious temple of Nand Râî jî on the brow of the hill overlooking the village. The temple though large is in a clumsy style of architecture, and apparently dates only from the beginning of last century; it consists of an open nave with choir and sacrarium beyond, the latter being flanked on either side by a rasûî and a sêj mahal (*i.e.*, a cooking and sleeping apartment) and is surmounted by two towers (*sikhara*). It stands in the centre of a paved courtyard surrounded by a lofty wall with corner kiosks.

IIb. Besides, there are eight small temples, and one on a larger scale standing in a courtyard of its own half up the hill, and is much in the same style and apparently of the same date as the temple of Nand Râî, or probably a little older. At the foot of the hill is IIb. the sacred lake called Pân Sarovar, a fine sheet of water with noble masonry ghâts on all its sides.

28. NOH JHÎL, small town in tahsîl Mât, 30 miles N. of Mathurâ. The entire III. centre of the town is occupied by a very extensive brick fort, built about the year 1740 by Thâkur Dêvi Singh, one of the officers of the Bharatpûr Râjâ. Outside the town Ib. is a Musalmân Maqbarâ, called the dargâh of Makhdûm Sâhib Shâh Hasan Ghorî, traditionally ascribed to a Dôr Râjâ of Kôl, who flourished some 300 years ago, and constructed out of the wreck of a Hindû temple. The building is of interest from its possessing the same feature, broken pillars, as is found in the Assi Khambhâ at Mahâban. The pillars, 20 in number, are exceptional in two respects: first, as being all of uniform design, an anomaly in Hindû architecture; secondly, as being, though of fair height, each cut out of a single block of stone. The shaft of each pillar is plain except for four deep scroll-shaped notches half way between the base and capital. The result is to make each pillar work as if it were in two pieces, one placed above the other. This peculiar method is probably the survival of an older one, in which large blocks not being procurable, the column had been in fact constructed of two pieces.

29. PÂLI KHERÂ<sup>1</sup> small village in Sadar tahsîl, three miles S.-W. of Mathurâ, III. on the high road to Sônkî, possesses an old *kherâ*, in which Mr. Growse<sup>2</sup> discovered a second Bacchanalian group, similar to that which was obtained at Mathurâ<sup>3</sup> by Colonel Stacy in 1836, and which is now in the Indian Museum at Calcutta. In the same mound Mr. Growse found *in situ* three bell-shaped bases of large octagonal columns at 13 feet distance from one another, at the three corners of a square. The fourth had completely disappeared. The four pillars must, therefore, have supported a canopy over the combined sculpture of which the Bacchanalian group was perhaps only the pedestal.

30. PARKHAM,<sup>4</sup> old village in Sadar tahsil, 14 miles S. of Mathurâ, is situated III. on a low mound. It is remarkable for the possession of the oldest statue that has

<sup>1</sup> Cunningham, *Archaeological Reports*, Vol. XX, page 47.

<sup>2</sup> Mathurâ, page 115.

<sup>3</sup> *Journal, Asiatic Society of Bengal*. Vol. XLIV. page 212.

<sup>4</sup> Cunningham. *Archaeological Reports*, Vol. XX, page 40.

yet been found in the Mathurâ district, which has yielded so many sculptures of the Indo-Skythian period. The statue is a colossal standing figure of a man cut in the round, seven feet in height from head to foot and two feet broad across the shoulders. It is made of grey sandstone, and still retains many traces of having been highly polished. The most interesting point about this statue is an *inscription* in two lines on the upper surface of the base pedestal, one line outside the left foot and the other outside the right foot. As the characters are those of the Aśoka period, the statue must belong to the third century B.C.

31. RÂDHÂKUND, small town in Sadar tahsil, 16 miles W. of head-quarters, is occasionally called Śrîkunḍ, or "holy well," and has grown up on the margin of the sacred pond from which the locality derives its name. The two lakes, called respectively Kṛishṇakunḍ and Râdhâkunḍ after the name of the god and his favourite mistress, are faced on all sides with stone ghâts, and only parted from each other by a broad terrace of the same material. The town is crowded with temples and rest-houses (*dharmaśālas*), but none of them are of any antiquity or special architectural merit.

32. RÂL, small town in Sadar tahsil, 12 miles N.-W. of head-quarters, is said to derive its name from having been the scene of one of Krishna's many battles. There are in the town three cenotaphs (*chhattîs*) and the remains of a fort and a masonry tank, constructed at the end of last century.

33. RÂYÂ, village in tahsil Mahâban, eight miles N.-E. of Mathurâ, derives its name from a fort, founded by one Râi Sén a century ago, where the police-station now stands.

34. SÂDÂBÂD, tahsil, 24 miles S.-E. of Mathurâ, possesses in the main street a large temple with an architectural façade; but the most conspicuous building in the town is a modern glittering white masjid. There are two other small masjids, a tomb of Mâmûn Bhânjâ (nephew and uncle), dated respectively A.H. 1152 and 1156, and four Hindû temples. The tahsili, which occupies the site of an old fort, is a small, but substantial, building, with a deep fosse and pierced and battlemented walls.

35. SAHÂR, small town in tahsil Chhâtâ, 18 miles N.-W. of Mathurâ, possesses several old buildings with carved stone gateways of some architectural pretension. A number of handsomely-carved pillars, the remains of an ancient temple, were dug up here by Mr. Growse,<sup>1</sup> and are now in the Mathurâ Museum.

36. SAHPÂÛ, village in tahsil Sâdâbâd, 31 miles S.-E. of Mathurâ, possesses a modern Jain temple dedicated to Neminâtha; it stands immediately under the site of the old fort, which is well raised, and occupies an area of 13 bighas. Many old Jain statues and large slabs of carved block *kankar* have been exhumed on the site of an ancient Jain temple. Close to the village in the fields is a large square domed building of some architectural merit, raised to commemorate the self-immolation of some Thâkur's widow.

37. SHÂHPÛR, village in tahsil Kôsi, 36 miles N.-W. of Mathurâ, possesses three small masjids and a small Hindû temple.

<sup>1</sup> *Mathurâ*, pages 375-377.

III. Nearly opposite is the hamlet of Chauki, with remains of a fort erected by Nawâb Ashraf Khân and Arif Khân. There is a double circuit of mud walls, with bastions and two gateways of masonry defended by outworks, and in the inner court a set of brick buildings, now fallen into ruin.

III. 38. SHÉRGARH, village in tahsîl Chhâtâ, 22 miles N. of Mathurâ, derives its name from a large fort, now in ruins, built by the Emperor Shér Shâh. The IIb. village possesses 12 small Hindû temples, one Jain temple, and three masjids.

III. 39. SÔNKH, village in Sadar tahsîl, 16 miles S.-W. of head-quarters, possesses the remains of an old fort, of which some crumbling walls and bastions are still visible.

IIb. 40. SURÎR, small town in tahsîl Mât, 22 miles W. of Mathurâ, possesses three small Hindû temples of no architectural pretensions.

Ib. 41. TUMAULÂ,<sup>1</sup> village in tahsîl Kôsî, 21 miles N.-W. of Mathurâ, possesses a very large tank, partially filled up, in which a life-size statue of Buddha was discovered some years ago. The antiquity of the tank is attested by the enormous size of the bricks used in the foundations.

<sup>1</sup> Cunningham, *Archæological Reports*, Vol. XX, page 53.

## V.—JHĀNSĪ DIVISION.

### I.—JALĀUN DISTRICT.<sup>1</sup>

1. AKÔRÎ,<sup>2</sup> small village in tahsîl Orâî, 14 miles S.-W. of Jalâun, is the site of the great battle between Parmâl of Mahôbâ and Prithvirâj of Dehlî, in A.D. 1172. Near the village stood till lately, as tradition says, a *jayastambha*, or “pillar of victory”; at present a nîm tree marks the reputed site of the jayastambha, and pilgrims still visit the place. Orâî is famous in Chand’s Râsa as being the place near which the great final battle between Parmâl’s troops and Prithvirâj was fought, ending in the total defeat of the former; and certainly the extensive level plains between Kûnch and Orâî would very likely have been selected as the great battle-ground between armies, each consenting to forego all advantages arising from the natural features of the country and seeking a trial of sheer strength, not skill, for such was the great battle near Orâî according to all accounts.

III. 2. JALÂUN,<sup>3</sup> tahsîl and formerly head-quarters of the district, lat. 26°-8'-33" N., long. 79°-22'-24" E. In the outskirts of the town stand the ruins of a small fort, the former residence of the Marâtha Subâhdârs, with the remains of very fine buildings inside. The formes of the arches and the carvings on the slabs forming the arches are very good, but they are all modern. Near the fort are several collections of fragments of ancient sculptures, one of which is that of a figure seated cross-legged with the hands held up opposite the chest, supported on the intertwined tails of two Nâgas with human heads and bodies. Tradition says that the present ruined fort was built on the site of another one, and that in laying the foundations of the present one many fragments of statues were exhumed. No ruins besides this fort, however, exist in or about the place now.

III. 3. KÂLPÎ,<sup>4</sup> tahsîl, lat. 26°-7'-49" N., long. 79°-47'-22" E., 26 miles E. of Jalâun. The old town of Kâlpî stands on a bluff cliff of clay overhanging the Jamnâ. The ruined fort occupies the highest position, and commands the passage of the river; it has broken walls only on the three land sides, the river-front being inaccessible. Inside there are a few ruined buildings of the Marâtha period. To the westward there are many old tombs and masjids, now in ruins. At the north-west corner there is a piece of ground called P r a b h â v a t i M a n d i , or the “splendid market-place,” where old Buddhist and Hindû coins are found in the rainy season.

Kâlpî was the birthplace of M o h ê s - d â s , a poor Brâhmañ who afterwards became famous as Râjâ Bîr-bar or Bîr-bal, the companion of Akbar. Kâlpî was also the residence of the holy Shaikh Barhan, who died at 100 years of age in A.H. 970, or A.D. 1562: he was buried in his cell, the site of which is not now known. According to Firishta the fort of Kâlpî was built by V â s u d ê v a ,

<sup>1</sup> *North-Western Provinces Gazetteer*, Vol. I, pages 301—601, *passim sub rœc.*

<sup>2</sup> Cunningham, *Archæological Reports*, Vol. VII, page 39.

<sup>3</sup> Cunningham, *Archæological Reports*, Vol. VII, page 13.

<sup>4</sup> Cunningham, *Archæological Reports*, Vol. XXI, pages 131—133.

Râjâ of Kanauj, the contemporary of Bahrâm Ghôr. But the people of the place know nothing of this doubtful chief, and attribute the building of Kâlpî to an ancient Râjâ, named Kâlib dêva. The earliest mention found of Kâlpî is the notice of its capture by Qutb-ad-din Aibaq in A.H. 593, or A.D. 1196.

Ib. The principal remains at Kâlpî are the tomb of Madâr Sâhib, of Ghafûr Zanjânî, of Chôr Bibî—a square enclosed by trellises, of Bahâdur Shâhîd, and the great enclosure called Chaurâsi Gumbaz, or “eighty-four domes.” There is a large statue of a lion at another tomb which is assigned to a barber. All these tombs are without any *inscriptions*, except that of Madâr Sâhib, which has a Persian *inscription* of the time of Akbar on the wall of the Naqqârkhâna.

The only remarkable building, however, is the Chaurâsi Gumbaz. It is said to be the tomb of Lodî Shâh Bâds hâh, and some people even assign to it Sikandar Lodî; but we know he died near Âgrâ, and that his body was carried to Dehlî. The Chaurâsi Gumbaz is built of blocks of *kankar* laid in lime and mortar. All the ornamentation is in stucco with flowered borders and bands. Altogether the style corresponds very closely with that of the Lodî period, and the people may be right in their attributing it to a Lodî prince. The building itself is only remarkable for its size, being 125 feet square outside and about 80 feet high,—seven narrow arched openings, divided by thick square piers. The whole building is divided, something like a chess-board, into eight lines of piers and seven lines of open space, thus forming 64 piers, all connected by twice 49 arches with the 49 intervening spaces covered by flat roofs. In the middle there are four piers omitted, and the square space thus obtained is covered by a lofty dome which rises about 60 feet above the flat terraced roof of the main body of the building. There are four small domes covering the four corner intersections, and there is a small domed turret over each of the sloping towers at the outer corners. But the appearance of the great central dome rising from about 40 feet or more cylindrical neck above the terraced roof is extremely bold and imposing. The meagre appearance of this domed tower might easily have been softened by the addition of a second storey rising from the next inner line of piers to within a few feet of the spring of the dome. The piers vary from six feet two inches to eight feet eight inches square, and the arches from six and-a-half feet to nine and-a-half feet span. Altogether the building is very solid, and is likely to last for a long time. No one can explain why the tomb is called Chaurâsi Gumbaz, or “eighty-four domes.” There are only 40 intersecting spaces in the roof after deducting intersections in the middle, which are covered by the main dome. These, with the four corner turrets and the great dome, make only 45 possible domes, so that the name of Chaurâsi Gumbaz is decidedly incorrect. The original name may have been Châlisi Gumbaz, or the “forty domes,” which would have been strictly correct, as well as in accordance with a favourable Hindû number.

IIb. The present town of Kâlpî occupies a site to the south-east of the original old town and the great mass of ruined tombs and masjids. In Šrî Bâzâr there is an *inscribed* tomb dated A.H. 953; the entrance-door of Pattigâlî bears a Persian *inscription* of A.H. 1081; and the well of Shaikh Abdul Ghafûr Zanjânî has a

Persian *inscription*, dated in the 12th year of Aurangzib's accession to the throne of Dehlî.

At the village of Akbarpûr, or Ātaurâ, eight miles S.-E. of Kâlpi, there IIb. is a Sanskrit *inscription* of Samvat 1672, on the Chaukhanda of Rûpan Gurû, recording the erection of a temple in the time of Jâhangîr.

4. KUNCH,<sup>1</sup> tahsil, lat. 25°-59'-30" N., long. 79°-11'-55" E., 16 miles S.-W. of Jalâun, possesses a number of remains of the Hindû period in the shape of pillars, architraves, &c. Two domes on twelve pillars each, called bâra-khambhâ, are traditionally ascribed to the commanders of Prithvîrâjâ, when he invaded Mahôbâ. There is also another dome which, however, is said to be a Musalmân tomb. Near III. one of the old domes is a small pool, called Chorâ Tâl, which is said to have been dug by Chorâ or Champat Râî, one of the commanders in Prithvîrâjâ's army, on his invasion of Mahôbâ. The domes, however, are all Musalmân; the pillars are indeed Hindû, and so are the other stones used in the construction; but, as usual, they have been misplaced by the Musalmân builders; the roof, a brick dome, is of a style not anterior to the early Moghal period.

In the citadel at Kunch is the tomb of one Mahmûd Shâh Ghâzî; it was built during the Bundela ascendancy between Samvat 1650—1700. This Mahmûd Shâh is the reputed builder of the masjid at Îrichh in the Jhânsî district.

III. At the village of Mahêspûr there is a mud fort.

5. MADHOGARH, tahsil, lat. 26°-24'-15" N., long. 79°-15'-23" E., is devoid of any antiquarian remains. There are brick forts at the villages of Râmpura, III. Narol, Umri, and Hajipura, and earth forts at the villages of Gopâlpûr, Rudaulî, and Cher.

6. ORÂÎ, tahsil and head-quarters of the district, lat. 25°-59'-5" N., long. 79°-29'-35" E., 12 miles S.-E. of Jalâun. The old town of Orâî stood on a hillock of considerable size, southwards of Nâyâbasti, the present village of Orâî. On the hillock are the remains of a brick fort, of which one ruinous tower with a Musalmân tomb still exists. The tomb of Pîr Sarwâni in the same neighbourhood is entirely built of the remains of an old Hindû temple of the Chandella period. In the old town principally carved stones of black granite of the Chandella pattern, scattered about as door-steps and posts, are rather numerous, and no doubt Orâî was formerly a place of some importance.

At the villages of Hardâî Mâfi and Bajhera Kherâ are formidable III. earth forts, with high brick bastions on the four corners.

## II.—JHÂNSÎ DISTRICT.<sup>2</sup>

1. BARUÂ SÂGAR, town in tahsil Jhânsî, 12 miles S.-E. of head-quarters. To the north-west of the town is a fine old castle on the border of the lake, said to have been built about 130 years ago by Udit Singh, the Bundela Râjâ of Orchhâ. The ground-floor consists of large vaulted rooms, the large windows of which look out upon a deep precipice near the lake, and a winding staircase leads to the first floor. The rooms at the top are surrounded by a terrace overlooking the lake.

<sup>1</sup> Cunningham, *Archæological Reports*, Vol. VII, page 39.

<sup>2</sup> *North-Western Provinces Gazetteer*, Vol. I, pages 362—601, *passim sub voce*.

There is a wide stone road winding round the rock upon which the fort is built, which leads right up to the second storey. The lake is the most attractive feature in the landscape.

On the north-east end of the embankment there is a small hillock with a ruined temple of the Chandella period. A little further to the east, close to the banks of the lake, is a small unique temple of the early Chandella period, measuring 15 feet by 12 feet, and built of massive blocks of grey granite without mortar. The temple proper consists of four small cells, each of which has a slightly ornamented door, and is capped with a *kalasa* resting on a low pyramidal row of stones. Over three of the doors is a small figure of Ganêsha, whilst the fourth contains a figure of Durgâ. The portico in front of the temple is supported on five massive pillars, with cruciform capitals, topped by large architraves and massive slabs. The temple is locally called Ghuguâ Maâth from the neighbouring village Ghuguâ.

On the village lands, about a little less than three miles to the west of Barûâ Sâgar, near the village of Phaterâ, is a temple-tower of the ninth century, built on the summit of a *dîh*, and called Jarâh-kî-Maâth, constructed of solid blocks of sandstone, richly carved with figures from the Hindû pantheon, which have been much defaced by the Musalmâns. Externally it measures about 22 feet by nine feet, but originally it extended at least another nine feet in an eastward direction. It is built in the form of a *sikhara*, the outline of which is simple. A great portion of the east façade is covered with "horse-shoe" diaper work, and profusely ornamented with figure carving of a high class nature. On the north and south sides project hooded balconies, and the west is broken up by buttresses. The interior is square, and contains an image of Siva and Pârvatî. At the angles are eight massive stone shafts of the later Gupta period, which support lintels carrying a beautifully-carved ceiling. There are several masons' records on the lintels in characters of the later Gupta period, and a fragmentary *inscription* of the same time on a statue of Durgâ.

Close by, on a neighbouring hillock, are the remains of a Chandella temple.

At the village of Bangâma, one mile to the west, on the banks of the Betwâ, are the ruins of a large temple of the Chandella period.

2. BHÂNDER, a fairly old town in tahsil Jhânsî, 24 miles N. of head-quarters. Jain remains, as carved granite stones of the Chandella period, may be seen in all parts of the town, degraded to door-steps or corner-stones or pillars of cow-sheds; and the principal masjid, built in Aurangzib's time, consists in great part of Jain pillars with cruciform capitals, resembling on a small scale the famous masjid at Kanauj. Between the site of the present town buildings and the Pahûj river there is a rather extensive hill, now almost deserted, but bearing evidence in caves and deep-cut tanks, in wells shaped in the solid stone, and in remains of temples brought together to form a masjid, of having once been occupied probably by a large establishment of Jains.

Other small hills in the neighbourhood bear evidences of a like kind; and at Bharauli, three miles south-east of Bhânder, there is a perfect temple of the Chandella period, built of solid stone, mostly granite, the interior being elegantly carved with figures. In plan it is cruciform, and the centre is occupied by a *lingam*,

whilst the arms of the cross are utilized as porches. The western entrance is elaborately ornamented, and the shafts on each side of the doorway leading to the sanctum are unique. The sanctum is roofed by a fine cusped ceiling supported on stone lintels carried on columns. The outside forms a *sikhara*, and is crowned by a *kalasa*. The whole is in a fair state of preservation, and standing as it does between the defile of two rocks, looks very picturesque.

- Ib. 3. GEHRAHÔ, small village in tahsil Mâû, 25 miles S.-E. of Jhânsî, possesses on a hillock an old Chandella temple, of hewn stones and decorated by sculptures, in a fair state of preservation. The temple is built on the usual plan of an entrance hall, a central hall, and a sanctum with the door to the east. It is 36 feet long by 20 feet broad, and about 40 feet in height above its terrace. The central hall is open at the sides, with broad seats all round, backed by sloping parapets. The entrance door to the sanctum is richly decorated; on the face of the door-step is represented Garigâ on her crocodile. The temple is dedicated to Sîva, who is represented over the centre of the entrance with Brahmâ on his right and Vishnu on his left, and the *navagrahas*, or nine planets, arranged between them. The sanctum still contains a famous *lingam* of black basalt, called Gurâiya Mahâdêva. The lower part of the spire is perpendicular, but the upper part is sloping with a very slight curve. On the perpendicular sides are 10 niches containing figures taken from the life of Sîva. In the upper part of the spire the angles only are ornamented, all the middle spaces being left quite plain. The temple was built during the reign of the Chandella Prince Kîrttivarmân, as recorded in an *inscription* near the entrance door.

A broken image of Neminâtha, with a record of Samvat 1228, is lying in the courtyard of this temple; originally it came from the bank of a large lake half a mile to the north of the temple.

- IIb. 4. GûRSARÂÎ,<sup>1</sup> village in tahsil Garothâ, 40 miles N.-E. of Jhânsî, contains nothing ancient. The fort, although not apparently built on a rock or hillock, is an imposing-looking structure, with great outer masonry walls and fortifications, the buildings high raised within to fully 250 feet. Its northern side is bordered by a large lake with built-up edges forming steps to go down to the water.

- III. About four miles east of Gûrsarâî, and half a mile off the road, there is a cluster of 12 small villages, called Sirwabarân; in the midst of these villages, which are all situated close to each other at the foot of a clump of hills, are two tanks called Amar Tâl and Râî Tâl. Both are ascribed to the Chandellas; on the banks of Râî Tâl is a great roundish boulder with two *inscriptions* of Samvat 1604 and 1608. At the upper end of the Râî Tâl stands a ruined temple of dressed stone; it is a mere heap of ruins, but the chamber inside is still entire. It appears that the Musalmâns have to answer for the destruction of the temple, as one of their style of rubble-built towers exists still at one corner of the mass of ruins. Close by, but separated from it by the spur of one of the hills running along an edge of the tank, there is another temple: of this the entrance is still standing, and forms a striking object in that wild, solitary spot. It is in the old Chandella style, massive architraves supported by pillars with bracket capitals; the stones are held together by iron

<sup>1</sup> Cunningham, *Archæological Reports*, Vol. VII, page 31.

Ib. cramps ; all are dressed and many carved into easy geometric patterns. On a rock close to the second temple is cut a statue of Dêvi, and near it a line of *inscription* records the name of the sculptor in Samvat 1190. On a rocky mound to the south of Râî Tâl is a *bâradarî* of rubble and mortar. From the style of construction it appears to be Musalmân ; but the disposition of the chambers, a hall surrounded by a verandah, its having at one end a chamber with only one door and no window, show it to have been a Hindû structure, built during the Musalmân ascendancy. This is confirmed by an *inscription* on the rock on which it stands, from which it is apparent III. that a *sati* was performed here in Samvat 1676, during the reign of Bir Singh Dêo of Orchhâ. Perched on top of one of the hills there is a small shrine of no particular interest ; it has a bulbous dome, which of itself settles the question as to its antiquity.

Ib. 5. KISHNÎ KHÛRD, small village in tahsil Mâû, 18 miles S.-E. of Jhânsî, possesses the remains of a Chandella temple of the oldest known style.

At the village of Arjar, three miles further north, there is a large tank with an *inscription* of Râjâ Sujan Singh of Orchhâ, dated Samvat 1728 and A.H. 1082.

III. At the village of Sakrâr, four miles further north, are the remains of a Chandella temple on a brick mound. A large number of *sati* pillars are scattered round this kherâ.

Ia. 6. TRICHH,<sup>1</sup> town in tahsil Môth, 42 miles N.-E. of Jhânsî, possesses several ancient remains, but all are used up in Musalmân structures. The Jâmi Masjid in the fort is a fine specimen of its kind, and consists of a group of small domes round a large central one ; the domes are all supported on massive pillars formed by building up a square pillar of rubble with old Hindû pillars at the four corners. The result is a very massive square low column : the same system of building is employed in the cloisters, all edges having a Hindû pillar inserted or built in as a facing. The central hall, from its size, height, and the evident massiveness of all constructive details, produces a striking effect. The domes are all hemispherical, with perhaps the slightest possible inclination towards a bulge ; these domes are crowned by foliated caps of enormous size, which make the form of the domes unpleasing. The colours used are red, blue, yellow, and green ; the arches are of stone and brick, as also the walls. An *inscription*<sup>2</sup> dated A.H. 815, or A.D. 1412, is let into the wall on the left of the main arch ; according to it the masjid was built by Qâzî Ziâ-ad-dîn, brother of Khân Junaid, the imperial jagirdâr of Dehlî, during the reign of Mahmûd Shâh. From the style of construction it evidently belongs to the time of Aurangzib. It is, however, possible that an older masjid was repaired, and the enormous caps then added to the domes in Aurangzib's reign. There are III. also the remains of walls and gateways in the fort.

The fort appears to have been originally built in the same style as the one at Jaïtpûr in the Hamîrpûr district, but of square stones set without mortar, forming a facing to a rubble cone, and diminishing in steps towards the top. Of the original Hindû fort a fragment, namely, the portion jutting into and re-curving in the river,

<sup>1</sup> Cunningham, *Archæological Reports*, Vol. VII, page 33.

<sup>2</sup> *Proceedings, Asiatic Society of Bengal*, for 1874, page 69.

alone exists. Tradition asserts that the lowest portion of the gateway which is still sound is Hindû. But the Musalmâns, when they appropriated the place, appear to have discarded the Hindû design of the original fort, and to have built a fort enclosed on all sides, the walls on the land side being built in all probability along the remains of the original Hindû walls, and that on the river side being added by themselves, thus leaving out entirely the re-curved portion of the original Hindû wall that juts into the river. At present even the Musalmân walls are in ruins, as they were originally not massively built. These were probably erected during or after Akbar's reign. The fort of Trichh, into which the assassin of Abûl Fazl had been driven as a last refuge, was besieged, the wall breached, and the fort taken by orders of Akbar in the 47th year of his reign.<sup>1</sup> The present walls, therefore, are subsequent to this period. There are five gates, two of them have *inscriptions*, dated A.H. 1055. The Musalmân tombs and the other masjids are of no particular interest. Among the pillars used up by the Musalmâns in their tombs are some with the peculiar Hindû block interposed, cutting up the length of the long pillars into two and some into three portions. In the village itself there is a *sati* pillar with a record of Samvat 1699, and a *bâoli* with an *inscription* of Samvat 1690.

About four miles from Trichh down the Betwâ river, there is a hill called Dêokâli. Tradition says that here was the palace of Hiranyakasipu. In the river just below is a deep kund; the story states that from the top of this hill Hiranyakasipu caused his son, Prahlâda, to be thrown into the river, which here is bottomless. The marks of Prahlâda's foot are shown on a rock in an oblong hole three inches by one and-a-half or two inches wide.

III. About six miles to the south-east of Trichh, near the village of Pathâ-Sigaulî there is a large lake with the ruins of a large Chandella temple. A colossal statue of Vishnu is still well preserved.

IIb. The village of Puncch, four miles north-west of Trichh, possesses a formidable mud fort with high walls and brick bastions on the four corners.

Ia. 7. Jhânsî, head-quarters of district, lat.  $25^{\circ}27'30''$  N., long.  $78^{\circ}0'37''$  E. On a rock overlooking the town is a fort built of stone by Bir Singh Dêo, Râjâ of Orchhâ, in the reign of Jahângîr, and strengthened with outworks taking in all the rock outside. In A.D. 1744 Nârû Sankar, a Marâtha leader, made great additions to the fort and founded the present town. The city wall was erected by Shêo Râo Bhâo, subâhdâr, between A.D. 1796—1814, and is furnished with strong arched gateways of stone. The fort outworks continue the city wall with irregular outline, but very thoroughly. Naturally the place is exceedingly strong, and the fortifications are most durably constructed.

IIb. Immediately outside the city walls on the east side there is an extensive lake called Lakshmi Tâl, on the banks of which are several good temples, but of no architectural merit. On the west side of the city outside the walls there is another but less extensive lake, called Aukheyâ Tâl.

III. 8. Mâû, tahsil, lat.  $25^{\circ}14'40''$  N., long.  $79^{\circ}10'45''$  E., 40 miles east of Jhânsî, possesses an old brick fort with bastions on high ground. In the time of the

<sup>1</sup> Blochmann, *Hin-i-Akbari*, page 169.

- IIb. Marâthas Mâû was partially fortified with a high stone wall, but the fortifications were never apparently completed. There are several Hindû temples hidden behind walls of no architectural or antiquarian merit; the Jain temple, however, with its solid spires and many cupolas, presents a fine appearance.
- III. Two miles east of Mâû, near the village of Marhâ, are the remains of an old Chandella temple, of which the sanctum is still standing.
- Ib. About four miles to the south of the tahsil is a hillock called Ronî, on the summit of which stands a small temple sacred to Kedâranâtha, apparently built of the materials belonging to some old Chandella temple.
- IIb. 9. RÂNIPÛR, small town in tahsil Mâû, 36 miles S.-E. of Jhânsî, possesses a remarkably fine Jain temple with two high steeples and a multitude of cupolas running all around the high and extensive enclosure wall of the temple.
- Ib. 10. SALÔN, small village in tahsil Jhânsî, 23 miles N.-W. of head-quarters, possesses an old Hindû temple in a fair state of preservation, constructed by the Chandellas of coarse-grained, hard granite, dressed and carved into easy geometric patterns.

### III.—LALITPÛR DISTRICT.<sup>1</sup>

- Ib. 1. BÂNPÛR KHÂS, large village in tahsil Mahronî, 21 miles E. of Lalitpûr, possesses a quarter of a mile to the east of the village a Hindû building, called naudvâri, in fair condition and erected during the Musalmân ascendancy, and to the south of the village four Jain temples, built about Samvat 1200, as is apparent from several *inscribed* statues inside the temples.
- III. 2. BÂR, small village in tahsil Mahronî, 16 miles N.-E. of Lalitpûr, possesses close to the village on the embankment of a tank two, and on a neighbouring hillock four, Hindû brick *maqarbâs*, slightly decorated, built at the latter end of the fifteenth century, of no particular interest.
- III. - 3. CHÂNDPÛR,<sup>2</sup> old deserted town in tahsil Lalitpûr, 18 miles S. of head-quarters. The remains of Chândpûr are just half way from Dûdâhî and Dêogârh, being seven miles to the north-west of the former and upwards of six miles to the east of the latter. The old town of Chândpûr is completely deserted, there being not even a single house standing; but over the space of half a mile from Jahâzpûr towards the north-east there are many traces of buildings, amongst which are found several groups of ruined temples, partly Jain and partly Brâhmañical. They belong all to the beginning of the twelfth century, as is apparent from the few *inscriptions* found amongst the ruins of the temples. On the embankment of a large lake stands the life-size figure of an elephant, beautifully decorated with carvings, and bearing an *inscription* of Samvat 1207.

- III. 4. DÊOGÂRH,<sup>3</sup> old deserted site in tahsil Lalitpûr, 22 miles S.-W. of head-quarters, immediately overhanging the river Betwâ. The fort of Karnâlî rises above the plain on the south to a height of about 300 feet. Here the Betwâ makes a great sweep to the westward enclosing the projecting headland of Dêogârh and its

<sup>1</sup> *North-Western Provinces Gazetteer*, Vol. I, pages 361—601, *passim sub voce*.

<sup>2</sup> Cunningham, *Archæological Reports*, Vol. X, page 96.

<sup>3</sup> Cunningham, *Archæological Reports*, Vol. X, pages 100—110.

fort on three sides. The site is a singularly picturesque one. To the south a long flight of steps called Râjghâti, leads from the brow of the fort to the waters of the Betwâ, which here rush between the rocks with a roar which is heard from above the overhanging cliffs. The fort itself is quite overgrown with jangal and infested by wild animals; but on the eastern side the dreariness of the view is relieved by the ruins of an extensive group of Jain temples. The principal temple consists of an open pillared hall or arcade, 42 feet three inches square, with six rows of six plain pillars. The centre opening is eight feet three inches between the pillars. In the middle of the hall, a platform, raised between the four central pillars with a back wall towards the outside, is covered with a large collection of colossal naked Jain figures, some of which are *inscribed* in characters of the ninth century. The sanctum, which is a massive building, 39 feet two inches by 34 feet three inches outside, is reached by a low opening or hole only one foot nine inches wide, and contains a colossal statue of Rishabhanâtha. In front of the hall, at a distance of 16 feet nine inches, there is a detached portico or canopy supported on four massive pillars upwards of two feet square at base. On one of these pillars there is a very valuable and interesting *inscription* of Râjâ Bhôjadêva, dated in Samvat 933 and Śake 784, the latter date being expressed in words as well as in figures. The great value of this *inscription* is that it fixes absolutely the date of Bhôjadêva of Dhârâ in A.D. 862. Besides this, there are several other valuable records, *viz.*, a long *inscription* of the later Gupta period, and several others dated Samvat 1051 and Śake 1358. An *inscription*<sup>1</sup> of Samvat 1481, or A.D. 1424, was found some years ago close to this temple and sent to the Indian Museum; it records the dedication of two Jaina images by a Jain priest, named Holi, during the reign of Shâh Âlam-bhaka of Maṇḍapapura, *i.e.*, Sultân Hûshang Ghori, *alias* Alap Khân of Mâṇḍu in Mâlwâ.

III.

In the neighbourhood of the great Jain temple there are about 22 small temples more or less ruined. Judging from the *inscriptions*, the temples of this group range in date over three centuries, from A.D. 862 to 1164.

Outside the river-gate of the fort, at the head of a flight of steps leading down to the Betwâ and near a figure of Dêvi, there is a short *inscription* in two lines of Gupta characters. On another part of the rock near the river-gate there is a very neatly-engraved *inscription* of eight lines of peculiar characters, each letter having a saucer-shaped head formed by a curve under the straight lines of the *mâtra*. The *inscription* was recorded by Vatsarâjâ, the minister of the Chandella Râjâ Kirttivarmân, after whom the fort appears to have been named Kirttigiri-dûrga, in Samvat 1154, or A.D. 1097. There are several other records in caves close to the bank of the Betwâ, dated Samvat 1114, 1126, 1545, and 1549.

Ib.

But the most interesting monument now remaining at Dêogârh is a solitary square temple on the plain below, about half way between the fort and the village. It was dedicated to Vishnu, and belongs to the later Gupta period, as it possesses all the characteristics of the style of the Gupta period, although its pyramidal roof points to a later date than that of the flat-roofed temples of Sanchî, Irân, and Tigawâ. The Gupta temple of Dêogârh is laid out on the usual Hindû

<sup>1</sup> *Journal, Asiatic Society of Bengal*, Vol. LII, pages 67–80.

plan of squares. The whole occupies nine equal squares, of which the temple itself forms the middle square, while the remaining eight squares form a terrace, about five feet all round. The temple is 18 feet six inches square outside, with the entrance on the west, leading to a sanctum of nine feet nine inches square. On each of the four sides of the terrace there was a flight of steps leading up to a portico or verandah supported on four large pillars. Two of these pillars still remain complete, but fallen, and there are portions of two others of the same design lying on the edge of the terrace. From the position of the two unbroken pillars it is certain that they must have stood near the temple, although there are no pilasters attached to the walls with which these pillars could have been connected to form a portico. But high up on each wall there are the remains of four beams or architraves which once projected from the building for the purpose of supporting a flat canopy over the sculpture in the niche below. A piece of one of these beams, between three feet and four feet long, still projects on the east side, and still carries a portion of its roofing-slab. Now, the lower side of these projecting beams is 13 feet six inches above the original level of the platform, and therefore the pillars which carried their outer ends must have been of the same height.

The walls of the temple on both sides of the arches are quite plain. Over the doorway there is a frieze with five bases of beehive shape, very elaborately finished. Above them there is a line of dentils with lions' faces, the whole surmounted by the bold string-course which is common to all the temples of the Gupta period. To the right and left in the usual positions at the corners of the doorway stand the two conventional figures of the Ganges and Jamnâ, the former supported on her crocodile, the latter on her tortoise: on the other three sides the ornamentation is limited to one large panel in the middle containing a group of figures in alto-relievo. Each of these panels is five feet in length and between three feet and four feet in breadth. A feature peculiar to the Dêogarh temple is the wide platform on which it stands, with its continuous row of sculptured panels on all four sides. Each face of the Dêogarh temple had 16 alto-relievo sculptures, two feet six inches in height by one foot  $10\frac{1}{2}$  inches in breadth, which were separated from each other by nine inches pilasters with side grooves, so as to fix the slabs in their places. In the middle of each face leading up to the platform there was a staircase flanked by side walls with two alto-relievos on the outer faces. Thus there were 20 sculptured panels on each of the four sides, or 80 altogether. Apparently the side walls of the staircases terminated in solid blocks which were sculptured on three faces. The drawing of the figures is generally spirited, and the attitude is not only easy, but graceful, and the expression often dignified. There is no *inscription* of any kind about this temple, and not even a single letter or mason's mark by which its age could be fixed definitely.

5. DûDÂHî,<sup>1</sup> small village in tahsil Lalitpûr, 19 miles S. of head-quarters, is situated on a ridge to the north of the Râm Sâgar, a large lake which stretches eastward for nearly a mile to the fort of the Dungria hill, with a uniform breadth of nearly half a mile. That Dûdâhî was once a place of some importance is proved by the extent of its ruins, which cover both banks of the lake. The most

<sup>1</sup> Cunningham, *Archæological Reports*, Vol. X, pages 90–96.

Ib. prominent group of ruins is on the ridge to the east of the present village, and consists of two groups of two temples with spires, called by the people Sarahi Māthiya or "tall temples," a small Varâha shrine with a figure of a boar under a four-pillared canopy, a small Linga temple, and a second Linga shrine close to the temple of Brâhmâ. There is a second boar statue on the bank of the lake and a small one near the Varâha temple. There are also the remains of two Jain temples, one of which contains a naked standing figure, 12 feet high.

III. Ib. The largest temple is built on a very peculiar plan: in form it is a cross with two long limbs and two short limbs meeting in the middle. The central portion consists of two rooms with a doorway between them, so that there is no back wall against which a statue could be placed. The whole of the outer casing of the spire has fallen down, the lintels of the doors have been removed, and there is no trace of any pedestal for the reception of the statue. It was, however, most probably a Jain temple, which once possessed a platform running round the walls of the two rooms for the enshrinement of the statues of the 24 Tîrthaînkaras, and which had been wantonly wrecked by hostile Brâhmans. This Jain temple consists of two rooms already mentioned, each of which opens into a pillared hall. The two halls are connected by a narrow passage running along each side of the two central rooms. In front of each hall there is a large pillared porch and a smaller one in the middle of each of the side passages. The building is, therefore, perfectly symmetrical, the two longer ends to the east and west being exactly alike, as well as the two side projections. By this arrangement the great spire rises exactly over the middle of the building, which is more pleasing than the usual plan of placing the highest spire at one end of the temple. The extreme dimensions of the building are 52 feet long by 37 feet broad, with a height somewhat greater than the length. The joint length of the two centre rooms is 19 feet and the breadth of the main body of the building, including the two side passages and their outer walls, is also 19 feet, so that the spire rises from a central square of 15 feet.

Ib. The second temple is one of the rare examples of a shrine, dedicated to Brâhmâ. It is built on one of the common plans of a Hindû temple with a small entrance porch, a large hall of assembly 25 feet square, supported on four pillars, and a dark sanctum reached through a small vestibule. Altogether it is only  $42\frac{1}{2}$  feet long by 25 feet broad; but though comparatively small, it is one of the most richly decorated temples. Every architrave is deeply carved on its underside in a variety of patterns, all in the style of the beautiful honeycombed designs of the ceilings. The four central pillars of the hall are singularly graceful in their proportions and unusually lofty for the small size of the temple, being nine feet six inches in height to the base of the bracket capital. Over the centre of the sanctum doorway there is a three-headed figure of the bearded Brâhmâ with his goose supported by the *navagrahas* or "nine planets," four on one side and five on the other. The central position of the figure places the dedication of the temple to Brâhmâ beyond dispute. All the six inscriptions now existing at Dûdâhi are in this temple; the earlier ones are engraved in Kutila characters of the 10th century, the others are in ruder characters of a somewhat later date. From these records it would appear

that the temple was built by Devalabdhi, the son of Krishṇa and Asarvâ, and the grandson of the Chandella Râjâ Yaśovarman, about A.D. 1000. At this very time, as we learn from Abu Rihân, Dûdâhî was a very large town.

III. The second group of temples lies half a mile to the west in the midst of a dense jangal. The whole are known as baniyâ-kâ-barât, or "the baniyâ's marriage company." They are all in ruins, and most of the stones have been carried off; but the foundations are still standing, and many of the statues still remain, but all more or less broken.

Ib. 6. JHALÔNÎ,<sup>1</sup> village in pargana Tâl Bahat of tahsîl Lalitpûr, 25 miles N.-W. of head-quarters. About 16 miles to the north of Chandêrî, the road to Gwâliâr passes over a low range of hills with a lake at the foot. On the top of the pass there is a tall slab, 18 feet in height, called chîra, or "the slab," with a Devanâgarî *inscription* in seven lines, dated Samvat 1351 and Šake 1216, or A.D. 1294.

IIb. 7. LALITPÛR,<sup>2</sup> head-quarters of district, lat. 24°-21'-34" N., long. 78°-27'-50" E. In the town there is a small masjid 19 feet 4 inches square, built entirely of Hindû materials, or perhaps it is part of a Hindû temple, only slightly altered. It is called Bânsâ, and bears an *inscription* in Devanâgarî letters of the time of Firûz Shâh. The erection of the masjid must therefore be later than the date of this *inscription*, Samvat 1415, or A.D. 1358. The pillars of the masjid apparently must have belonged to three or four different temples, as they are of very different sizes as well as of different patterns. There are six fluted pillars of sixteen sides, which are very fine specimens of Hindû work. Many carved stones of black granite may be seen as isolated posts and door-steps, and at one place there are Jain remains of square pillars with cruciform sur-capitals, now part of a Hindû temple, of no architectural pretensions.

IIb. Close to the town there are four Jain temples called Chatarpâl, built of stones some 250 years ago; they are of no particular interest.

Other buildings of interest are the Âs bâolî, erected in A.H. 877; another bâolî, built in Samvat 1681; and a shop erected in A.H. 1100. There are also a large number of satî monuments, some of which are *inscribed* in Samvat 1402, 1734, 1752, 1763, and 1803.

At the village of Barode, 10 miles south-west of Lalitpûr, there are two large slabs *inscribed* in Samvat 1167 and 1405 respectively.

IIb. 8. MADANPÛR,<sup>3</sup> small old village in tahsîl Mahronî, 38 miles S.-E. of Lalitpûr. There are six temples, all more or less ruined. The oldest of these are three Jaina temples situated to the north of the town, where the original town is said to have stood. Two others (known as the Barâ and Chhotî Kachêris) are at the north-west corner of the lake, and the sixth, a temple of Mahâdêva, at some distance to the north-east of the lake, of which only the shrine remains, covered outside with sculptures. On the north side of the village there is a Jain temple with an *inscription* dated Samvat 1206, or A.D. 1149, which contains the name of Madanapura. But the most interesting and valuable *inscriptions* are preserved

<sup>1</sup> Cunningham, *Archaeological Reports*, Vol. XXI, page 176.

<sup>2</sup> Cunningham, *Archaeological Reports*, Vol. XXI, page 175.

<sup>3</sup> Cunningham, *Archaeological Reports*, Vol. X, page 98; Vol. XXI, pages 171-175.

in a small open pillared building supported on six square shafts, which is known by the name of *bâradâri*. On the pillars of this small building there are engraved two short *records* of the great Chauhân Prince Pritchvîrâjâ, which are of singular interest and importance. Each of these consists of only four lines; but they are of supreme historical value, as they record the date of Pritchvîrâjâ's conquest of King Paramârdi (Parmâl) and his country Jejâkabhukti in Samvat 1239, or A.D. 1182; whilst in the Mahobâ Khanq of Chand's *Pritchvî Râj Râsa* the date of the Chandella war is given as Samvat 1241, or A.D. 1184. A third short *inscription* on another of the pillars seems to show that the present pillared arcade was originally the hall of a temple dedicated to Šiva.

Five miles to the S.-E. of Madanpûr is the village of Bikaurâ, on the left bank of the Jâmîni river, which possesses some small ruined temples. Markherâ, on the opposite bank of the river, also has a small temple.

III.  
IIb. 9. SAURÂ<sup>1</sup>, large old village in tahsîl Mahronî, 37 miles S.-E. of Lalitpûr, possesses three stone temples of the Chandella time. The largest one is a Jain temple dedicated to Adinâtha, the other two temples are Vaishnâvi. The best preserved of these temples is the Jaina structure. It has a small portico in front 10 feet 2 inches square, the whole temple being only 21 feet 6 inches long by 13 feet broad. But in spite of its smallness, it is a fine building, as it is richly ornamented outside with two rows of sculptures, of which some are the usual naked standing figures of the Jainas, while the rest are Brâhmañical figures. In the village there are two slab-built temples dedicated one to Vishnu and the other to Ganeša: both temples have porticoes; the latter is flat-roofed, and the former pyramidal. On an upright slab at a well there is an *inscription* of Samvat 1707, or A.D. 1650. Saurâ must once have been a very flourishing place.

III.  
IIb. 10. Sîrônî KHURD, small village in pargâna Bânsî of tahsîl Lalitpûr, 12 miles N.-W. of head-quarters, possesses several modern Jain temples built of brick, mortar, and old temple ruins with a good compound wall. Both inside the compound and lying about the jangal outside the compound are many ancient statues of the Jain Tirthamkaras, some of which are *inscribed* and dated Samvat 1252. Inside the largest temple there is a statue of Šântinâtha, which is remarkable for its size, being two storeys high.

Inside the compound of Šântinâtha's temple, some careful baniyâ has stood up and supported with brick and lime buttresses a huge slab 5 feet 10 inches by 4 feet, on which there is a rather perfect Kuṭila *inscription* of 46 lines, recording that during the reign of Mahêndrapâla Dêva, son of Bhôja Dêva, in Samvat 964, on the third of the dark half of the month Mârgâśîras, the illustrious Undabhatâ, being in residence at Siyadônî, made certain religious grants to a Vishnu temple at that place. This statement is interesting, because it shows that Undabhatâ was a general or feudatory of the paramount sovereigns of the country, the rulers of Kanyakubja.

This is the *inscription* referred to by Dr. Fitz Edward Hall,<sup>2</sup> of which a copy by a native had been supplied to him by General Cunningham; but which, though

<sup>1</sup> Cunningham, *Archæological Reports*, Vol. XXI, page 170.

<sup>2</sup> *Journal, Asiatic Society of Bengal*, Vol. XXXI, page 6.

intended for a *fac-simile*, was so very inaccurate that he could make but little out of it. General Cunningham did not know whence it had come: he says "it is believed to have been found somewhere in the Gwâliâr territory, but the actual site is not known."<sup>1</sup> Mr. Fleet suggested<sup>2</sup> that it was to be looked for in the neighbourhood of Siroñj, 160 miles south by west of Gwâliâr. Siroñj, however, is full 60 miles N.-E. of Sirôñî. Dr. Burgess re-discovered this important document in November, 1887.

Ib. Outside the compound of the modern Jain temples is standing an exquisite *torâna*, or gateway, which, though half-ruined by neglect, is still singularly beautiful, and ought to be carried away to a place of safety.

A little further to the east, on the opposite bank of the Kherâr river, at the village of Satgato, are the remains of a large Vishnû temple round a *bâolî*. A large number of fine sculptures are scattered about, which undoubtedly belonged to the magnificent fane to which the big Sirôñî *inscription* refers. There are round the *bâolî* several *satî* pillars, dated Samvat 1040, 1434, and 1453.

IIb. 11. SURAHAR,<sup>3</sup> or Surar, old town on the high road between Lalitpûr and Chandêri in tahsil Lalitpûr, 10 miles W.-N.-W. of head-quarters, possesses a small temple, only 12 feet 8 inches square outside, with three figures of Vishnû in niches outside; the door faces the west. There is also an old *inscribed satî* pillar, on which occurs the name of the village.

Ib. 12. TÂL BAHAT, town in tahsil Lalitpûr, lat. 25°-2'-50" N., long. 70°-28'-55" E., 26 miles N. of head-quarters, possesses to the east of the town on the summit of a longish range of primitive rocks extensive masonry battlements enclosing a fort. The fort and buildings might be worth a general survey: though not old, they are so entire as to show very well on a small scale the style and arrangements of a Marâtha fortification and of their secular architecture.

Inside the fort are the ruins of a temple, sacred to Vishnû in his boar *avatâra*, said to have been built some 200 years ago. In front of the entrance is a big Hanumân, painted red and crowned. The vestibule is oblong and groined; from about eight feet up the walls they are painted. First there are six bands including the one on the spring of the groins. The first or lowest contains a procession of persons in Marâtha state dress on foot, on horses, elephants, &c. The second is divided into panels containing planets and gods alternately; the third is a very elaborate decorative band chiefly of plants and worth copying; the fourth and fifth are much narrower and also merely decorative; and the sixth is broader and divided into compartments by palm trees, each space containing a figure. The roof is in large panels divided by fillets of flower pattern, and each filled with flowers and some figures in the two middle compartments. The whole is so faded that it is difficult to make out the minuter details and merit of the work from below; but the paintings could easily be restored by a simple and effective application, which would preserve them vivid for years.

<sup>1</sup> *Journal, Asiatic Society of Bengal*, Vol. XXXIII, page 227.

<sup>2</sup> *Indian Antiquary*, Vol. XV, page 108, note.

<sup>3</sup> Cunningham, *Archæological Reports*, Vol. XXI, page 176.

Inside is a handsome groined room, the *mandapa* of the temple: it has been used for cooking in and the paintings are smoked, but could perhaps also be revived. The threshold of the inner gate of the south-west entrance has been taken from some ancient temple.

IIb. There is a large group of *sati* monuments beyond the fort on the border of the lake, most of which are dated Samvat 1735. On the tomb of Pir Tâj Bâj there is a long Arabic *inscription* of A.H. 874.

## VI.—ALLAHÂBÂD DIVISION.

### I.—ALLAHÂBÂD DISTRICT.<sup>1</sup>

Ia. 1. ALLAHÂBÂD,<sup>2</sup> head-quarters of district and seat of Government, North-Western Provinces and Oudh, lat. 25°-27'-43" N., long. 81°-54'-12" E., is the ancient Prayâga, the well-known place of pilgrimage at the junction of the Ganga, Yamunâ, and Sârasvatî where Akbar built his fort of Illâhâbâs, or Allahâbâd as it was afterwards called by Shâh Jahân. The name of Prayâga is recorded by the Chinese pilgrim Hiuen Tsiang<sup>3</sup> in the seventh century, and is in all probability as old as the reign of Aśoka, who set up the stone pillar about B.C. 240, while the fort was not built until the end of the 16th century.

According to Hiuen Tsiang the city was situated at the confluence of the two rivers, but to the west of a large sandy plain. There were two *saṅghârâmas* with a few followers who belonged to the Hinayâna, or Lesser Vehicle, and several Brâhmaṇical temples. To the south-east of the city, in a *champaka* grove, there was a stûpa which was built by Aśoka; although the foundations had sunk down, yet the walls were more than 100 feet high at the time of Hiuen Tsiang's visit. By the side of it was a stûpa containing hair and nail relics of Buddha. Near this last stûpa was an old *saṅghârâma* where Dêva Bodhisattva composed the *Satasâstra-vaiḍulyam*, refuted the principles of the Hinayâna, and silenced the Brâhmaṇas. In the midst of the city there was a Brâhmaṇical temple beautifully ornamented, and celebrated for its numerous miracles, to which the presentation of a single farthing procured as much merit as that of 1,000 gold coins elsewhere. Before the principal hall of the temple there was a large tree with wide-spreading boughs and branches, and casting a deep shadow which was said to be the dwelling of an anthropophagous demon. The tree was surrounded with human bones, the remains of pilgrims who had sacrificed their lives before the temple, a custom which had been observed from time immemorial. There can be little doubt that the famous tree described by the Chinese pilgrim is the well-known *akshaya vâta*, or "the undecaying Banian tree," which is still an object of worship at Allahâbâd. This tree is now situated under ground at one side of a pillared court which would appear to have been open formerly, and which is probably the remains of the temple described by Hiuen Tsiang.

IIb. The temple is situated inside the fort of Allahâbâd to the east of the Ellenborough barracks and due north from the stone pillar of Aśoka and Samudragupta. Originally both tree and temple must have been on the natural ground level, but from the constant accumulation of rubbish they have been gradually earthed up till the whole of the lower portion of the temple has disappeared under ground. The upper portion has long ago been removed, and the only access to the *akshaya vâta* now available is by a flight of steps which leads down to a square pillared courtyard,

<sup>1</sup> *North-Western Provinces Gazetteer*, Vol. VIII, Part II, pages 156—203, *passim*.

<sup>2</sup> Cunningham, *Archaeological Reports*, Vol. I, pages 296—301.

<sup>3</sup> Beal, *l.c.*, Vol. I, pages 230—234.

18 feet six inches inside. The wall stones and roofing slabs are of massive square blocks of grey sandstone, whilst the pillars are plain with old cruciform capitals. Several masons' marks, similar to those found in the masjids at Jaunpûr, are still traceable. The several statues standing in the niches of the hall are all modern and of very inferior workmanship, whilst the only existing *inscription* is a tablet, dated Samvat 1832, presented by Râjâ Gôpâla of Bettiâ, invoking the help of Ganêśa and eulogising the sanctity of the spot. The court has apparently once been open to the sky, but it is now closed in to secure darkness and mystery for the holy Fig-tree. The *akshaya vâta* is next mentioned by Rashîd-ad-dîn in the *Jâmiut-tawârikh*, in which he states that the "tree of Prâg" is situated at the confluence of the Jamnâ and Ganges. As most of his information was derived from Åbu Rihân, the date of his notice may with great probability be referred to the time of Mahmûd of Ghaznî. In the seventh century a great sandy place, two miles in circuit, lay between the city and the confluence of the rivers, and as the tree was in the midst of the city, it must have been at least one mile from the confluence. But nine centuries later in the beginning of Akbar's reign, Åbdûl Kâdir speaks of the "tree from which people cast themselves into the river." From this statement is clear that during the long period that intervened between the time of Hiuen Tsiang and that of Akbar the two rivers had gradually carried away the whole of the great sandy plain and had so far encroached upon the city as to place the holy tree on the very brink of the water. Long before this time the old city had no doubt been deserted, for we know that the fort of Illâhâbâs was founded on its site in the 21st year of Akbar's reign, that is in A.H. 982 or A.D. 1572.

Ia. As the old city of Prayâga has totally disappeared, we can scarcely expect to find any traces of the various Buddhist and Brâhmaical monuments which were seen and described by the Chinese pilgrim in the seventh century. Indeed, from their position to the south-west of the city it seems very possible that they may have been washed away by the Jamnâ even before the final abandonment of the city, as the course of that river for three miles above the confluence has been due west and east for many centuries past. At any rate it is quite certain that no remains of these buildings are now to be seen; the only existing ancient monument being the well-known monolith which bears the *inscriptions* of Åsoka,<sup>1</sup> Samudragupta, and Jâhangîr. As Hiuen Tsiang makes no mention of this pillar, it is probable it was not standing at Prayâga in his days. From a short Åsoka *inscription* of four lines recorded on the pillar and addressed to the rulers of Kausâmbî, it is evident that it was originally erected at Kausâmbî, and it is highly probable that it must have been brought to Prayâga by Firûz Shâh Tughlaq, whose removal of the Khizrâbâd and Mirâth pillars to Dehlî gives countenance to this suggestion.<sup>2</sup>

This pillar is a single shaft of polished sandstone 35 feet in length with a lower diameter of two feet 11 inches and an upper diameter of two feet two inches. The capital of the column was no doubt of the usual bell-shape of Åsoka's other pillars, but of this there is now no trace. The circular abacus, however, still remains with

<sup>1</sup> *Journal, Asiatic Society of Bengal*, Vol. III, pages 105—118, and 257; Vol. VI, page 566 *seqq.*, page 963 *seqq.*, page 1049 *seqq.*

<sup>2</sup> Cunningham, *Corpus Inscriptionum Indicarum*, Vol. I, page 37 *seqq.*

its graceful scroll of alternate lotus and honeysuckle resting on a beaded astragalus of Greek origin. This was once surmounted by the statue of a lion; but the lion must have disappeared many centuries ago, as when the pillar was erected by Jahângîr in A.D. 1605, it was crowned by a globe surmounted by a cone. The great *inscription* of Ásoka containing the same series of six edicts which are found on the other four pillars is engraved in continuous lines around the column. The letters are uniform in size and are very neatly and deeply engraved. But a great portion of the third and fourth edicts comprising seven lines has been ruthlessly destroyed by the cutting of the vain-glorious *inscription* of Jahângîr, recording the names of his ancestors. Two lines of the fifth edict are nearly intact, but nearly the whole of the remainder has been lost by the peeling off of the surface of the stone. The sixth edict is complete with the exception of about half a line. Immediately below the Ásoka edict comes the long and well-known *inscription* of Samudragupta.<sup>1</sup> The upper portion of this *inscription* is confined between a crack in the stone on its left and two short Ásoka *inscriptions* on its right. The lower one of these, consisting of five lines, refers to Ásoka's queens, and the upper *inscription*, consisting of four lines, is addressed to the ruler of Kauśâmbî. Of middle age *inscriptions* there is no trace; but the mass of short records in rudely cut modern Nâgarî covers quite as much space as the two *inscriptions* of Ásoka and Samudragupta. Above the Ásoka edicts there is a mass of this modern scribbling equal in size to the Samudragupta *inscription*. But besides this the whole of the Ásoka *inscription* is interlined with the same rubbish which is continued below on all sides of the two shorter edicts, one of which has been half obliterated by the modern letters. Regarding these minor *inscriptions* James Prinsep<sup>2</sup> remarks that it is a singular fact that the periods at which the pillar has been overthrown can be thus determined with nearly as much certainty from this desultory writing as can the epochs of its being re-erected from the more formal *inscriptions* regarding the latter event. Thus, that it was overthrown some time after its first erection by the great Ásoka in the middle of the third century before Christ, is proved by the longitudinal or random insertion of several names in a character intermediate between No. 1 and No. 2, in which the (*m*) and (*b*) retain the old form. On one of these names he remarks: "It would have been exceedingly difficult, if not impossible, to have cut the name No. 10 up and down at right angles to the other writing while the pillar was erect, to say nothing of the place being out of reach, unless a scaffold were erected on purpose, which would hardly be the case since the object of an ambitious visitor would be defeated by placing his name out of sight and in an unreadable position." The pillar was erected as Samudragupta's arm, and there it probably remained until overthrown again by the Musalmâns, for we find no writings on it of the Pâla or Sârnâth type, *i.e.*, of the tenth century; but a quantity appear again with plain legible dates from Samvat 1297—1640, or A.D. 1240—1583. It is remarkable that these occupy one side of the shaft, or that which was uppermost when the pillar was in a prostrate position. The ill-executed Nâgarî names

<sup>1</sup> *Journal, Bombay Branch, Royal Asiatic Society*, Vol. IX, page CXCVI; Prinsep, *Indian Antiquities*, Vol. I, pages 233—235.

<sup>2</sup> *Journal, Asiatic Society of Bengal*, Vol. VI, page 967 *seqq.*

with dates Samvat 1864, or A.D. 1807, show that ever since it was laid down on the ground again by General Kyd, the passion for recording visits of piety or curiosity has been at work. There are seven dates ranging from Samvat 1297 to 1398, or A.D. 1240—1341, five ranging from Samvat 1501—1584, or A.D. 1444—1527; three ranging from Samvat 1632—1640, or A.D. 1575—1583; and three of Samvat 1864 or A.D. 1807. These dates combined with the total absence of any mediæval Dêvanâgarî *inscriptions* are sufficient to show that the pillar was standing out of the reach of pilgrims scribbling from the time of the Guptas until that of the early Musalmân Kings of Dehlî. There are twelve dated *inscriptions* coming down to near the death of Muhammad Tughlaq. There is not a single record of the time of Firûz Shâh Tughlaq, which seems to show that he may have re-erected this pillar with its globe and cone like those at Dehlî. But if he did set it up, it must have been drawn down again during the troubled times of his immediate successors, as the dates begin again in A.D. 1407 and 1408. It was still lying on the ground at Prayâga in the time of Akbar as is apparent from a short record of the famous Bîrbal, the companion and favourite of Akbar, dated Samvat 1632, or A.D. 1575. It was next set up by Jahângîr in A.H. 1014, or A.D. 1605, to be pulled down by General Kyd in A.D. 1798. It was once more scribbled upon in A.D. 1807; and finally, in 1838, it was set up as it stands at present.

Ib. The only other existing Hindû monument of any interest is a mutilated life-size statue of a horse sculptured in white sandstone which was exhumed from a field near the village of Dalêlganj, a quarter of a mile to the west of the fort. The upper part of the body is incised with a large number of Buddhist symbols, such as the *svastika*, the *srivatsa*, and the *nandâvarî* marks, which seem to show that it belonged to the Buddhist period of Prayâga. Besides these, there are several Nâgarî pilgrims' records, of which one bears the date Samvat 1646, or A.D. 1589, during Akbar's reign.

IIb. In *mauzâs* Dârâganj, Alôpi Bâgh, Colonelganj, and Bârutkhâna there are several fine Hindû temples, the earliest being of the time of Akbar, but of no great architectural beauty or antiquarian merit. Near the temple of Alôpi Dêvi at Dârâganj and that of Šivakotî at Bârutkhâna there are several *sati* pillars, bearing symbols generally found on these stones, *viz.*, the crescent moon, the sun, and a human head; while on one pillar there is a figure in outline resembling a water-bottle, to the neck of which a cork is tied, that is attached to the upper angle of a square bearing a disc, and the upper margin of which has a number of turret-like objects on it.

IIIb. On the north-east side of the Fort, near the banks of the Jamnâ, there is a colossal figure of Hanumân, sculptured in a prostrate position; the carving is very rude and massive, and it cannot be older than the time of Akbar.

III. The remains of the Musalmân period are few and of no great interest. The most important building is the Khusrû Bâgh in mahallâ Khuldâbâd, a quadrangle surrounded by an embattled wall, built in A.H. 1010, and originally the pleasure-garden of Jahângîr. It was named after his ill-fated son Khusrû, who died in A.H. 1031, or A.D. 1621, and whose tomb together with those of his mother, Shâh Begam, dated A.H. 1014, and his sister, dated A.H. 1034, and the house of

Ia. the Tambôlî Begam, form the chief features of the place. Other places are: Sarâî Khuldâbâd, built A.H. 997; Masjid Shâh Mahâbat-ullah, built A.H. 1063; Masjid Darra Shâh Hajjat, built in A.H. 1108 by Dil Rûba Shâh; Masjid Darra Shâh Ajmal, built in A.H. 1088; and Masjid Qadam Rasûl, built A.H. 1184.

In the burial-ground in mahallâ Kydganj are the following *inscribed* tombs: Hafizah Begam, A.H. 880; Umar Khân, 976; Yusuf Ali, 1158; Ali Quli Beg, 1171; Zainab-al-Majâd, 1172; Abdul Muttalab, 1173; Muhammad Taher, 1179; Muhammad Yusuf, 1180.

IIb. 2. ARÂIL, ancient village on the Ganges, in tahsîl Karchhâna, four miles S.-E. of Allahâbâd. The date of its foundation is unknown; but it was partially rebuilt by Akbar, who called it Jalâlâbâd. This name has now been lost, and the city, what remains of it, is known by its ancient title. It contains two ancient Hindû temples, in honor of Somêśvara rânattha, and one temple in honor of Bêni Mâdhøjî, in which is deposited a Sanskrit *inscription*, unfortunately much defaced.

IIb. At the village of Dêorakh, in the temple of Somêśvara Mahâdêva, there is an *inscribed* pillar, dated Saïnvat 1674.

IIb. 3. BÂRA, tahsil, lat. 25°-15'-11" N., long. 81°-45'-29" E., 18 miles S.-W. of Allahâbâd, has a small high mound, the ancient site of a large Hindû temple, whose carved stones and bas-reliefs are lying about especially in front of a small mediæval temple called Bhairava-kâ-mandîr.

IB. 4. BÎTHÂ,<sup>1</sup> or Bhîtâ, small village in tahsîl Karchhâna, 11 miles S.-W. of Allahâbâd, possesses extensive mounds of ruins of the ancient Buddhist city Bîthâbhaya pâtana. The remains of this ancient city extend in a slightly curved line for about a mile and-a-half in length in a direction from south-south-west to north-north-west, ending in the rocky islet of Sujân Dêo in the Jamnâ. This rock was originally the most northerly point of the low ridge of sandstone which bounds the villages of Bîthâ, Dêoriyâ, Bîkar, Mankûâr, and Sâripûr on the east; but the continuous encroachments of the Jamnâ at last cut it off from the main land, and it now stands in the midst of the river, a bluff and picturesque pinnacle of rock, 60 feet in height. It was formerly crowned by a Hindû temple, called Sujân Dêo, by which name the rock is still known; but the temple was destroyed in the reign of Shâh Jahân by Shâista Khân, who in A.H. 1055, according to a Persian *inscription*,<sup>2</sup> erected an open octagonal cupola 21 feet in diameter, which still exists, and in which the Hindûs have now placed a *lingam*, in whose honor annually a large *melâ* is held in the month of Kârttika, to which thousands of pilgrims flock. Below the temple, on the surface of the solid rock the five Pâñdavas are sculptured in high relief. There are no ancient *inscriptions* in the scarp of the rock; the only ancient remains are a few masons' marks corresponding to those sculptured on the old Buddhist and Hindû stones in the masjids at Jaunpûr.

On the cliff opposite Sujân Dêo, about 200 yards to the south, stands the small village of Dêoriyâ, which now forms the northern extremity of the ruins of this

<sup>1</sup> Cunningham, *Archæological Reports*, Vol. III, pages 46-52; Vol. X, pages 5-9.

<sup>2</sup> *Proceedings, Asiatic Society of Bengal*, for 1874, page 100.

extensive city. In the rocky ridge to the south are the well-known sandstone quarries, and close to them are some square-shaped fields raised high above the surrounding lands in which the plough still turns up *inscribed* Buddhist statues of the Indo-Skythian period, pillars and architraves of the Gupta period, ancient Buddhist coins, pieces of black-coloured pottery, ancient enamelled beads, stone umbrellas, and stone seats. Several statues and architectural fragments, both Buddhist and Brâhmaical, are collected together under the different pîpal trees in the village, amongst which there is a standing figure of Buddha Aśvaghosha, four feet six inches high, with a five-headed snake canopy, and worshipped by the villagers under the name of Śringârî Dêvi. On the very edge of the cliff overhanging the Jamnâ, opposite Sujân Dêo, there is a high artificial mound that was most probably the site of the original temple which gave its name of Dêoriyâ to the village. Numerous dressed stones are scattered about and lying at the foot of the mound, but all more or less broken and damaged.

From Bîthâ to Dêoriyâ the distance is nearly half a mile, part of the high ground between the two places being an artificial embankment connecting the rocky ridge of Dêoriyâ with the high mound, called Dhî, of the large mass of ruins to the south, which are about 1,500 feet in length. To the south-west of the III. Dhî lies the principal mass of ruin now called Garh or "the fort." It is very nearly square in form, the north face being 1,200 feet in length outside and the other three faces about 1,500 feet each. Apparently, the rampart is only an enormous earthen mound from 35 to 40 feet in height and of great thickness, its base being not less than 200 feet. But a section made by General Cunningham disclosed a massive brick wall  $6\frac{1}{2}$  feet thick at top, with a slight batter on the outside, at 100 feet from the extreme edge of the slope. The fort must therefore have been surrounded by a strong brick wall which could not have been less than 45 feet in height, including the loopholed parapet. But as the mass of earth outside this mass is much too great to have been washed from the inside by the annual rains, it is clear that there must have been an outer line of works forming a *fauissebraie* or *râonî*, at a distance of 25 or 30 feet beyond the main line. In the course of time the ruins of the two walls, combined with annual washings of the rains, would gradually fill up the space between them, and form the gentle slope of the present mound. At all the four corners and at a few intermediate points, the earthen mounds rise to a still greater height; showing the position of the towers of this strong fort. At the western angle there are two of these lofty mounds standing close together, but with a deep gap between them, which must have been the side of one of the principal gates of the old fort. Two other gaps on the north-east and south-east faces show the probable position of two other gates, the former leading to the northern part of the town, outside, including Dêoriyâ, and the latter to the east, towards a long mound of brick ruins, the remains of some important buildings. The whole of the interior of the fort was once raised to a height of 15 or 20 feet, but about one-third has been gradually lowered by the action of the annual rains, leaving only a single mound in the midst of the hollow. This was most probably the site of an ancient Buddhist temple, as a large statue of a royal personage was unearthed therefrom, and a large pillar (*pâñchamukha*) with five Buddhist figures, sculptured in bold relief,

and an *inscription* in the *lât* character—now in the Lucknow Museum—and dressed stones as well as ornamental bricks, were obtained by digging in it.

III. To the south-west of the fort there is another extensive mass of ruins which once formed the southern quarter of the town. It is almost triangular in shape, the north-east and north-west faces being each 1,500 feet in length, while the south face is 2,000 feet; the height varies from 10 to 20 feet. The bricks of the walls are of large size,  $18'' \times 11'' \times 3''$ . To the east of the northern half of the town there is a small square fort, 200 feet inside, with an average height of 30 feet. Further on, in the same direction, there is a large lake, 3,000 feet in length from north to south and 2,000 feet in breadth; its size and form are due to the artificial embankment which connects the northern end of the mass of ruins, called Dhî, or “the mound,” with the rocky ridge to the south of Dêoriyâ. Numerous broken statues and fragments of pillars, architraves, &c., both Buddhist and Brâhmaical, are collected together under the *pîpal* trees of Bîthâ, and lying on the embankment of the great lake. Amongst these the most prominent are three pieces of coping stones of Buddhist railings, one of middle size and quite plain, the other eight and three-quarter inches high and six and-a-half inches thick, bearing a short *inscription* in characters of the Indo-Skythian period; whilst the third is only six and-a-half inches high and five and-a-half inches thick. The last two are ornamented in front with a line of bells surmounted by a beaded circle, similar to the decoration of the Bharhut stûpa. Two fragments of a straight *torana* beam, one sculptured with three standing figures and the other with an open-mouthed crocodile and two standing figures, are certainly pieces of a Buddhist gateway; but the drawing is rude, and the workmanship coarse. Besides these there are several broken railing pillars with the rail-sockets on both sides, and a flat rail-bar with a full-blown lotus flower on one side. But the commonest specimens of antiquity at Bîthâ are what may be called stone stools or seats. They are generally about 15 inches in length, and always supported on four feet. All are hollowed out on the top in the direction of the length; some are nearly plain, but the greater number are highly ornamented. One of the narrow ends must have been the front of the stool, as the two feet of one end were generally found curved in the form of half lions, while the two back feet were quite plain. A band of flowers ornamented what may be called the frame of the stool, while the hollowed portion at top represented the cushion.

III. About half a mile to the east of Bîthâ is the small hamlet of Pañchmuhâ, “the five heads,” which is the name of the stone capital of a monolith, bearing four human figures standing, with a leopard or lion sitting on its haunches. The figures are coarsely executed, and have suffered much from the weather.

III. About half a mile still further to the east is the village of Mankûâr, where the gosâin of Dêoriyâ has a garden. In the garden there is a very perfect figure of a seated Buddha with a head-dress like that now worn by the abbots of Bhûtân; it is a plain cap fitting close to the head, with long lappets on each side. The figure is naked to the waist and clad below in a *dhotî* which reaches to the ankles; the eyes are half-closed as if in meditation. On the pedestal is a wheel in the middle with a man seated in meditation on each side, and a lion at each corner accompanied by an *inscription* of two lines in clear Gupta characters, dated Gupta Samvat 126, during the reign of Kumâragupta Mahêndra. The statue has been discovered

some 20 years ago in the brick mound between the five rocky hillocks called Pañchpahâr, a short distance to the north-east of Mankûâr. All the bricks used in the village were brought from this mound, besides several fragments of pillars now built into the eastern gateway of the garden. This Pañchpahâr mound was most probably the site of a Buddhist monastery.

In the low rocky range of hills which bounds the great lake of Bîthâ and Dêoriyâ to the east, near the village of Mankûâr, there are several small caves and a number of niches and rude figures of the Brâhmaṇical period carved in the rock. Over the doorway of the largest cave known as Sîtâ-kâ-Rasûî, or Sîtâ's kitchen, there is an *inscription* in three lines of well-formed characters of the ninth century. On a separate rock lying before a cave, and perhaps fallen down from it, there is a short *inscription* in two lines of similar characters, dated Samvat 901. On the top of one of the flat rocks close by there are some well-defined footprints which are clearly due to the ingenuity of the masons who were employed in the neighbouring quarries. There are two prints of a man's feet, two of a cow's feet, and two of a calf's feet; these prints are known by the name of Sûrâ-gâî or the *chaurâ-tailed cow*.

Ib. In the bâzâr of the small village of Bikar, a quarter of a mile to the north-east of Bîthâ, several fragments of Brâhmaṇical statues, such as of Narasiṁha, Śiva, and Nandi, are collected under the *pipal* tree. On the top of a rock to the north-east of Bikar, and overhanging the right bank of the Jamnâ going towards Sâripûr, there is a perfect statue of Châṇḍikâ Mâyâ. Close by there is a rock *inscription* of six lines, recording the erection of a temple in honor of Kâli by the architect Bhiṅkha in Samvat 1685. A little further on, there are sculptured in the solid rock several figures of good workmanship, all being representations of the different avâtâras of Vishnu. Close by there is an *inscription* of two lines carved on the rock in characters of the ninth century.

At Sâripûr on the Jamnâ, half a mile to the north-east of Bikar, and beyond the end of the hills, there is a small square obelisk, or lower part of a pillar, with a Gupta *inscription* of 13 lines on one face containing the name of Kumâragupta Mahêndra.

The great antiquity of the Buddhist city of Bîthâbhayapattana is vouched for by 10 ancient *inscriptions* on statues and pillars which, though all unfortunately very brief, are amply sufficient to show that Buddhism was the prevailing religion at Bîthâ during the Indo-Skythian period, as well as during the reign of the Guptas. As the latest Buddhist records found at Bîthâ date from the time of Kumâragupta Mahêndra, and as Hiuen Tsiang does not mention this important place, though Bîthâbhayapattana was on the direct route from Kausâmbî to Prayâga, it is evident that Bîthâbhayapattana must have been destroyed immediately after the reign of Kumâragupta Mahêndra. In the ninth century, we see the Brâhmaṇas occupying Bîthâ, as is evident from the rock *inscriptions*, of which one is dated Samvat 901 or A.D. 844.

IIb. 5. Châil, old village in tahsil Allahâbâd, 16 miles west of head-quarters, possesses two sandstone masjids.

6. CHILLâ,<sup>1</sup> small village in tahsil Bâra, 14 miles S.-W. of Allahâbâd, is celebrated for its possession of a large stone dwelling-house which is said to have

<sup>1</sup> Cunningham, *Archæological Reports*, Vol. XXI, pages 8 and 9.

Ib. been the residence of the two famous Banâphar heroes Âlhâ and Udal. The building stands in the middle of a small fortified enclosure called *kot*, which has a thick earthen rampart faced with stone both inside and outside, and four towers at the corners. It has also a ditch all around with a stone counterscarp. The house itself is a square of 46 feet, each side divided by pillars and walls into 25 small bays, in five rows each way. To the north is the entrance with a long slab seat on each side covered by a low roof supported by short pillars. The middle compartment is open to the sky, and thus forms a small court-yard. The five compartments on the south side form five separate rooms, each with its own door. The two compartments on the north-west are walled in to form a separate room with its door to the south. Similarly the two others on the south-east form a single room with a door to the west. Each of these rooms is lighted by a stout stone trellis, and two similar trellises give light to the inner parts of the body of the building. Each compartment is between seven and eight feet square, and the total height is 8 feet  $10\frac{1}{2}$  inches.

The roof is flat. Four pillars of the same pattern, but less massive, are now used to support some broken slabs of the roof. These are said to have been brought from above, where they supported a canopy where the inmates used to sit. With its massive ramparts which completely covered the building from view, the place was capable of being defended for some time. All the doorways are slightly ornamented, but more especially the door-sills. The corner rooms and side walls have stout trellises of a simple pattern. The pillars are also slightly decorated. There are no *inscriptions*; but the letter (*n*) of an early form was found in two places. From its form it is evident that the building must be as old as the eighth century. This building is of great interest as so few specimens now exist of early Indian domestic architecture.

III. 7. GARHWÂ,<sup>1</sup> jangal fort in tahsil Bâra, 25 miles S.-W. of Allahâbâd and six miles N.-W. of the East Indian Railway Station Shiûrâjpûr, contains the ruins of the ancient city of Bhattagrâma.

The site is a depression amongst the low scattered spurs of the Kaimûr hills, which here approach the Jamnâ, and until a few years ago was surrounded by a thick belt of jangal. The present name of Garhwâ, or "the fort," is a complete misnomer, as the place is only a square enclosure around a group of temples without any strength as a military position. The loopholed parapets which give Garhwâ a defensive appearance were built by the Bâghel Râjâ Vikramâditya of Bâra about A.D. 1750. The recent age of these parapets is proved by one of the corbels used to support them bearing a mutilated *inscription* in modern Nâgari with the figure of a horse, which is half cut away to form the slope of the outer face of the corbel. The place is besides situated in the bed of a small stream and in very low ground, which is more or less commanded on all sides. The walls are of little height and are not protected by a ditch: an oversight which could not have happened in this position if the place had been intended for defence.

As it now stands, Garhwâ is a stone enclosure of pentagonal form, the largest side on the west being 300 feet, north side 250 feet, and each of the two short eastern

<sup>1</sup> Cunningham, *Archæological Reports*, Vol. III, pages 53—61; Vol. X, pages 9—15. *Proceedings, Asiatic Society of Bengal*, for 1874, page 124.

faces only 180 feet. Access is obtained by a small doorway on the south side, and by two small postern gates, one at the west end of the northern face, and the other near the northern end of the eastern face. On the west and east of the fort there are two fine tanks, from 500 to 550 feet in length and 200 to 250 feet in breadth, on the banks of which the remains of ghâts of cut stone are visible, and in the neighbouring jangals a great number of cut stones are lying about which appear to have formed parts of these flights of steps leading down from the level of the fort to the water's edge. In the lowest corner of the ghâts there are projecting stones placed at intervals which were intended for bathers to stand upon just above the level of the water. The two tanks have been formed by the western and eastern walls of the enclosure acting as embankments right across the natural bed of the rivulet which flows past the ruins.

Within is an inner fort having one entrance on the east side and originally walled off from the outer enclosure. Some of the pillars forming the inner square of this enclosure are still standing, and show a cell-like arrangement resembling a modern sarâi. These rooms were most probably used as priests' houses, or for the reception of minor statues, as three carved doorways are still *in situ*. The pillars of these cells are of various devices, from plain voluted shafts of red sandstone to those elaborately carved all over in panels, and belonging to different ages. Most of these pillars have the lower part of the shaft eight-sided, and the middle sixteen-sided, while the upper is plain. The capitals are ornamented with four-armed human figures, or animals such as elephants, tortoises, or alligators at each corner.

Ib. The oldest remains as yet discovered in Gañhwâ belong to the age of the Guptas. These are all of pink sandstone and of a much finer grain than the grey sandstone of the mediæval statues. These architectural relics were exhumed close to the western wall of the fort, near the mediæval Brâhmaṇical temple still standing, and are of the greatest interest, as they are of superior execution, and most undoubtedly belong to the period of the Guptas whose *inscriptions* were found along with them. The sculptures upon them are remarkable for their bold and deep carving, as well as for the good drawing and the easy and often graceful attitudes of the figures. These remains consist of two massive square pillars, upwards of nine feet in height, which probably formed the sides of the entrance to a large Gupta temple, two round pillars with lion capitals, and a fine architrave measuring 13 feet three and-a-half inches in length, which are now in the Lucknow Museum. Several *inscriptions* of the time of Chandra Gupta, Kumâragupta, and Skandagupta, dated Gupta Sañvat 86, 98, and 140 were discovered along with these remains.

Ib. The next remains in point of antiquity are three seated colossal statues of Brahmâ, Vishnu, and Siva, inscribed in Kuṭila characters of the 10th century. In a small room against the wall in the north-west corner of the enclosure are 10 large statues representing the *avâtâras* of Vishnu. Near the south-west bastion is a small temple containing a colossal figure of Sûrya and the *navagrahas*, or nine planets.

Ib.

The only existing temple stands in the south-west corner of the enclosure; it is about 38 feet long by 24 feet broad, with the entrance towards the east, and in front of it at a short distance there are two *bâolis*. The temple consists of two parts, an open pillared hall or *mandapa*, which is about 28 feet long by 24 feet broad, supported on 16 pillars, and a sanctum or *garbhagriha*, which is a square of about 10 feet, with the corners indented and with niches in each of the three unattached faces. As all the statues have been removed from the outside as well as the inside of the temple, there is nothing to show to whom it was dedicated. Even its very name has been lost, and neither the *inscription* of the builder, nor the records of pilgrims who afterwards visited the shrine, make any mention of the god to whom it was dedicated. From the 11 *inscriptions* recorded on the faces of the pillars inside the temple it would appear that the temple was first opened in Samvat 1199, or A.D. 1142. The founder of the temple was Rāṇapâla of Bhaṭṭagrâma. The name of the latter is no doubt preserved in that of the present village of Bhârgarh, one mile and-a-half to the north of Garhwâ. The ground between the two places is covered with stones and broken bricks, showing that Bhaṭṭagrâma must have been much more extensive in former days. Near the temple there stands a large statue representing the Kalkî Avatâra of Vishnu, which has been mistaken by General Cunningham for the Râjâ who built the fort; it is broken in two pieces, and the head of the horse is gone, but it is valuable as showing the Hindû military costume half a century before the Musalmân conquest.

In the mound to the south of the fort or temple enclosure several sculptures, a number of carved bricks, and terra-cotta pieces of pillars and pilasters of an early date, similar to those found at Bilsar, Sankisa, and Bhitargâon, are collected under the trees. No traces of any buildings are to be found; but the number of carved bricks and the evidently artificial character of the mound itself are sufficient to show that this was the site of several brick buildings and certainly of one brick temple.

8. GINJÀ HILL,<sup>1</sup> an isolated mountain in tahsil Bâra, 40 miles S.-W. of Allahâbâd, about 800 feet in height, stands out prominently in the plain close to the exit of the Tons river from the Vindhya hills. It is 1,326 feet in total height above the sea, and is similar in appearance to many of the hills about Kâlanjar and Ajaygarh. The hill is said to be three *kôs*, or nine miles in circumference at the base. The top of it is a narrow ridge of perpendicular rock about 200 feet in height, while the lower part is a steep slope all round, thickly covered with jangal.

Ib.

At rather more than half-way up the ascent there is a large reservoir of water about 200 feet round. Up to this point the ascent is tolerably easy, but above the tank it becomes very steep and difficult, and is much impeded by thorny jangal. On the south face of the top the scarped rock overhangs very considerably, and forms a large open hall, or rock shelter, about 100 feet long by 40 or 50 feet broad, and of irregular height, varying from 20 to 25 feet. It is closed at both ends by rough walls; but the whole of the front is open. In the middle of the rock at the back there is an *inscription* of three lines of the Indo-Skythian period in red paint with some rude drawings of men and animals. It is a record of Mahârâjâ Śrî Bhîmasêna, dated Samvat 52, in the fourth fortnight of the hot season, the 12th

<sup>1</sup> Cunningham, *Archæological Reports*, Vol. XXI, page 119.

day. To the right and left of the *inscription* there are several very rudely-drawn figures of men and animals sketched in outline in red paint. Their age is doubtful, as they have no connection with the *inscription*.

9. JHŪSĪ, small town in tahsīl Phūlpūr on the north bank of the Ganges, three miles E. of Allahābād, is the ancient Pratishṭhānapura, the residence of Purūrvās, the first prince of the lunar dynasty. The only remains now existing are the ruined forts of Samudragupta and Hāṃsagupta. Fifteen years ago 24 gold coins of Kumāragupta were unearthed here. Close to each fort is a deep well built of large stones. Several Hindū temples and a masjid in and near the town are of no architectural or antiquarian merit.

A copperplate *inscription*,<sup>1</sup> recording a land grant of the illustrious Trilochanapāla Dēva, son of Rājyapāla Dēva, son of Vijayapāla Dēva, in Sanīvat 1084, was discovered in Samudragupta's fort mound in A.D. 1830, which speaks of Pratishṭhānapura being opposite to Prayāga.

IIb. At the village of Firūz pūr there is an *inscribed* tomb, dated A.H. 1090.

10. KARRĀ,<sup>2</sup> large town in tahsīl Sirāthū on the south bank of the Ganges, lat. 25°-41'-55" N., long. 81°-24'-21" E., 41 miles N.-W. of Allahābād. The ancient town of Karrā is reckoned as one of the nine holy places of Northern India. There is still a temple of Kālēśvara, from which the place has received the name of Kālānagara. It is called Kālokhala in a copperplate *inscription* dated in Sanīvat (*i.e.* Hijra) 965 during the reign of Akbar Shāh Ghāzī, recording a grant made by Rājā Rāma chandra of Rewā. Karrā, however, is mentioned as a place of pilgrimage by Ibn Batuta in A.D. 1340. The town is also said to have been called Karkoṭakanagara, because the hand (*kara*) of Satī fell down here when she burnt herself at her father's sacrifice (*yāga*).

III. The fort of Karrā stands on a very lofty mound overlooking the Ganges; it rises up about 120 feet above the river-bed and from 80 to 90 feet above the road at its base. The walls are of bricks faced with stone, the older or Hindū portion being of massive blocks of sandstone. The whole is now in a ruinous state. The fort is 900 feet long from north to south by 450 feet broad from east to west. Its foundation is attributed to Jayachchhanda, the last Hindū Rājā of Kanauj. Of course it belonged to Jayachchhanda, but the place is certainly very much older, as several earlier Hindū coins have been found, and as an *inscription*, which was formerly on the gateway and is now in the Indian Museum at Calcutta, is dated in Sanīvat 1095, or A.D. 1035, during the reign of Rājā Yaśahpāla. This record is, therefore, 160 years anterior to Jayachchhanda.

IIb. Karrā is famous for the tomb of a very holy saint named Khwāja Karrak, who died A.H. 709, or A.D. 1309, as recorded in an Arabic *inscription*. The tomb was repaired in A.H. 894, or A.D. 1488, as is apparent from a Persian *inscription*. It consists of an oblong canopy seven feet four inches by three feet, supported on pillars, which covers a common plaster tomb screened by a cloth. The saint was living at Karrā when Jalāl-ad-dīn Firūz Khiljī was treacherously murdered by his nephew, Alā-ad-dīn Muhammad on the 17th Ramzān A.H. 695, *i.e.*, on the 27th July, 1295.

<sup>1</sup> *Asiatic Researches*, Vol. XVII, page 621; *Journal, Asiatic Society of Bengal*, Vol. XXXI, page 8, note; *Indian Antiquary*, Vol. XVIII, page 33.

<sup>2</sup> Cunningham, *Archæological Reports*, Vol. XVII, pages 88--95.

IIb.

The tomb of Kamâl Khân, who died A.H. 989, or A.D. 1581, is very like one of the later Pañhân buildings at Dehlî. It is a square of 33 feet outside with a chamber of 24 feet. Just below the springing of the dome the square is changed to an octagon on which stands a plain hemispherical dome surmounted by a tall, thin pinnacle. The tomb stands in the middle of a court-yard with domed entrance rooms on the north and south and east sides and a masjid on the west. At the four corners there are massive round towers with domed roofs and ornamented battlements. The surrounding walls also have the similar ornamented battlements, and altogether the tomb of Kamâl Khân is a fine specimen of the later Pañhân architecture.

The ruins of Karrâ extend for upwards of two miles along the western bank of the Ganges with something more than a mile in breadth. The present town is only a mere shadow of its ancient grandeur. On ascending one of the rising grounds, everywhere as far as the eye can reach there is a vast expanse of mounds covered with ruined tombs, masjids, and idgâhs. The place looks just like old Dehlî, where the dead occupy much more ground than the living. The decay of Karrâ began with the removal of the head-quarters of the district to Allahâbâd after the foundation of the fort by Akbar in A.D. 1575.

III.

At Bâzâr Ghât immediately below the fort there is a small desecrated Hindû temple surrounded by a *chabûtrâ* or terrace, near which there is a headless figure of Durgâ, besides a *lingam* and a figure of Nandi to show that the temple must have been dedicated to Siva. The present *chabûtrâ* was built in A.H. 1111, or A.D. 1699 as recorded in a Persian *inscription* let into the wall. A short distance below the ghât there is a well standing in the bed of the river, which the people call the *minâr*, as it looks like a stout hollow pillar; but it is simply a well which the Ganges has isolated by its encroachments.

IIb.

The Jâmi Masjid was built by Maulvi Yaqûb in A.H. 978, or A.D. 1570, and repaired by Qurbân Ali from A.H. 1012—1014, or A.D. 1603—1605.

The *rauza* of Shaikh Sultân was erected in A.H. 1061, or A.D. 1650.

The tomb of Shâh Khûb Allah contains five Persian *inscriptions*, dated A.H. 1061.

Karrâ is still much frequented by pilgrims, more particularly on the 7th, 8th, and 9th of the waning moon of Ashâda, when about 100,000 people are said to assemble for the purpose of bathing.

IIb.

The village of Dârâna gâr possesses a masjid built in A.H. 1071; the tomb of Sa'îd Fazl-ullah, dated A.H. 1008, and the tomb of Ghulâm Husain, dated A.H. 1128.

IIb.

The village of Kâch Daryâ Bard contains the *rauza* of Qutb Âlam, dated A.H. 1116; the village of Ismâîlpûr the *rauza* of Faqîr Hâshim, dated A.H. 1038; the village of Shâhzâdpûr the masjid of Allâh Dâd Khân, built in A.H. 1138, and a slab inscribed in A.H. 1076.

III.

11. KARÂRI, town in tahsîl Manjhânpûr, 33 miles W. of Allahâbâd, possesses the ruins of an ancient fort.

Ib.

12. KATKÂ,<sup>1</sup> small village in pargâna Khairâgarh of tahsîl Mejâ, 26 miles S.-E. of Allahâbâd, possesses on the west bank of the Tons river, opposite the village, and close to the railway bridge, a very curious sculptured obelisk. From its position on the west bank of the river and facing the east, it may be a *sati* monument;

<sup>1</sup> Cunningham, *Archaeological Reports*, Vol. XXI, page 120.

but there is nothing about the sculptures on the five faces that is peculiar to the known *sati* pillars of later times. The obelisk is  $3\frac{1}{2}$  feet high, with two long faces of 20 inches and two short faces of 12 inches. The upper part above the four sculptures slopes backward like the roof of a Drâvidian temple, with three knobs on the top of the ridge.

The principal sculpture represents a Râjâ on horseback with his umbrella-bearer behind him, very much after the fashion of the Gupta gold coins. On the opposite face there is a four-armed figure of Bhainsâsuri Dêvî; with one hand she holds a leg of the buffalo and in two other hands a sword and shield. On one of the short sides there is a seated figure holding a cup in his right hand; and on the fourth side there is a figure of Ganêsa. There is no inscription on the obelisk; but the sculptures and ornaments have so much in common with those of the Gupta period, that there can be no reasonable doubt that this curious monument belongs to a very early date, not later than the third or fourth century of our era.

III. 13. KHAIRÂGÂRÎ, old ruined fort in tahsil Mejâ, 26 miles S.-E. of Allahâbâd, is situated in the village of Khâra in talukâ Chaurâsi, near the southern bank of the Tons river.

III. 14. KÔH INÂM, ruined village in pargâna Karrâ of tahsil Sirâthû, 24 miles W.-N.-W. of Allahâbâd, was razed to the ground for rebellion in 1858. It possesses a ruined masjid, which, according to a Persian *inscription*,<sup>1</sup> was built by Qâzî Hasâm-ad-dîn Hasan during the reign of Firûz Shâh Tughlaq, in A.H. 786, or A.D. 1384.

III. 15. KOHNRÂR, or Kohrâr, village in pargâna Khairâgarî of tahsil Mejâ, 23 miles S.-E. of Allahâbâd, possesses near the south bank of the Tons river the ruins of an old fort and to the south of the village an old *bâoli* with steps down to the water.

III. 16. Kosâm Inâm<sup>2</sup> and Kosâm Khirâj, two small villages on the north bank of the Jamnâ in pargâna Karâri of tahsil Manjhânpur, 28 miles W. of Allahâbâd, are the ancient site of Kausâmbî, one of the most celebrated cities in ancient India, whose name was famous amongst Brâhmaṇas as well as Buddhists. The city is said to have been founded by Kuśâmba, the tenth descent from Purûravâs; but its fame begins only with the reign of Chakra, the eighth in descent from Arjuna Pâñdû, who made Kausâmbî his capital after Hastinâpura had been swept away by the Ganges.

The present ruins of Kausâmbî consist of an immense fortress formed of earthen ramparts and bastions, with a circuit of 23,100 feet, or exactly four miles. The ramparts have a general height of from 30 to 35 feet above the fields, but the bastions are considerably higher; those on the north face rising to upwards of 50 feet, while those at the south-west and south-east angles are more than 60 feet. Originally there were ditches all round the fortress, but at present there are only a few shallow hollows at the foot of the rampart. The parapets were of brick and stone, the large size of the bricks, which are  $19'' \times 12\frac{1}{2}'' \times 2\frac{1}{2}''$ , shows that these are the ruins of very old walls. In shape the fortress may be described as an irregular rectangle with its longer sides running almost due north and south. In three main

<sup>1</sup> *Proceedings, Asiatic Society of Bengal*, for 1880, page 72.

<sup>2</sup> Cunningham, *Archæological Reports*, Vol. I, pages 301—312; Vol. X, pages 1—5; Vol. XXI, pages 1—3.

points therefore of name, size, and position the present Kosâm corresponds most exactly with the ancient Kauśâmbî as it is described by the Chinese pilgrim Hiuen Tsiang<sup>1</sup> in the seventh century.. The great object of veneration at Kauśâmbî was the celebrated statue of Buddha in red sandalwood, which was devoutly believed to have been made during the lifetime of Buddha by a sculptor whom King Udayana was permitted to send up to the trayatrimâ heaven while the great teacher was explaining the law to his mother, Mâyâ. The statue was placed under a stone dome within the precincts of the palace of Udayana, which is described by Hiuen Tsiang as being situated in the very middle of Kauśâmbî. This description shows that the place must have occupied the position of the great central mass of ruin which is now covered by a small modern Jain temple dedicated to Pâraśvanâtha.

IIb.

By the people, however, it is generally called Dêora, which was the old name of the mound, and which therefore points unmistakeably to the position of the ancient temple that once held the famous statue of Buddha. The foundations of large buildings are still traceable both to the east and west of the temple, and a large collection of Jain sculptures of the 11th century was dug up by General Cunningham on the side of a high mound, 50 yards due east from the modern Jain temple. In the people's houses many sculptured stones lie hidden, as numerous terra-cotta figures of the Buddhist period, the rounded end of a *torana* beam of a Buddhist gateway, sculptured with an open-mouthed crocodile, pieces of a coping-stone of a Buddhist railing ornamented with a row of bells, a small capital with a pair of winged lions sitting back to back on the abacus, and a bell-shaped drum below, and several sculptured pillars of a Buddhist railing were obtained by offering rewards to the people. The discovery of these undoubted Buddhist remains is alone sufficient to prove that some large Buddhist establishment must once have existed inside the walls of Kauśâmbî. The coins found at Kosâm range from the very earliest punch-marked bits of silver and copper down to the time of Akbar; many of them are *inscribed* in old characters earlier than the beginning of the Christian era.

Ib.

The only other existing relic of Buddhism inside the fort is a large stone monolith<sup>2</sup> similar to those of Allahâbâd and Dehlî, excepting only that it bears no Aśoka inscription. This column is now standing at an angle of 5°, about one-half of the shaft being buried in a mound of brick ruins. The portion of the shaft above ground is 14 feet in length, and close by there are two broken pieces measuring, respectively, four feet six inches and two feet three inches. General Cunningham made an excavation completely round the pillar to a depth of seven feet four inches without reaching the end of the polished portion of the shaft. All these figures added together give a total length of 28 feet; but the pillar was no doubt several feet longer, as the shaft of all the five known monoliths exceeds 30 feet. The smallest diameter is 29½ inches, or nearly the same as that of the Lauriyâ-Arâ-Râj pillar, and as the diameter increases in nearly the same proportion, it is evident that the Kauśâmbî pillar most probably had about the same height of 36 feet. The statement of the people that the Kauśâmbî pillar has been leaning in the present position as long as they can remember is curiously corroborated by the fact

<sup>1</sup> Beal, *I.c.*, Vol. I, pages 235—237.

<sup>2</sup> *Proceedings, Asiatic Society of Bengal*, for 1870, pages 291—293.

that an *inscription* dated in the reign of Akbar is cut across the face of the shaft at an angle of about  $50^{\circ}$ , but parallel to the horizon. It seems certain, therefore, that the pillar was in its present position as early as the reign of Akbar, and further, as this *inscription* is within reach of the hand, and as there are also others engraved beneath the present surface of the soil, it is evident that the pillar must have been buried as we now see it for a long time previous to the reign of Akbar. The *inscriptions* recorded on the Kauśāmbī pillar range from the age of the Guptas down to the present day. The only record of the earliest period is the name of a pilgrim in six letters; at the top of the broken shaft there is an incomplete record of three letters in characters of the fourth or fifth century. The next *inscription* in point of time consists of six lines in characters of the sixth or seventh century. As this record is placed on the lower part of the shaft, from three feet to four feet beneath the present ground level, and as the lines are perpendicular to the sides of the shaft, it is clear that at the time when it was *inscribed* the pillar was still standing upright in its original position, and that the surrounding buildings were still in perfect order. This inference is fully borne out by Hiuen Tsiang's account of the ancient palace of Udayana with its great *vihāra*, 60 feet in height, and its stone dome forming a canopy over the statue of Buddha, all of which would seem to have been in good order at the date of his visit, as he carefully mentions that the well and two bath-houses used by Buddha as well as the dwelling-house of Asanga Bodhisattva were in ruins. Just above this *inscription* there are several records in the peculiar shell-shaped letters as found on most of the other pillars throughout Northern India. The remaining *inscriptions*, which are comparatively modern, are all recorded on the upper part of the shaft. That of Akbar's time in Nâgarî is followed by a short record of a goldsmith in three lines, below which is a long *inscription*, dated in Saṁvat 1621, or A.D. 1564, in the early part of Akbar's reign, detailing the genealogy of a whole family of goldsmiths; in this *inscription* the name of Kauśām-bipura occurs.

In a field near the great monolith a group of Śiva and Pârvatî was exhumed; the figures are standing side by side, each with the right hand raised and the open palm turned to the front. In his left hand Śiva holds a water-vessel, while Pârvatî carries a triśūl. The head-dress of Pârvatî is a most elaborate construction. On the base there was an *inscription* of several lines, of which only the two upper ones now remain; it records in early Gupta characters that the statue was dedicated during the reign of Bhîmavarman in Gupta Saṁvat 136. Bhîmavarman was most probably the Râjâ of Kauśāmbî and a tributary prince under the great Skandha Gupta. Inside the fort a large *lingam* was found, bearing four heads with three eyes each, and with the hair massed on the top of each head. The discovery of this costly symbol of Mahâdêva and of the old statue of Śiva and Pârvatî shows that the worship of Śiva must have been firmly established at Kauśāmbî at some former period, and as Hiuen Tsiang mentions the existence of no less than 50 Brâhmaṇical temples at the time of his visit, it is probable that the large *lingam* and the statue of Śiva and Pârvatî may have belonged to one of those early temples.

About one mile and-a-half to the south-east of the fort of Kosâm there is a large earthen mound, called Tikri, which rises from 40 to 50 feet above the

general level of the country, in which a cave has been excavated. The excavation consists of two rooms facing the east, the outer room was 11 feet long by eight feet three inches deep, with a doorway four feet wide leading into the inner chamber, which is 11 feet six inches broad by 13 feet three inches deep. This inner chamber has a long, raised seat or couch on the south side. Both chambers are now only four and-a-half feet to six feet in height. On the eastern face just half-way up the slope there is a brick wall, which appears to have been the brick wall of another chamber. There are quantities of broken bricks at the foot of the mound and in the fields close by, where fragments of stone are also found. This brick wall is probably the remains of a lower storey, which agrees with Hiuen Tsiang's account of the residence of Vâsubandhu Bodhisattva as an ancient brick chamber. No traces of the great monastery of Goshira with its stûpa 200 feet in height are left; but the name appears to be preserved in that of the neighbouring village of Gopsahsâ. There are no remains of walls now visible, although there are numerous fragments of stone and quantities of broken bricks scattered about.

IIb. 17. KOTWÂ, small village in pargâna Jhûsî of tahsil Phûlpûr, 11 miles S.-E. of Allahâbâd. Two miles to the south-west there is an old Hindû temple in the village of Kankrâ.

III. 18. LACHHÂGÎR or Kasaundhân, famous bathing-place of the Hindûs on the north bank of the Ganges, in tahsil Handiâ, 24 miles S.-E. of Allahâbâd, possesses the ruins of a large fort. It is fabled that here stood the lac palace of Durvôdhana in which the Pâñdavas were planned to be burnt, but escaped unhurt.

IIb. The village of Dâmgârîh possesses a masjid, erected in A.H. 1198, and the tomb of Saîd Shâh Bâsit Alî, dated A.H. 1196.

III. 19. MÂH, small village in tahsil Handiâ, 17 miles E. of Allahâbâd, possesses an old ruined fort near the village of Jalâlpûr.

IIb. 20. MÂNDA, village in tahsil Mejâ, 38 miles S.-E. of Allahâbâd, possesses an old stone fort.

III. 21. MALÂKÂH, small village in tahsil Sorâon, two miles north of Allahâbâd. About a mile west of this village there is an extensive mound called Hatgauhâdîh at the village of Shiûpûr. Many sculptured fragments are scattered about the place.

III. 22. MARKHÂMÂU, village in tahsil Sorâon, 15 miles N. of Allahâbâd, appears to be a Musalmân town built on a Hindû one, as many mounds are in the neighbourhood covered with broken bricks and fragments of sculptured stones.

Ia. 23. PABHÔSÂ, small village on the north bank of the Jamnâ, in tahsil Manjhânpûr, 32 miles S.-W. of Allahâbâd, is the ancient Prabhâsa. The famous hill of Pabhôsâ is three miles to the north-west of the great fort of Kauśâmbî, and not more than two miles from the present village of Kosâm and Pâli, which formed the old city outside the walls of the fort. High up in the face of the hill there is an artificial cave in an inaccessible position. The whole face of the hill in front of the cave is now a mere mass of *débris*, the refuse of old quarries. The cave has a door, measuring two feet two inches by one foot nine inches, and two windows, measuring, one foot seven inches by one foot five inches. The cave itself is a regular quadrangle measuring nine feet by seven feet four inches, with a height of three feet three inches. On the south side of the cave there is a stone bed and pillow for the use of an hermit

covered with 10 early Gupta *inscriptions*. On the west wall of the cave, opposite the entrance door, there are three *inscriptions*, one in Maurya characters, recording the construction of the cave by Āshādhasēna, and two of the Gupta period, being short pilgrims' records. Above the left top corner of the entrance door of the cave there is a historically valuable *inscription* of seven short lines in the Maurya alphabet recording the construction of the cave by order of Āshādhasēna, the maternal uncle of the son of Gopāla, the King Bappa Agnimitta, and son of Gopāli, of the race of Vaipidara, in the completing 10th year (of his reign).

According to the popular belief there is a Nāga inside the cave, of which everybody has heard, but which no one has seen. The cave was entered for the first time by officers of the Archæological Department of these Provinces on the 24th March, 1887, on which occasion measurements and impressions of the *inscriptions* were taken. The cave is no doubt the rock cave of the venomous serpent in which Buddha after having subdued this dragon was supposed to have left his shadow, and the cave and its legendary Nāga were, no doubt, in existence at the period of the Chinese Buddhist pilgrims' visits to Kauśāmbī, *viz.*, Sung-Yun,<sup>1</sup> in A.D. 519 and Hiuen Tsiang<sup>2</sup> in A.D. 636. The Chinese pilgrims mention that there was a stūpa of Aśoka about 200 feet high beside the cave; traces of a large brick building are to be found on the summit of the hill above the cave. The pilgrims also note that close by there was a site where Buddha used to take exercise, and a second stūpa containing some of his hair and some nail parings. Sick people used to visit the place and pray for their recovery. No traces of these places

IIb. are now visible; it is very probable, however, that the present modern Jain temple of Padmaprabhānātha erected in Samvat 1881, or A.D. 1824, which is built on a platform immediately below the scarp, occupies the site of some ancient building. On the face of the rock at several points there are short *inscriptions* in Gupta characters, being records of the quarry-men. On an eminence near the foot of the hill to the east there is a small tank called Dēokund, with a small Hindū temple on the bank.

III. 24. PANĀSĀ, old village in tahsil Karchhāna, 19 miles S.-E. of Allahābād, situated around ravines at the junction of the Tons with the Ganges, stands on an old *tilā*, or mound.

IIb. 25. SIKANDRĀ, village in tahsil Phūlpūr, 26 miles N.-E. of Allahābād. About a mile off in a north-westerly direction is the small village of Mālipūr, in which is the tomb of Sa'id Sālār Mas'ud Ghāzi.

III. 26. SINGRAUR,<sup>3</sup> village in tahsil Sorāon, 18 miles N.-W. of Allahābād, is the ancient Śringivīrapura. The old tomb of Singraur stands on a bluff head-land on the north bank of the Ganges. Its name is said to be derived from Śringivīra Rishi, whose shrine stands on an isolated mound on the extreme west point of the position. It is called the *sthāna* of Śringivīra Rishi, but is a comparatively modern vaulted room of brick before which a few fragments of sculpture are collected.

<sup>1</sup> Beal, *l.c.*, Vol. I, page CVII.

<sup>2</sup> Beal, *l.c.* Vol. I, page 237.

<sup>3</sup> Cunningham, *Archæological Reports*, Vol. XI, page 62.

Inside there is a group of Śiva and Pârvatî and a small figure of the sun in a four-wheeled chariot drawn by seven horses. Only the northern or inland position of the mound is now occupied by houses. On the highest point, which is about 50 feet, there is a *chabûtrâ*, or terrace overlooking the bed of the Ganges, and on another high point to the north-west of the last there is a masjid with a small tomb of Muhammad Madâri inside its courtyard; here there are two Hindû pillars. The whole mound is a mass of bricks chiefly of large size, 16 to 18 inches long by 11 inches broad. Singraur is said to have been a very large place in former days; but the Ganges first undermined its southern face, and swept away a large portion of the town, leaving a precipitous cliff some 90 feet in height. Since then the river has deserted the place, and only a small branch now passes under Singraur in the wide channel where the whole stream of the Ganges once swept along. Singraur is famous as the scene of the last act in the great rebellion of Kâhan Zamân and his brother, Bahâdur, against Akbar.

Half a mile to the north of the village is a large mound 18 feet high, called Sûrya Bhîtâ, or "mound of the sun." It is 50 feet broad at top and 150 feet at base, and is thickly strewn with broken bricks. It is most probably the ancient site of a temple to the Sun. Innumerable coins are found at Singraur comprising all the oldest types, with the exception of the punch-marked pieces.

27. SORÂON, tahsil, 13 miles N. of Allahâbâd, is built on an extensive old mound. Many broken statues, dressed stones, and bricks are scattered about the place, which show that Sorâon was once a place of some importance.

## II.—BÂNDÂ DISTRICT.<sup>1</sup>

1. ANSÛYÂJÎ, famous pilgrimage place on the south bank of the Paiśunî, in tahsil Karwî, 15 miles S. of the tahsîl and 64 miles S.-E. of Bândâ, has on a large basalt-rock close to the bank of the river two *inscriptions*, one dated Samvat 1520, *Vaisâkha sudi* 3, *gurau*; the other undated, but apparently of the same age. On a neighbouring rock there is a large figure of Hanumân, crudely hewn out of the solid basalt rock by one Bhagyândâsa, sculptor. Up in a cave of the high cliff of the overhanging rock there lives a noted Hindû faqîr.

Anasûyâ, the wife of Rishi Atri, was one of Daksha's 24 daughters. According to the Purâñas, she practised severe penance for ten thousand years, and by virtue of the religious merit that she thus acquired she created the river Mânâdâkinî, and by its waters maintained the fertility of the country during a 10 years' drought.

2. ATRAHAT, village in tahsil Pailâni, 14 miles N. of Bândâ, possesses four Hindû temples of no great architectural or antiquarian merit.

3. AUGÂSÎ, small town in tahsil Babêru, 26 miles N.-E. of Bândâ, possesses on the south bank of the Jamnâ a masjid which from an *inscription* appears to have been built in the time of Shâh Quli Sultân in A.H. 989, or A.D. 1572. Adjoining the masjid there is a raised fort.

A copper-plate grant of the Chandella Râjâ Madanavarman, dated Samvat 1190, was found here in 1877, the original plate of which is now in the Library of the Asiatic Society of Bengal.<sup>2</sup>

<sup>1</sup> *North-Western Provinces Gazetteer*, Vol. I, pages 361—601, *passim*, *sub voce*.

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4. BÂNDÂ, head-quarters of the district, lat.  $25^{\circ}28'20''$  N., long.  $80^{\circ}22'15''$  E., III. possesses 66 masjids, 161 Brâhmaṇical and five Jain temples. Of the masjids, the chief in point of size and interest is that situated near the ruined palace of the late Nawâb; it was built by Alî Bahâdur, the last Nawâb. The oldest and most celebrated Hindû temples are the two, sacred to Bhûmiśvarî Dêvî and to Bhûmiśvara Mahâdêva, situated on opposite sides of the hill to the south-west of the town. They are of a good size, and have long flights of stone steps leading up to the summit of the hill. The style of building is superior to that of the other temples in the town, and some portions are probably of considerable antiquity.

One mile to the west of Bândâ, on the left bank of the Kêñ river, close to the III. village of Bhûrêndî, are the ruins of a fort called Bhûragaṛh, built by Râjâ Gumân Singh of Jaitpûr, about 1746 A.D.

5. BARGARH, small town in tahsil Mâû, 12 miles S. of tahsil and 80 miles S.-E. III. of Bândâ, possesses the ruins of a fort built by Hindûpat, Râjâ of Panñâ, some 300 years ago.

6. BARHÂ KOTRÂ,<sup>1</sup> two small villages on the south bank of the Jamnâ, in tahsil Mâû, 11 miles E. of tahsil and 82 miles S.-E. of Bândâ, possess the remains of Ib. a magnificent temple, a truly beautiful specimen of mediæval Hindû sculpture and architecture. Its position on a high projecting point overlooking the Jamnâ is a very fine one, and both in size and decoration the fane was worthy of its site; it is, besides, raised on a plinth or platform of 11 feet. The temple is dedicated to Śiva under the name of Karkoṭaka Nâga. It consists of the usual sanctum containing the *lingam* with the entrance on the east, as is usual with *linga*-shrines. The *mahâ-mandapa*, or great hall, is 25 feet square, the roof being supported on four magnificent columns, each upwards of 14 feet in height. These are placed eight feet eight inches apart on a raised platform one foot and three and-a-half inches in height. On each of the four sides immediately opposite each pillar there is a square pilaster nearly 10 feet high at five feet distance; and between each pair of pilasters there are two octagonal pillars of the same pattern as the larger columns and of the same height as the pillars. The architraves covering these pillars are massive beams, about two feet square in section and very elaborately ornamented on each face. Between each pair of pillars there was formerly a cusped arch, now fallen down. The central roof of the *mandapa* has fallen down, but a portion of the side roof still remains. The usual arrangement is to cover this portion by overlapping stones, projecting one over the other from the outer and lower rows of pillars until the space between the two rows of pillars is roofed over. But in this temple the arrangement is quite different, the whole of the surrounding verandah, as it may be called, being roofed in by long sloping slabs which are very deeply cut with three horizontal recesses which imitate the courses of the over-lapping roofs. In the recesses there are rows of small seated Nâga kings with snakes' hoods over their heads. On the west side three of these sloping slabs still remain *in situ*, and at the north corner there is a single slab of wedge shape, that is, narrow at the top and broad at the bottom, showing that the same arrangement of roof was continued at angles. With the remains still lying on the ground it seems certain that there must have been a small

<sup>1</sup> Cunningham, *Archæological Reports*, Vol. XXI, page 4.

porch, or hall, on each side to the north and the south, and a third on the east side forming the entrance. Externally the view from the east would have presented three pyramidal domes in front; the middle one being higher than the others, with the tall spire of the sanctum behind. There is no *inscription* now remaining, the only writing being a few pilgrims' records, of which one is dated as early as Sainvat 1141, showing that the temple must have been erected about the end of the 10th century A.D. The people call the temple Bar, or Bhâr Devâl, which is probably meant for Barâ Devâl.

III. In the face of the hill nearly due south from Barhâ-Kotrâ, and about a mile and-a-half distant, there are two large caves known by the name of Rikhian, or the dwellings of the Rishis. They are apparently old quarries partly built up in front with dry stone walls to form rooms. Two pillars help to support this roof. The larger cave is  $34\frac{1}{2}$  feet long by  $17\frac{1}{2}$  feet broad and six and-a-half feet high. Inside, against the back wall, there is a large collection of statues which were most probably taken from the Barhâ Kotrâ temple after it had become ruinous. The principal statue is a figure of Vishnû with 12 arms; it is four feet high by two and-a-half feet broad. There are also figures of Kâlî and Gañësa, and of 42 goddesses, which are most probably a portion of the Chaunsât Yiginîs, as several of them are represented with animals' heads. The second cave is 22 feet long by 16 feet broad and seven feet high, with one pillar in the middle to support the roof. It has a projecting porch in front of the entrance built with square stones; it has also two holes, or small windows, to give light. Inside there is a seated figure of a three-headed goddess with 16 arms; it is two feet eight inches high by one foot nine inches broad, and most probably represents Durgâ. On the surface of the rock there are several pilgrims' records, but all of the 15th century A.D. Outside there is a small temple with a sanctum only, four feet 10 inches square and a flat roof, nine and-a-half feet high. Two other temples in ruins are close by. At the foot of the hill there is a large tank, 600 feet in length, which is supplied by a small stream coming over a waterfall. The place is considered holy, and is visited by numbers of pilgrims.

IIb. 7. BILGÂON, village in tahsil Girwân, 18 miles S.-E. of Bândâ, possesses five Hindû temples.

IIIb. The village of Akbarpur possesses an idgâh, erected in A.H. 1072, during the reign of Aurangzib.

IIIb. 8. BISAURÂ BUZURG, village in tahsil Girwân, 18 miles S.-E. of Bândâ, possesses five Hindû temples and one small masjid.

IIIb. 9. CHITRAKÛT,<sup>1</sup> a celebrated hill and place of pilgrimage on the left bank of the Paiśunî, in tahsil Karwî, five miles S.-E. of tahsilî and 50 miles S.-E. of Bândâ. The holy hill of Chitrakûta, or the "many-hued peak," is famous as the residence of Râma, Sîtâ, and Lakshmaṇa, during their exile from Ayodhyâ, and also as the abode of the sage Vâlmîki, the reputed author of the Râmâyana. A narrow paved foot-path with a continuous belt of small temples encircles the foot of the hill, which is crowded with pilgrims at all times of the year. This path was constructed some 200 years ago by one of the Râjâs of Panñâ for the convenience of pilgrims

<sup>1</sup> Cunningham, *Archæological Reports*, Vol. XXI, page 10.

performing the ceremony of circumambulation. The temples, however, are all modern, and there are no *inscriptions*. Fragments of sculpture and pieces of carved stone are found lying about the foot of the hill, but there is nothing to show that the place is an old one. Kâmtâ is the name of the village close by the hill, and the hill itself is often called Kâmtâ. The real name is Kâmâdâgiri, or the "hill of the giver of plenty," or the "desire-giving hill." The hill itself is still covered with jangal; but there are no Rishis, as the Brâhmaṇas of the present day all live in comfortable houses below.

Of late years the small town of Sîtâpura, situated also on the left bank of the Paiśunî river, one mile to the north of Kâmtâ, has rivalled the fame of the holy Chitrakûṭa. Here the river Paiśunî forms a long straight reach, both broad and deep, on the banks of which there are numerous temples and bathing ghâṭs, or flights of steps leading down to the water. Some of the temples are said to be old, but they are all so smudged with whitewash that it is quite impossible to judge of their antiquity. The name of Sîtâpura is, however, quite modern, as it was called so at the beginning of the present century; the old name was Jayasimhâ-pura.

The Gupta Godâvarî, or "concealed Godâvarî," is a small stream which issues from a cave in the hills about nine miles to the south-west of Chitrakûṭa. The stream is one of the objects of pilgrimage. It is from eight feet to ten feet broad and three feet deep, and falls into the Godai Nâlâ. There is a long Devanâgarî *inscription* inside the cave, but it is comparatively modern.

Ib. 10. DADHWÂMÂNPUR GARRAMPUR, village in tahsil Badausâ, 12 miles S. of tahsil and 37 miles S.-E. of Bândâ, possesses the remains of an old Chandella temple.

III. 11. GIRWÂN, tahsil, 10 miles S. of Bândâ. On a small hill near the town there is a place regarded as sacred by the Hindûs, consisting of a figure or etching called Bharatiji on the face of the rock which the inhabitants believe to have been miraculously produced. There is on the same hill an image called Bhûtanâtha, which is also an object of worship.

Ib. 12. GOÑDÂ,<sup>1</sup> village in tahsil Badausâ, six miles S.-E. of tahsil and 30 miles S.-E. of Bândâ. To the east of the village, where an embankment has been thrown across between two ranges of hills to form a tank, there is a pair of old temples standing together on the same platform. They are simply known as "Chandelli temples," as all old buildings are designated throughout Bundelkhand. Both temples have the river goddesses Gaṅgâ and Yamunâ at the bottom of their door-jambs, but they are not standing on their symbolic animals, the crocodile and tortoise. The animals, however, are present, but are made very small and are mere accessories at the feet of the figures. The larger temple is built on the usual plan of an extensive hall, a central hall, and a sanctum with a door to the east. It is 55 feet long by 48 feet nine inches broad, and is still about 40 feet in height above the plain, but not more than 30 feet above its own terrace. It was originally dedicated to Vishnu, as there is a figure of that god over the middle of the entrance doorway. On each of the two sides there was a pillared portico to which on the south side was

<sup>1</sup> Cunningham, *Archæological Reports*, Vol. XXI, page 13.

attached a small temple 13 feet square outside with the entrance on the north leading into the *mandapa* of the larger temple. This small fane was dedicated to Lakshmî as shown by the figure over the centre of the entrance door. But at some later date both temples were appropriated by the Saivas, who placed *lingas* inside which are still *in situ*. The spire of the smaller temple is gone, but nearly the whole height of the spire of the larger one is still standing, save only the *kalasa* or pinnacle. The lower part is perpendicular, but the upper part is sloping with a very slight curve. On the perpendicular sides there are two rows of figures, each two feet in height, amongst which Śiva, Kâlî, Gaṇeśa, Vishṇu, and Brahmâ can be recognized. In the upper part of the spire the angles only were ornamented, all the middle spaces being left quite plain. The roof of the *mandapa* of the great temple is altogether gone, and the stones now cover the floor. There are a few pilgrims' records of the 11th century.

III. One mile and-a-half to the west of Gondâ on the present road leading from Karwî to Bândâ, lies the village of Raullî. To the south-west of the village there are two large caves in the middle of a hillock overlooking the place. Numerous broken sculptures of exquisite workmanship are scattered about, proving that there once stood a magnificent temple.

Ib. 13. GULRÂMPÛR, village in tahsil Badausâ, 16 miles S.-E. of tahsili and 41 miles S.-E. of Bândâ. Near the village there is a small stone temple on the top of a rocky hill called Bilhariyâ Maṭh, in the midst of the valley, overlooked by the great fort of Marphâ. The hill is 70 feet high. On the lower terrace towards the south there are the remains of two other temples which have been dismantled to furnish materials for the small fort of Birgâṛh, at a short distance to the north near the village of Bhagalânpûrwâ. Its walls are built entirely of squared stones, amongst which jambs, pillars, pinnacles, mouldings of many kinds, *inscribed* stones, and several roofing slabs are to be found. The temple on the hill is a small one; but it is highly ornamented, and it is otherwise remarkable for its picturesque situation. It consists of a sanctum eleven and three-quarter feet outside and four and-a-half feet inside, with a portico in front nine feet square. The spire is still standing with the lower *amalaka*-pinnacle *in situ*, but the upper part is gone. On the outside there are two rows of figures of which the lower ones are 19 inches in height. The temple was dedicated to Vishṇu, who is represented over the centre of the entrance, with Brahmâ on the right and Śiva on his left, and the *navagrahas*, or nine planets, arranged between them.

III. 14. JASPURA, small village in tahsil Pailâni, four miles S. of tahsili and 17 miles N. of Bândâ. Near the village there is an old ruined fort, named Abhaipûr.

Ia. 15. KÂLANJAR,<sup>1</sup> celebrated hill-fort and town in tahsil Badausâ, 20 miles S.-W. of tahsili and 33 miles S.-E. of Bândâ. The fort of Kâlanjar is one of the most famous places in India. It stands on an isolated flat-topped hill of the Vindhya range, which here rises to a height of 800 feet above the plain. The lower part of the ascent is tolerably easy, but the middle portion is very steep, while the upper part is nearly perpendicular and quite inaccessible. The main body of the fort lies

<sup>1</sup> *Journal, Asiatic Society of Bengal*, Vol. XVII, pages 171—313 *scqg.*; Cunningham, *Archaeological Reports*, Vol. XXI, page 20.

from east to west, is oblong in form, being nearly a mile in length by half a mile in breadth. At the north angle there is a large projecting spur nearly a quarter of a mile square which overhangs the town; and on the middle of the southern face there is another projection of about the same size, but triangular in shape. The distance between the entrance points of these two projections is nearly one mile. The whole area is therefore considerably less than a square mile, while the parapet walls are nearly four miles in length.

Kâlanjar has been occupied from the most remote times. It is mentioned in the *Vedas* as one of the *tapasyasthânas* or "spots adopted to practices of austere devotion." In the *Mahâbhârata* it is stated that whoever bathes in the lake of the gods at Kâlanjar acquires the same merit as if he had made a gift of thousand cows. In the *Padmapurâna* it is named as one of the nine holy places in Northern India. But all these notices refer solely to the sanctity of the hill as the resort of ascetics. The name of Kâlañjara-râdri, or the "hill of Kâlañjara," is said to have been derived from Siva himself, who as *kâla* or "time" causes all things to decay (*jara*), and who is therefore the destroyer of all things and the god of death. The ascetics of Kâlanjar were therefore devoted to the worship of Siva.

The oldest historical mention of Kâlanjar as a fortress is in A.D. 1023, when the place was besieged by Mahmûd of Ghaznî during the reign of the Chandella Râjâ Gânda Dêva. Its erection as a fortress is universally attributed to Chandravarman, the traditional founder of the Chandella family; but the *inscriptions* are silent as to Chandravarman, and give Nannuka as the founder of the family. There is, besides, good evidence to show that Kâlanjar was a famous fortress even before the rise of the Chandellas. The Kalachuris of Southern India claim descent from a son of Siva, named Kriśna, by a Brâhmaṇî mother, who slew the King of Kâlañjara-pura, and afterwards took possession of the "nine lâkh country" of Dâhala Maṇḍala (or Chedi).<sup>1</sup> Now the Chedis or Kalachuris had possession of Dâhala Maṇḍala (Tipura, or Tewâr on the Narbadâ) as early as the sixth century, when they came into contact with Maṅgalîśa Châlukya. Their occupation of Kâlañjara must, therefore, have occurred some time earlier. This event may have given rise to the Chedi or Kalachuri era, which dates from A.D. 248. But the fort of Kâlanjar must already have existed for some time before it attracted the notice of the Kalachuri chief, Kriśna. It seems highly probable, therefore, that the fortress may have been founded at least as early as the beginning of the Christian era.

There are two entrances to the fort of Kâlanjar, of which the principal is on the north side towards the town, and the other at the south-east angle leading towards Paññâ; this latter, which is still called the Paññâ gate, is now closed. The other entrance is guarded by seven different gates which beginning from below are named as follows: (1) Alâm, or Alamgîrî darwâza; (2) Gaṇeśa darwâza; (3) Chândî, or Chaurûjî darwâza; (4) Budhabhadra darwâza; (5) Hanumân darwâza; (6) Lal darwâza; and (7) Barâ darwâza.

There is an ascent of about 200 feet up to the lowest gate, which is a battlemented building in the modern Musalmân style. Over the archway there is a

<sup>1</sup> Rice, *Mysore Inscriptions*, page 64.

rhyming Persian *inscription* of three lines recording the constructing of the gate by Muhammâd Murâd in A.H. 1084, or A.D. 1673, during the reign of Aurangzib, when it was made as strong as the "wall of Alexander." Above this there is a steep ascent, chiefly by steps, to the second gate called Gañêsa darwâza. At a short distance higher up in the bend of the road stands the third gate, named the Chandî darwâza. There is a double gate with four towers, on which account it is also known as the Chauburjî darwâza, or the "gate of the four towers." At this gate there are several pilgrims' records of various dates, Samvat 1199, 1572, 1580, and 1600. The latest of these, Samvat 1600, or A.D. 1543, records the final capture of the fort by Shér Shâh, a mistake of two years. On the first door-jamb there is a much older *inscription* of 15 lines in later Gupta characters. The fourth gate named Budhabhadra is the gate of the "auspicious planet Mars (Bu dha)." It is also named *svargarohana*, or "heaven-ascending gate," owing to the stiff climb required to reach it. It possesses only one *inscription* of a pilgrim, dated Samvat 1580, or A.D. 1523. On a rock between this and the next gate there is an *inscription* of the 11th century. The fifth gate, or Hanumân darwâza, is so named after a figure of the monkey-god carved on a slab resting against the rock. There is also a reservoir called Hanumânkund; there are, besides, numerous rock sculptures which are very much weather-worn. Two *inscriptions* of pilgrims are dated in Samvat 1530 and 1580. On the ascent beyond there are many weather-worn figures carved on the rock representing Kâlî, Chândikâ, Sîva and Pârvatî, Gañêsa, the bull Nandî, and the *lingam*. There is also a small cave or niche containing a broken figure of Hanumân and several pilgrims' records, dated Samvat 1560 and 1600. The sixth gate, called the Lâl darwâza, stands near the top of the ascent; it is covered with several short *inscriptions* of pilgrims. Carved on the rock outside there is a long *inscription* of the Chandella time. To the west of this gate in the *râonî*, or *faussebraie*, immediately above the Kamboharkund, there is a colossal figure of Bhairava cut in the rock. There are also two figures of pilgrims represented carrying water in the usual manner in two vessels fixed to the end of a banghî pole. Near one of them there is a long *inscription* in later Gupta characters. A short ascent leads to the seventh or uppermost gate, called Barâ darwâza, or the main gate. As it stands now, it is undoubtedly modern, and its late date is confirmed by the only *inscription* attached to it of Samvat 1691, or A.D. 1634.

Ib.

Inside the fort on the north face are four places of note, named, Sîtâkunđ, Sîtâsêj, Pâtâl Gaṅgâ, and Pâṇḍukunđ.

Sîtâkunđ is a natural reservoir under shelving rocks, and is reached by three steps from the rampart. On the rock over the kund there is a sitting figure about two feet high, resting on one hand, and near it what appears to be a basket of fish. Near this figure there are several *inscriptions*, one of which is dated Samvat 1640, or A.D. 1583.

Sîtâsêj is a small cave or recess containing a stone bed and pillow for the use of an hermit, covered with *inscriptions* of Samvat 1597 and 1600. Over the entrance door there is an *inscription* in characters of the eighth century.

The Pâtâl Gaṅgâ is a large deep well or reservoir cut in the rock. The water is deep and is constantly dripping and trickling from the roof and sides. The oldest *inscription* found there is of Samvat 1339, or A.D. 1282; the next is of Samvat 1500, or A.D. 1443, and a third of Samvat 1540, or A.D. 1483. Next comes a record of the Emperor Humâyûn in Persian, dated A.H. 936, or A.D. 1529. The latest is of Samvat 1640, or A.D. 1583, during the reign of Akbar.

The Pâṇḍukund is a shallow circular basin about 12 feet in diameter, into which the water is constantly trickling from the crevices in the horizontal strata. This kund is undoubtedly old, as it possesses a short *inscription* in Gupta characters.

Near the middle of the east face there is a natural hollow, in the bottom of which has been excavated in the rock a small reservoir with steps all round. This is called the Bodhi, or Bûrhiyâ Tâl; its waters are believed to possess very great healing powers.

At the south-east angle is situated the Paññâ or Bansâkar gate, which is now closed; it is covered by a small outwork. There are three gates, on which there are some pilgrims' records of Samvat 1550 and 1600.

North of the Paññâ gate in the scarp of the hill below the rampart there is a small pool of water, called Bhairon-kâ-Jhirkâ, or Bhairava's well, with an old record of Samvat 1195, or A.D. 1138. Above the kund there is a colossal figure of Bhairava carved in the rock, with several records, the oldest of which is dated Samvat 1194 or A.D. 1137.

Further on in the same direction there are three places of note named Siddh-kâ-guphâ, Bhagwân-sêj, and Pâni-kâ-amân. The Siddh-kâ-guphâ is merely a small excavation in the perpendicular rock formed for performing penance in it, with a long Sanskrit *inscription* of Râjâ Jaṭiladhî. Bhagwân-sêj is a stone couch and pillow similar to that of Sîtâsêj, but smaller and cut under a projection of the rock. Beyond this is the excavation called Pâni-kâ-amân; it is very low and entered by a small door about two feet six inches high, the flat roof is supported by four pillars slightly decorated. There are neither *inscriptions* nor sculptures at these places.

Near the middle of the south face is the Mṛigdhâra, or "antelope's spring," a small pool in an inner chamber of the rampart into which the water is constantly trickling. There are several pilgrims' records of the 16th century. The spring is no doubt supplied from the great reservoir of Koṭhtîrtha on the high ground close by.

Koṭhtîrtha is a large reservoir, nearly 100 yards in length, with several flights of steps and many remains of sculpture. On the steps there are many pilgrims' records of the 16th century, and on the north bank of the tank there is a masjid of the time of Islâm Shâh, built of old temple materials, with one *inscription* of the Gupta period and many of the 11th century.

Ib. The great *lingam* temple of Nilakantha is situated in an outwork in the middle of the west face of the fort. The upper gate, leading into the outwork, is attributed to Râjâ Paramârdi Dêva, or Paramâl (A.D. 1167—1203); there are several *inscriptions*, but all of the 16th century. A second gate which leads into the

courtyard of the temple has no *inscription*; but on the rock on the right hand of the descent there are numerous small caves and niches, with many statues and several *inscriptions* of the Chandella time. The actual shrine of Nilakantha is a small cave with the remains of a fine *mandapa* or hall in front. The façade of the cave has been very rich, but is now much broken and hidden by numerous coats of whitewash. On the jambs of the door there are figures of Śiva and Pârvatî with the Gaṅgâ and Yamunâ rivers; these are of the Gupta period: the pillars of the hall are later and belong to the time of the Chandellas. The roof of the *mandapa* is now gone, but most of the pillars and pilasters still remain, forming a square with four on each side and four in the middle. In roofing the corners are cut off to form an octagon. The *lingam* is made of a dark-blue stone, four and-a-half feet high, and has three eyes. It is at present the chief object of worship at Kâlanjar, and to judge by the pilgrims' records, it has been equally popular for many centuries. Just outside the *mandapa* of Nilakantha there is a deep kund or rock-cut reservoir, called *svargarohana*, and to the right of the kund in a rock recess or niche there is a colossal figure of Kâla-Bhairava, 24 feet in height, standing in two feet of water. The sculpture is 17 feet broad, has 18 arms, and is ornamented with the usual garlands of skulls, with snake-earrings and snake armlets and a serpent twined round the neck. In the hands are various objects, of which the most prominent are a sword, a bowl of blood, &c. Beside this statue there is a figure of the skeleton goddess, Kâlî, four feet in height, which is now standing in water upwards of a foot in depth. The water trickles from above and falls on these figures. Beyond this sculpture there is a closed portion in the wall of the outwork, above which on the outside there is an inaccessible cave.

Outside the walls of the fort on the north face and about half way up the hill there is a small isolated rock some 15 feet long by 10 feet in height. On this rock there is sculptured a famous *lingam*, named Balkandéśvara, and beside it the figure of a pilgrim carrying Ganges water at the two ends of a banghî pole. Over the head of this figure there is an old *inscription* of one line of Gupta characters, one inch high. There is a similar figure with the same *inscription* down in the plain below, called Sarwan Bâbâ.

On the north face of the hill and about 60 feet or 70 feet above the plain there is a fine stone-walled tank called Gaṅgâ Sâgar, 160 feet in length by 120 feet in breadth. It has a continuous flight of steps on three sides, and only a narrow flight in the middle of the fourth side. A long flight of steps leads to the top of the embankment. The whole of the steps and walls are formed of cut stones, including numerous carved pillars, bracket capitals, and broken statues. On this site there has once been a very fine temple as shown not only by these remains, but by a colossal figure of Vishnû, 13 feet in length, reclining on the serpent Ananta. There are no *inscriptions*, but it seems highly probable that the *inscribed* figure of the water-carrier, now fixed in a shed a short distance below, must have been taken from this site.

The town Kâlanjar itself contains numerous relics of the past, chiefly of the Musalmân period. Several old masjids, dating from the time of Akbar downwards, and *inscribed* A.H. 1012, 1122, 1131, and 1155, are in different stages of decay. The

oldest is situated at the foot of the hill and attributed to one Shaikh Wâlî, a contemporary of Akbar. The town is furnished with three gateways, built in the time of Aurangzîb.

IIIb. 16. KARWÎ, tahsîl, 42 miles S.-E. of Bândâ, possesses five masjids of no merit, and five Hindû temples built by the Marâthas, of which the one known as Gañêśa Bâgh is admirable both for its execution and design.

IIb. Half a mile to the west of Karwî lies the town of Tarâhwân, which possesses six Hindû temples, five masjids, and the ruins of a brick-fort, built some 250 years ago by the Surkis of Gahôrâ.

III. Three miles south-east of Karwî, on the high road leading from Karwî to the Mânikpûr station of the East Indian Railway, near the hamlet of Kalû, there are the ruins of a small Chandella temple of exquisite workmanship.

Ib. III. One mile further on, there are the ruins of an old temple, called Haïhaitî Mandir, on the top of a picturesque hill, overlooking the village of Khoh. Fragments of statues of Kâlî, Gañêśa, Siva, and Pârvatî, as well as ornamented pillars, door-jambs, lintels, and pinnacles are scattered about at the foot of the hill.

IIb. 17. KHANDEH, village in tahsîl Bândâ, 13 miles N.-W. of head-quarters, contains 16 Hindû temples of no great importance.

IIb. 18. KHAPTIHÂ, village in tahsîl Pailâni, eight miles N. of Bândâ, possesses four Hindû temples and one masjid.

III. 19. LAURÎ, or Lokhrî,<sup>1</sup> village in tahsîl Mâû, 10 miles N.-E. of tahsîli and 52 miles S.-E. of Bândâ, is situated at the northern foot of the Vindhya hills. To the south-west there is a small fort and to the east of the fort there is a stone platform on which the villagers have set up 24 images of the Chaunsât Yognîs. Between the fort and the village there is a tank, on the bank of which stands a large stone elephant, seven and-a-half feet long and three and-a-half feet broad by five and-a-half feet high to the top of the head. There is an *inscription* on the elephant, dated Samvat 1516, or A.D. 1459. The elephant and the statues most probably belonged to some temple which was ruined during one of the early campaigns of the Musalmâns. On the bank of the lake and in the fields close by are the ruins of some Jain temples.

IIb. 20. MAJHGAWÂN, or Râjâpûr, town in tahsîl Mâû on the right bank of the Jamnâ, 20 miles N.-W. of tahsîli and 59 miles E. of Bândâ, the residence of the Hindû poet Tulsî Dâs, possesses several fine Hindû temples built in the time of Akbar, of which that dedicated to Somêśvara is the most important.

III. 21. MARPHÂ,<sup>2</sup> hill fort in tahsîl Badausâ, eight miles S. of tahsîli and 32 miles S.-E. of Bândâ. The great fort of Marphâ is but little known, although it is as large and as lofty as either Kâlanjar or Ajaygarh. It is situated on a high projecting hill, 12 miles to the north-east of Kâlanjar. There are four gates to the fort, two to the left and two to the right; the space within occupies about 385 acres. The fortification walls with bastions are mostly in ruins, and inside there are three ruined Jain temples and one ruined Hindû temple dedicated to Siva under the name of Pañchavaktra. In these temples there are several *inscriptions*, but not old

<sup>1</sup> Cunningham, *Archæological Reports*, Vol. X, page 15.

<sup>2</sup> Cunningham, *Archæological Reports*, Vol. XXI, page 19.

and of very little value. There is one long *inscription* of three lines, dated Samvat 1404 (A.D. 1347), *Kârtika sudi* 14, *gurau*, in the *Siddhitungarâjye*, or during the reign of Siddhitunga, and mentions the fort under its original name, Madharpa. Two others in small letters are Jain records of the *Mûlasamgha*, dated Samvat 1407 and 1408. They contain no kings' names and are confined to the names of the donors of the statues dedicated, and of the high priest at the time of dedication. As Marphâ is not mentioned by any of the Musalmân historians, it seems probable that it was not occupied as a fort until Kâlanjar had fallen. The fort is now completely deserted and overrun with jangal, in which both tigers and leopards find cover.

III. 22. MARWAL, village in tahsîl Babêru, 12 miles N.-E. of Bândâ, possesses a small fort in a ruinous condition near the banks of the Gararâ river.

III. 23. MÂU, tahsîl on the right bank of the Jamnâ, 70 miles E. of Bândâ. One mile and-a-half to the north-west of Mâu, near the hamlet of Rithorâ, there are two ruined temples of small size, but of fine workmanship. The larger one is only  $10\frac{1}{2}$  feet square outside, with a portico on the north in front of the entrance, supported on two nicely-carved pillars. The temple has fallen backwards and the enshrined figure is lying inside crushed beneath the roof. On the face of the door-step there are represented two crocodiles, each carrying two women with children in their laps. There is a figure of Kâlî outside, from which it may be inferred that the temple was dedicated to the worship of Sîva. The pillars are of early mediæval style.

III. The second temple is similar to the first, and was also dedicated to Sîva, as it still possesses a group of Sîva and Pârvatî. The entrance door also is similar to that of the other temple; but the jambs which are still standing have figures of the Ganges on her crocodile and the Yamunâ on her tortoise.

III. Five miles to the west of Mâu, in the hamlet of Pûra, close to the village of Hatovâr, there are the ruins of a large *liigam* temple of the Chandella type, the sanctum of which is still standing. To the west of the temple there is a two-storeyed priests' house, consisting of 10 cells, built of large blocks of sandstone and beautifully ornamented, being a good specimen of the domestic architecture of the Hindûs of the middle ages. Close by under a pîpal tree is an *inscribed* statue of Durgâ of the Chandella period.

At the village of Biriâ, six miles west of tahsîli, there is an *inscribed* red sandstone slab of the Chandella time.

IIb. 24. NARÂYÂNÎ, village in tahsîl Girwân, 20 miles S.-E. of Bândâ, possesses five Hindû temples.

III. 25. ORAN, village in tahsîl Badausâ, 20 miles E. of Bândâ, possesses on the west of the village the ruins of a small fort.

IIb. 26. PACHNEHÎ, village in tahsîl Pailâni, eight miles N. of Bândâ, possesses seven Hindû temples and one masjid.

IIb. 27. PAILÂNÎ KHÂS, tahsîl, on the right bank of the Kêñ river, 20 miles N. of Bândâ, possesses a masjid in good preservation, built according to a Persian *inscription* on its walls, in 1702 A.D. by one Himmat Bahâdur Kâsim, ruler of Pailâni at the close of the reign of Aurangzîb.

Ib. 28. RÂMNAGAR, village in tahsil Mâû, 10 miles W. of tahsilî and 61 miles E. of Bândâ, possesses on the banks of a large tank the ruins of a large temple of the Chandella period, elaborately carved, and in general design and execution similar to the Bar Devâl of Barhâ Kotrâ. The sanctum has gone entirely, but many stones still remain to show that it was highly decorated. The *mandapa*, or great hall, is 40 feet square, and supported on eight highly-decorated pillars. Close to the temple there is a priests' house built of large blocks, in a fair state of preservation.

III. Ib. One and-a-half mile to the west of Râmnagar, on the high road leading to Karwî, there is a large lake of the Chandella type, on the banks of which the remains of a large temple are scattered about.

III. Four miles further on the north side of the road there is a large cave, called Vâlmîki's hermitage, high up in a steep hill. Inside the cave there are several *inscribed* statues, both Brâhmañical and Jain, of the 15th century.

Ib. 29. Râsin,<sup>1</sup> old village in tahsil Badausâ, four miles N. of tahsilî and 29 miles S.-E. of Bândâ, is the ancient Râjavâsinî. It lies at the foot of a granite hill, and its mounds, ruined temples, and broken sculptures all show that it must once have been a place of considerable consequence. There are also 19 fine old tanks of the Chandella time. On the side of the road, at the foot of the hill and to the north of the village there are several *sati* pillars, with a large standing female figure holding a child in her left arm. On the east side of the road there is a small mound, faced with squared stones. On the top are several statues, of which the most prominent is a figure of Ganêsa. The platform was certainly the site of a temple, and it is accordingly now called Sivâla, or "the temple of Siva," and sometimes also Gañêsa from the principal figure. Amongst the broken sculptures there are many fragments of a colossal figure of the skeleton goddess, Kâli, eight feet high and four feet broad. The figure has 24 arms and is surrounded by a number of small skeleton females of the same kind, both sitting and standing. The goddess herself is represented standing on the back of a prostrate male figure; she has a deeply-sunken stomach with a very long-tailed scorpion between the ribs. On the mound there are several other sculptures, such as Durgâ with 10 arms, a large figure of Hanumân six feet high, and the upper half of a statue of Nârasimha, or "man-lion" of life size. A little further on there is a group of ruins, the principal object of which is the entrance door of a temple, which is still standing apparently *in situ*, with some fragments built into a piece of rough wall on each side. The site is accordingly known simply as darwâza, or "the door." Amongst the stones collected here there is a complete pilaster, five feet two inches in height, and a piece of a 12-sided pillar. There is also a 10-armed figure of Durga and several *sati* stones, of which one bears a nearly obliterated *inscription*. In the village itself there is a Sivâla built of old materials.

III. Ib. On the top of a hill overhanging the town there is a temple of Ratañnañtha; it is not very old, and bears no *inscription*.

Ib. On the top of another hill, about one mile to the east of the village, but nearly two miles by the winding pathway, there is the famous temple of Chândî Maheśvarî, situated in a dense jangal. The building is much smaller than the

<sup>1</sup> Cunningham, *Archæological Reports*, Vol. XXI, page 15.

Gondâ temple, and has no figures on the outside, but only simple mouldings. The sanctum is only 12 feet outside and eight feet by seven and three-quarter feet inside, with a niche in the back wall and a *lingam* in the middle. The *mandapa* or hall in front is slightly oblong, being 18 feet eight inches by 17 feet seven inches. The hall is open at the sides, with two broad seats, three and-a-half feet wide, backed by sloping parapets. There is a small portico in front, nine feet wide by six feet deep. The enshrined statue of the goddess has four arms, and is two feet in height. Close by there is a tank hewn out of the rock 80 by 50 feet. There are two *inscriptions* on the temple, an old record of the Chandella period in two long lines, without date, and a record of seven short lines, dated Samvat 1466, or A.D. 1409.

Two miles to the south-west of Râsîn, near the village of Bîrpûr, there are III. the remains of a small Chandella temple, of which the sanctum is still standing.

IIb. The village of Donâ possesses a masjid built in A.H. 1103, during the reign of Aurangzîb.

30. SIHONDÂ, town in tahsil Girwân, 11 miles S. of Bândâ, possesses the remains III. of a large fort on a hill to the south-west of the town near the Kêñ river. There are said to have been at one time 700 masjids and 900 wells within the town; the IIb. former have all fallen into decay with the exception of four, and the latter have been almost all choked up. On the top of another hill, called Khatri Pahâr, near the town there is an old temple, dedicated to Ánguléśvari Dêvi, of considerable repute among the Hindû population. Local traditions assume that Sihondâ was an important city in the heroic period of early Indian history. There are, however, to all appearance no remains in its immediate vicinity of any great antiquity and few, if any, earlier than the Musulmân period.

31. SIMAUNÎ, village in tahsil Babêru, 18 miles N.-E. of Bândâ, possesses the remains of a fort built by Sultân Shâh Quli. A masjid built by the same III. person, and bearing an *inscription* dated A.H. 988, or A.D. 1581, still exists.

32. SINDHAN KALÂN, village in tahsil Pailâni, 20 miles N. of Bândâ, possesses IIb. 10 Hindû temples and two masjids. The traditional account of the village is that it was formerly the point of junction (*samdhî*) of the Kêñ and Jamnâ rivers, and thence received its name.

### III.—FÂTHPÛR DISTRICT.<sup>1</sup>

1. AMAULÎ, decayed town in tahsil Korâ, 42 miles W. of Fâthpûr, possesses III. many masjids, tombs, and large brick dwelling-houses now all in ruins. There is a fine sheet of water adjoining the town with picturesquely wooded banks.

2. APHÛÎ,<sup>2</sup> village in tahsil Khâgâ, 29 miles S.-E. of Fâthpûr, is a very old place III. with a mound 10 to 12 feet in height, covered with broken bricks. The mound is called Chauki, because it was one of the stages on the old Hindû road leading from Kanauj through Karrâ to Prayâga. There are several fragments of stone sculptures under a *nîm* tree. It is mentioned by Alberûni<sup>3</sup> under the name of

<sup>1</sup> North-Western Provinces Gazetteer, Vol. VIII, Part III, pages 93—142, *passim*; Growse, Supplement to the Fâthpûr Gazetteer, Allahabad, 1887, pages 7—10, *passim*.

<sup>2</sup> Cunningham, Archaeological Reports, Vol. XVII, page 96.

<sup>3</sup> Sachau, Alberûni's India, Vol. I, page 200.

A b hāpūrī, as being 20 *farsakh* distant from Prayāga. The name of Aphūi is applied to a group of villages, namely Ismāīlpūr-Aphūi, Ganj-Aphūi, Rāmpūr-Aphūi, Baraiyapūr-Aphūi, and Sunāwardeh-Aphūi. This use of its name shows that Aphūi must once have been a place of some consequence.

- IIb. 3. Asnī,<sup>1</sup> village in tahsil Faṭhpūr, 10 miles N. of head-quarters, is a place of pilgrimage, the chief shrine being that of the Aśvinī Kumāras, the two sons of the Sun, which gives its name to the place, and which has been gradually shortened to Asnī. It was here that Jayachchandra of Kanauj deposited his treasures before his last flight with Mahmūd.

- III. The old fort built by Haranātha in Akbar's time, is still standing on the bank of the Ganges, with very large bricks in its lower walls. But the principal mass of ruins consists of a large mound covered with broken bricks and pottery. The mound stands on the very brink of the Ganges on a projecting promontory within the lands of Chak-Pihāna. It is about 200 feet square; there are no traces of walls on the surface, but the bricks are old, as they are of comparatively large size,  $12'' \times 8\frac{1}{2}'' \times 2''$ . The only point of note is a small terrace or platform, dedicated to Dāna Bīr, or the demon Dāna.

That Asnī is undoubtedly an old site, is proved by an *inscription*<sup>2</sup> of Mahipāla dēva, dated Sainvat 974, on the face of a square sandstone pillar, found in 1867 at Asnī, and now in the Municipal Garden attached to the Town Hall of Faṭhpūr. Possibly Asnī may turn out to be the old Buddhist site described by Hiuen Tsiang<sup>3</sup> under the name of 'O-yu-t'o, though no Buddhist remains have as yet been found.

- IIb. A ferry-boat plies to the opposite shore in the Rāi Bareli district, where there is a picturesque group of modern temples, the reputed site of an hermitage of the Rishi Garga.

- III. 4. Asothār, village in tahsil Ghāzīpūr, 14 miles S.-E.-S. of Faṭhpūr, is the ancient Aśvatthāmapura. Its original site is indicated by an extensive brick-strewn mound, two or three farlangs to the south of the fort, built by Arāru Singh in the first half of last century. On the highest part of it is a small modern enclosure which bears the name of the eponymous hero Aśvatthāma, the son of Drōṇa, but was evidently the site of an ancient temple of Māhādēva. Part of the sikhara has been set up as a *lingam*, the gurgoyled water-spout makes a trough for a well, and many other sculptured fragments are lying about, or have been built up into walls. On a smaller mound further to the south are five large Jain figures of the Digambara sect; the people call them the five Pāṇḍavas.

- III. 5. Aurāt, village in pargana Haswā of tahsil Faṭhpūr, 12 miles S.-E. of head-quarters. At the village of Tiksariyā there is an extensive mound, evidently an ancient site, and a group of Hindū figure sculptures has been collected under a tree.

- IIb. 6. Bahūā, village in pargana Āyāh Sāh of tahsil Ghāzīpūr, 13 miles W.-S.-W. of Faṭhpūr, possesses a small ruinous temple, known by the name of Kakora

<sup>1</sup> Cunningham, *Archæological Reports*, Vol. XVII, page 99.

<sup>2</sup> *Indian Antiquary*, Vol. XVI, page 173.

<sup>3</sup> Beal, *I.c.*, Vol. I, page 225.

Bâbâ, dating apparently from the 10th century. The *sikhara*, or tower, is of moulded bricks; the cella which it covers has pillars, architraves, and ceiling, all of carved stone, as in the more perfect example of the same style at Tindulî. It must have been originally dedicated to Mâhâdêva, and was probably re-named about 200 years ago, when it was very roughly and ignorantly repaired, many pieces of the doorway being built up into the ceiling and other parts of the fabric. These stones, with one exception, Mr. Growse succeeded in extracting, and on putting them together, so little of the design was found wanting that he was able to re-erect the doorway in its original position. The so-called Kakôra Bâbâ is a recumbent statue of Nârâyaña, with Lakshmî at his feet, Brahmâ seated on a lotus growing out of his navel, and Śeshanâga forming a canopy over his head. A smaller and more rudely executed figure of precisely similar design was found on a mound by the road side, which marks the older village site.

III. 7. BINDKÎ, town in tahsil Kalyânpûr, 18 miles W.-N.-W. of Faṭhpûr. Here were found some years ago in the course of excavations six stone slabs, one the lower part of a door-jamb, and another an architrave, six and-a-half feet long, with an antique pediment in the centre, supported from below by a small flying figure.

Ib. At the neighbouring village of Tindulî, by the side of the high road leading to the Mauhâr railway station, is a very interesting temple tower of the 10th century A.D., a rare example of very early brick architecture. The cella is of stone, in the same style as the Mahobâ and Khajurâho temples, but the *sikhara* which surmounts it is of elaborately moulded brick. It was repaired plainly, but not badly, about one hundred years ago by a Brâhmaṇa of the neighbourhood, who added the present porch. Of the original stone porch only a few fragments remain.

IIIb. 8. DÉOMÂÎ, village in tahsil Korâ, 31 miles W.-N.-W. of Faṭhpûr, possesses a large sheet of water with modern temples on its banks and three broad flights of steps.

North of the village, on the road to Shiûrâjpûr, is a fine masonry tank now much dilapidated, built circa A.D. 1700.

A little further on the road is a *bâoli* with a descent of 50 steps, built in 1720 by a banyâ of Korâ.

IIb. 9. DHÂTÂ, village in tahsil Khakhrêrû, 37 miles S.-E.-S. of Faṭhpûr, possesses a temple of Dêvî, which is of high popular repute, though a mean, shabby building. It probably occupies an ancient site, though the actual remains of the older shrine are of no special interest or antiquity.

10. FATHPÛR, head-quarters of the district, lat.  $25^{\circ}55'18''$  N., long.  $80^{\circ}52'$  E., is said to have been founded in A.H. 917, or A.D. 1519, by Faṭhman d Khân according to an *inscription* found in a Hindû temple at Den dâ Sâî in tahsil Kha-khrêrû.

III. There are no buildings in the town of Faṭhpûr of historical or antiquarian interest, except the maqbara of Nawâb Abd-us-Samâd Khân, adjoining the IIb. ruins of his fort, built A.H. 1111, or A.D. 1699, the gaṛhî of Nawâb Ahmad Husain Khân of Bindaur, and the maqbara and masjid of Nawâb Bâkir Ali Khân, built A.H. 1075. The latter occupy a conspicuous position at the junction of four main thoroughfares, and, being surrounded by a small garden, they form a picturesque

and pleasing group in a singularly mean and unattractive town, though in themselves they are of no special architectural merit.

**IIb.** The tomb of Nāwāb Ābd-u-s-Samād Khān stands in extensive and well-wooded park-like grounds, and has stone arcades and traceried windows; but it is a heavy, ill-designed structure, and would seem to have been hastily raised after the premature death of the founder's eldest son, Ābu Muhammad, in A.H. 1121, or A.D. 1709, as stated in a Persian *inscription*.

**IIb.** The masjid in Takiā Ausārgāṛh bears the date 1181, and the grave of Karam Bēg near the Īdgāh is inscribed A.H. 1180.

In the Municipal Garden stands the Asnī pillar of Mahipāladēva, dated Samvat 974. Around this pillar is grouped a collection of miscellaneous antiquities from different parts of the district, illustrating, with some degree of adequacy, the style of architectural decoration that prevailed in the neighbourhood during the period immediately prior to the earliest Musalmān invasion.

**IIb.** 11. GARHĪ JĀR, village in tahsil Kalyānpūr, 19 miles W. of Faṭhpūr, possesses a fort and the rauza of Bahādur Khān, built in the time of Aurangzib, remarkable for its architectural beauty. The mausoleum is a large square building with a central dome, four smaller domes at the corners, and a *bangalā* on each of the four sides. It is crowded with the tombs of his descendants. His son, Ālam Khān, has a smaller monument with a single dome, at the other end of the village. In it the place of honour is occupied by what is said to be the grave of a favourite horse which was killed in battle. Both buildings are plain and unornamented. There is a ruinous masjid, called the Ulthi Masjid, so overthrown that great blocks of horizontal masonry now stand perpendicular.

**IIb.** At Dalēl Kherā, a hamlet of Barhat, is another large domed tomb of about the same date, and belonging to the same family.

**III.** 12. GHĀZIPŪR, tahsil, nine miles S. of Faṭhpūr, has the remains of a strong fort, and is said to have been built about A.D. 1691 by Arāru Singh.

**III.** About a mile to the north, in the village of Painā, are the extensive ruins of an ancient fortified town. The circuit of the wall, with its gates and towers, can be distinctly traced, and in the centre of the high broken ground which it encloses is an inner citadel, further protected by a broad and deep moat. The town is said to have been originally a stronghold of the Chandellas, and may very probably be of still higher antiquity; but nothing is known of its history. The citadel was re-built by Arāru Singh of Asothār, who probably gave it the name of Faṭhgāṛh, by which it is now known.

**III.** 13. GUNĪR, village in tahsil Kalyānpūr, 15 miles N.-W. of Faṭhpūr. General Cunningham<sup>1</sup> conjectures on topographical grounds and from a calculation of distances that this may be the site of the Buddhist monastery of Vasubandhu, mentioned by Hiuen Tsiang.<sup>2</sup> But the existing mounds seem to be the natural high bank of the Ganges intersected by ravines, and the only remains of antiquity are a few groups of small sculptured fragments of the character of the ninth or tenth century A.D. These are for the most part heaped on small masonry terraces which seem to be the sites of the original temples.

<sup>1</sup> *Archæological Reports*, Vol. XI, page 57.

<sup>2</sup> *Beal, l.c.*, Vol. I, page 225.

III. 14. HASWÂ, or Hânswâ, small decayed town in tahsil Faṭhpûr, seven miles S.-E. of head-quarters, was originally named Champâvatî; but when, according to the legend, the three brothers Hamsadhvaja, Mayûradhvaja, and Śankhadhvaja settled here, Hamsadhvaja changed the name of the place to Hâmsapura. There are, however, no ancient remains at present visible, except a ruined old fort in the centre of the town, on the top of which there is the dargâh of Alî-ad-dîn, sister's son of Qutb-ad-dîn, who lost his life in single combat with Râjâ Hamsadhvaja.

Ib. 15. HATHGÂON, town in tahsil Khâgâ, 18 miles E. of Faṭhpûr, is the ancient Hâstigrâma, situated on a high mound about 20 feet high, which is said to have been a fort of Râjâ Jayachchandra. On the highest point stands a ruinous masjid known as Hâthikhâna, or Jaychandî Masjid, apparently constructed from the wreck of four small Hindû temples. There are 24 pillars in all, arranged in four aisles of six columns each, with a masonry wall at the back and sides. The temple doorway, a handsome piece of sculpture, has been set up by itself as the entrance to the masjid enclosure. The date of the columns is not later than the 10th century. Eight are square in shape, and far more massive than the others; four are square pilasters with a band running up the centre of each face; four are twelve-sided; four are eight-sided below, sixteen-sided in the middle, and round at the top; and the remaining four are made up of odds and ends. In all of them the main shaft is topped by two or three capitals, or other blocks of more or less incongruous character, in order to raise them to the required uniform height.

There is no tradition as to the time when they were re-arranged as at present. General Cunningham<sup>1</sup> conjectures that this was done by one of the Sharqî kings of Jaunpûr who ruled all this part of the Doâb, and who were noted for their religious intolerance. But the only basis for this supposition is a slab lying loose in a small modern masjid close by, which bears a Persian *inscription*, dated A.H. 854. This would correspond to A.D. 1450, at which time Mahmûd Shâh was king of Jaunpûr. But this slab has no connection with the Jaychandî Masjid, as it was brought from a field at some little distance. From the word *qabar* which occurs in the second line, it appears to have belonged to the tomb of some person whose name is given as Yûsuf.

Other buildings of precisely similar character are the Asî-khambhâ at Mahâban in the Mathurâ district, the so-called Parmâl's palace at Mahobâ in the Hamîrpûr district, and the masjid in the citadel of Bijâpûr in Southern India. All are very unsuitable for Musalmân worship, and probably were never intended to be so used, except once only, to signalise the triumph of Islâm over Hindûism.

Ib. Close by there is a stone pavilion, or bâradârî, built in the time of Jahângîr.

III. About two miles from Hathgâon near the spot where the Sasûr-khadêrî river crosses the road to Husainganj, there is a stone elephant called Jagannâth. It is represented as sitting down, with its trunk stretched out on the ground, and an ornamental square pad bound on to its back.

III. 16. HUSAINGANJ, or Chauñkâ, village in tahsil Faṭhpûr, eight miles N. of head-quarters, possesses the remains of an old fort.

<sup>1</sup> *Archaeological Reports*, Vol. XVII, page 98.

17. JÂFARGANJ, decayed town in tahsil Kalyânpûr, 20 miles W. of Fâthpûr,

IIb. possesses a large masjid built by Nawâb Bâkir Âlî Khân, or his brother Jâfar, and at each end of the bâzâr is a gate.

III. The ruins of the Nawâb's fort are a mile or so away nearer the bank of the Jamnâ.

18. KHAIRÂT, village in tahsil Khakhrêrû, 25 miles S.-E.-S. of Fâthpûr. Adjoin-

III. ing the village is a circular mound, the site of a temple, of which only the foundations remain *in situ*, with traces of broad flights of steps leading up from the plain below. Several huge blocks of sandstone are lying about; and, in the village, let into the wall of a small modern shrine, and in other places, are some mutilated figures and architectural details.

In an extensive mound a little to the east, called *garhî*, Mr. Growse dug up III. three spirals of a *sikhara*, three and-a-half feet high, covered with the ornamentation characteristic of the 10th century A.D.

19. KHAJUHÂ, village in tahsil Korâ, 21 miles N.-W. of Fâthpûr, possesses three IIb. masjids, two *bâradarîs*, a sarâi, a tank, and a garden called Bâds hâhî Bâg h, built by Aurangzîb to commemorate his victory over Shâja Shâh. Though too modern to be styled antiquities, the Emperor Aurangzîb's sarâi and garden pavilions are of some architectural and historical interest.

The sarâi covers more than 10 acres of ground, and has as many as 130 sets of vaulted rooms. There are two handsome double-storeyed gates surmounted by minarets; the walls are embattled, and in the centre of the square is a domed masjid.

The garden has an area of about 18 acres; is enclosed by a wall with corner towers, and contains three reservoirs of cut stone with provisions for fountains. A broad terrace runs the whole length of one side, and on it stand two elegant pavilions. Underneath this terrace, outside the garden-wall, is a very large tank, more than 800 feet square; its boundary wall on the north side seems never to have been built.

The town has grown up round the sarâi, and contains a very large number of IIb. modern temples; two of them are large and picturesque groups of buildings with fine tanks attached to them.

20. KHAKHRÊRÛ, tahsil, 29 miles S.-E. of Fâthpûr, possesses a small mound, III. called *garhî*, by the side of the Khâgâ road, where a temple once stood. This was destroyed by the Musalmâns, who used the materials to construct a grave-yard masjid on the same site. This latter erection had apparently fallen into ruins in 1852, and the bricks were then used, for a third time, in the construction of the tahsîl. All the carved stones were left on the spot; these consist chiefly of architraves and door-jambs, handsomely carved in the style of the 10th century.

In the tahsil office there is an *inscribed* slab, dated A.H. 703, during the reign of Alâ-ad-dîn Muhammad Shâh I.

III. 21. KORÂ, tahsil, 29 miles N.-W. of Fâthpûr, possesses the ruins of a large fort which still presents an imposing appearance. It was built by Râjâ Anga Dêva on the site formerly called Mahâkâya, and entirely re-built by Vijaya Singh, called Bijli Khân, after becoming a Musalmân. The fort was occupied as a tahsîl till shortly before the mutiny, when it was dismantled. Now nothing remains of it but the masjid, and this, too, would seem to be of later date than the reign of Akbar,

which is the time when Bijli Khân is said to have lived. The site is a high cliff commanding a fine view of the Arind ravines.

The fort and all that end of the town of Korâ which adjoins the fort are called Árgal. Possibly the fort was so named as forming a natural "bar" or barrier (*argala*) against the approach of an invader. Similarly, Arind, the name of the river, is a contraction for Arindama, "the subduer of enemies," which would seem to refer not so much to the depth of the stream as to the inaccessibility of its broken banks.

It is not impossible that the name Argal was subsequently given to the small secluded village in the Korâ pargana, buried in the ravines of the Arind river, where the Gautam Râjâ has for many years had his principal seat. This would account for the insignificance of the remains at the latter place.

**IIIb.** Korâ possesses, besides, a fine tank, about 340 feet square, built by Zain-al-Âbdîn, the local governor, under the orders of Vazîr Mir Âlmâs Ali Khân; a *bâradarî*, on the opposite side of the road to the further end of a garden; it is a large, massive, and handsome building, 100 feet long and 50 feet high. The garden has an imposing entrance gate in two storeys, 43 feet high and 70 feet broad. There is another smaller pavilion on the margin of the tank.

**IIb.** There are four masjids, of which that of Saqî Muhammâd Sultân is the oldest, dating from A.H. 968; the next is the Jâmi Masjid dating from A.H. 1000; whilst the masjid of Nûr Muhammad was built in A.H. 1065, and the masjid of Muhammad Dâyam in A.H. 1143.

The Arind river is crossed by a low, but massive bridge of 12 arches, built about one hundred years ago. The older Moghal bridge is still in existence, immediately under the fort, about half a mile to the west, but is earthed up to above the crown of the arches, and has cultivated fields on both sides of it, the river having completely deserted its former course.

**IIb.** At Sarâi Badle, now a separate village, but once a quarter of the old town, is a large *bâoli*, built in A.H. 1137, with several temples, but no remains of the sarâi from which it takes its name.

According to tradition, the original name of Korâ was Karrâ, meaning "hard;" and, in fact, Alberûni<sup>1</sup> gives the name as Kuraha. Probably it was subsequently modified to Korâ in order to prevent confusion with the town of Karrâ on the Ganges in the Allahâbâd district.

**III.** 22. Kôt, village in tahsil Khakhrêrû, 32 miles S.-E. of Fathpûr, possesses, on the bank of the Jamnâ, the remains of an ancient fort destroyed by Alâ-ad-din Ghori.

**III.** 23. KUTILÂ, village in tahsil Khâgâ, 19 miles E. of Fathpûr, possesses the ruins of two forts on the bank of the Ganges, one said to have been built by Jayachchandra, and the other by an Afghân.

24. KUTIYÂ, village in tahsil Kalyânpûr, 11 miles N.-W. of Fathpûr. It was conjectured by General Cunningham<sup>2</sup> that this might possibly be the Buddhist site mentioned by Hiuen Tsiang<sup>3</sup> under the name of 'O - y u - t' o. The present village was moved about 100 years ago from a high cliff a little to the east, which is still

<sup>1</sup> Sachau, *Alberûni's India*, Vol. I, page 200.

<sup>2</sup> *Archæological Reports*, Vol. XI, page 56.

<sup>3</sup> Beal, *l.c.*, Vol. I, page 225.

III. called Barâgâon; and here under a *nîm* tree are collected a few fragments of figure sculpture. One piece was subsequently converted to Musalmân uses, for it is engraved at the back with the endings of four lines of a Persian *inscription* in bold raised characters.

III. To the west of the village is another high bare cliff, which is called *köt*, and, as the name would denote, may very possibly have been a fort. Here large bricks are found, and occasionally coins.

III. 25. MALWÀ, village in tahsil Kalyânpûr, 12 miles N.-W. of Fañhpûr, possesses a somewhat remarkable group of Musalmân buildings, a masjid, an imâmbâra, a range of rest-houses, and a karbalâ. The last-named is a massive square structure, with two round minarets, and consists of a vaulted corridor enclosing a domed centre. At a corner of the village lane may be seen a red sandstone pillar of the old Hindû pattern, said to have been brought from the site of the karbalâ, and doubtless dating from the 10th century.

III. 26. NAUBASTA, hamlet of Bâigâon, in tahsil Khâgâ, 28 miles E. of Fañhpûr, possesses several small temples on the bank of the Ganges, at the west of the Khâgâ road, all dating apparently from the end of last century.

III. The site of the old village, higher up the stream, is now almost entirely deserted. It is marked by a series of brick-strewn mounds, on which are collected several groups of stone sculpture, including a miniature temple cut out of a single block, all of early pre-Musalmân character. There is also a stone elephant, about four and-a-half feet long, but half-buried in the ground, and so much mutilated as to retain but little of its original shape.

III. 27. RÂMPÛR THARIÂON, village in pargâna Haswâ of tahsil Fañhpûr, 12 miles S.-E. of head-quarters, possesses at the head of a series of ponds, where it forms a picturesque feature, a temple tower in the old style, built four generations ago by Âlam Singh. It contains a small head of Buddha with crisp curling hair and long pendant ear-rings.

There is a railway station a mile distant, at Barhâm pûr, which may be the place quoted by Alberînî<sup>1</sup> under the name of Barhamshil, as a stage on the old road from Kanauj to Prayâga, half-way between Korâ and Aphûi, viz., eight *farsakh* from each.

III. 28. REN, village in tahsil Ghâzîpûr, 18 miles S.-W. of Fañhpûr, was a large and important place in former times. It has an area of more than 3,000 bîghas. The hamlet of Kîrttikherâ is now a larger and more thriving place than the original village, which is a mile and-a-half away on the bank of the Jamnâ. Its houses are huddled together under a steep cliff, about 100 feet high, but much cut up by ravines, where once stood the old fort. The river, which runs immediately under it, has here taken a deep bend to the east, and in so doing is said to have submerged a large portion of the town. This would seem to be a fact, for on the other side, in what is now the Bândâ district, there are many traces of former habitations, and one of the main gates of the city is also said to have stood there. If so, the course of the river at that time must have been very far to the west. The village is one mass of *débris*, and for the greater part of the way to Kîrttikherâ the fields are strewn with bricks and dotted with mounds, where many pieces of stone sculpture have been collected.

<sup>1</sup> Sachau, *Alberînî's India*, Vol. I, page 200.

A few are cross-legged Jain figures; but the majority represent Brâhmaical divinities; and there are also many fragments of architectural decoration. They are of different dates, but some are executed with considerable spirit, and are possibly older than any other remains in the district.

A rival Râjâ is said to have had his fort at Benûn, a village about five miles to the east.

- III. At Kirttikherâ are some carved stone panels from the *sikhara* of a temple at Ren of the 10th century.

- IIb. In the village of Thawâî, on the opposite side of the high road, is a large stone *lingam* under a modern domed temple, which stands on a high mound approached by flights of masonry steps. Under a tree on the plain below is a smaller *lingam* inserted in a carved stone panel, which also was probably brought from the old Ren temple.

In December, 1888, a copperplate grant of Govindachandra Dêva of Kanauj, dated Samvat 1188, was found in the *débris* of a fallen high bank of the Jamnâ, close to the inhabited site of Ren, not far from the village of Lalautî. The village to which the grant refers is called Dosahalî, undoubtedly the modern Dasaulî on the Jamnâ. The original plate is now in the Lucknow Museum.

- III. Sâh, large village in tahsil Ghâzîpûr, seven miles W. of Faþhpûr, possesses an old fort.

- IIb. 30. SHIURÂJPÛR, village in tahsil Kalyânپûr, on the right bank of the Ganges, possesses for nearly half a mile along the bank of the river a succession of temples and ghâts, none of antiquarian value or special architectural importance, but all in a more or less ruinous condition. The largest of the series has a picturesque group of towers and spires; but the details are all in a most debased style. Adjoining it is a large old three-storeyed house of effective design, but much out of repair, and disfigured by incongruous excrescences. The temples are all of brick and plaster, with one exception, which is of carved red sandstone of superior execution.

#### IV.—KÂNHPÛR DISTRICT.<sup>1</sup>

- III. 1. AKBARPÛR, tahsil, 26 miles W. of Kânhpûr, was originally known as Gurai Kherâ. Four miles to the south-west of the tahsilî, in the ravines of Kumbhi on the Saingur river, there is an ancient *kherâ* or village mound, called Lâkrâpûr.

- IIb. 2. AKBARPÛR BIRBAL, village in tahsil Ghâtampûr on the left bank of the Jamnâ, 31 miles S. of Kânhpûr, possesses an ancient temple, dedicated to Râdhâ Krishna.

- IIb. 3. BAZIDPÛR, village in tahsil Kânhpûr, six miles S. of head-quarters, possesses a masjid, built in A.H. 762, and the tomb of Makhdûm Shâh, built in A.H. 761, during the reign of Firûz Shâh.

4. BHITARGAON,<sup>2</sup> or Bâharî-Bhitari, village in tahsil Narwal, 20 miles S. of Kânhpûr. Bhitar-gaon means the "inner town," and the present village is said to have been in the heart of an ancient town, named Phulpûr, or "Flower-town." The village of Bâharîgâon, or "outer town," more than half a mile to the east, is pointed out as one of the ancient suburbs, and the whole of the land of these two villages is known by the general name of Bâhari-Bhitari. They stand in the midst of a group of villages, which in the rains are surrounded by the waters of the Arind river.

<sup>1</sup> North-Western Provinces Gazetteer, Vol. VI, pages 197–269.

<sup>2</sup> Cunningham, Archaeological Reports, Vol. XI, page 40.

Ib. The large temple at Bhītargāon, which is still standing on the east of the village, is called simply Devāl or "the temple," and nothing whatever is known of its history. It is a square of 66 feet with the corners indented, and a projecting portico or entrance hall on the east. The walls are eight feet thick; altogether it is 47 feet long and  $36\frac{1}{2}$  feet broad. It is built throughout of large, well-burnt bricks,  $18'' \times 9'' \times 3''$ , laid in mud mortar. A flight of six steps leads up to a small ante-room, eight feet by seven feet three inches, from which a passage, eight feet in length, opens into the main room. The two passages are roofed with semi-circular vaults, and the two rooms with pointed domes. These vaults are built after the Hindū fashion with the bricks placed edge to edge, instead of face to face. The outer semi-circular arch, which covered the entrance steps, has fallen down, but some of the bricks still remain to show that its construction was exactly the same as that of the semi-circular arch between the two rooms. Both the arches and the domes rise from imposts; this particular kind of arching seems to be peculiar to India. Above the main dome there is a second square chamber of similar size, which was also covered with a vault of the same construction. The interior of the temple is now only plain earth, the whole of the floor having been dug up. Exterioly the temple is decorated with numerous figures in terra-cotta. In the lower part the figures are of large size, two feet six inches in height by two feet in breadth. These are placed in niches which are separated by bold ornamental pilasters four feet six inches in height. In the centre of the west face opposite the entrance there is a figure of the Varāha Avatāra of Vishṇu with the boar's head. On the north side there is a figure of Durgā with four arms, and on the south side a four-armed figure of Gaṇeśa. Many of the remaining figures appear to be only various forms of Vishṇu and Śiva and their wives, as one of them has eight arms. Judging from the position of the Varāha incarnation at the back of the building, it seems highly probable that the temple must have been dedicated to Vishṇu. The Bhītargāon Devāl is one of the few specimens of ancient brick temples now standing in Northern India, and this style of building would appear to have prevailed very extensively for several centuries. The date of this building is not absolutely known, but judging from its style it cannot be placed later than the sixth or seventh century, and is probably even older.

II. At a distance of 530 feet nearly due south from the Devāl, there is a mound of ruins covered with large bricks and broken figures. According to the people, these are the remains of a temple called Jhījhi Nāga. In plan the Jhījhi temple was quite different from the Devāl, as there was only a single room  $22\frac{1}{2}$  feet long by seven and-a-half feet broad, with walls four and-a-half feet thick, and a door in one of the long sides facing the east. In the back wall there were four niches. From the style and patterns of the moulded bricks, this temple was certainly of the same period.

The people of Bhītargāon say that there was once a brick temple at every kōs along the bank of the Arind river. There certainly is one at Parāuli, one at Simbhū, two at Rār, one at Bedā-Bedaunā, two at Khurdā, one at Kanchlipūr, and two at Sarhār-Amauli; but there are only four of them on the Arind, those at Rār, Bedā-Bedaunā, Kanchlipūr, and Sarhār-Amauli being far away from the river.

Ib. The pretty little temple of Parâuli is unfortunately imperfect, about one-half of it having fallen down. But the standing half is in very good preservation, and is remarkable for the uniform and bright colour of its bricks. In plan, it is a polygon of 16 sides externally standing on a circular plinth, with a circular chamber six feet eight inches in diameter, and no portico. The walls are three feet four inches thick; the temple is therefore only 13 feet 4 inches in diameter, each of the 16 sides being two feet five inches. The chamber was covered with a pointed dome, built with bricks end to end after the Hindû fashion, and there was a second domed chamber above to lessen the weight on the walls. The door was on the west side, and on each of the other three sides there was a small niche only  $11\frac{1}{2}$  inches high and  $6\frac{1}{2}$  inches broad. Inside in the centre of the circle there is a *lingam*. Outside the whole surface of the walls is richly decorated with deeply cut arabesque ornament in perpendicular lines, the edges of each face being distinctly marked by sunken lines by the omission of brick in every alternate course. The effect is decidedly good, as the different faces are clearly defined.

III. The Simbhûâ temple is unfortunately thickly covered with plaster. On many places, however, where the plaster has fallen off, the same flowered ornament is visible as that of the other brick temples. The inner chamber is of carved stone and only eight feet three inches square.

Ib. Of the two small temples at Râr, one is built on the same plan as the Bhîtar-gâon Devâl, and the other on the plan of the Jhijhi Nâga temple. The former has no name, and its exterior dimensions are only 10 feet three inches by nine feet six inches, with a portico projecting three feet on the north side. The chamber is only four and-a-half feet by four feet. The larger temple is dedicated to Chândikâ Dêvi. Its entrance is on the west through a passage eight feet long by two and-a-half feet wide, which leads into a chamber  $10\frac{1}{2}$  feet long by six feet broad, with the longer side facing the door. Externally it is  $18\frac{1}{2}$  feet long by  $12\frac{1}{2}$  feet broad, or with the portico 17 feet. Outside, this temple is decorated in the same style as that of Parâuli, the same flowered ornament being repeated from top to bottom. Here also nothing is known about the builders of the temples.

Ib. The brick temple at Bedâ-Bedaunâ is exteriorly covered with whitewash, but occasionally carved bricks and square beaded panels with hood mouldings are visible. In plan it is a square of 47 feet, with the corners indented, and two vaulted ante-chambers. The vaults rise from imposts, and are built with the bricks placed edge to edge. The cella is 20 feet long and 14 feet broad, and supported on eight tall and graceful columns, richly ornamented; the architraves and ceiling being decorated with leaf ornaments and alto-relievos. The most characteristic feature of this temple is the employment of the semi-circular arch between the two ante-chambers. Judging from its style, the temple cannot be placed later than the seventh or eighth century, and it is probably even older.

IIa. One-half of the temple at Khurdâ has fallen down; but the standing half is in very good preservation. In plan it is a square of 36 feet externally, with a chamber of 18 feet long and 12 feet broad, covered with a pointed dome. The lower part of the temple consists of plain bold mouldings, above which there is a series of panels, filled with groups in terra-cotta, and divided from each other by pilasters, supporting

a richly carved cornice which runs continuously all round the building. Close to this temple are the ruins of another ancient brick structure, in plan a polygon of 16 sides with a circular chamber of 10 feet diameter.

Ib. The brick temple at Kānchlīpūr is built on the same plan as the Bāhārī-Bhītarī temple. Its entrance is on the west, through a passage six feet long by two feet wide, which leads into a chamber 12 feet long by six feet broad, with the longer side facing the door. Externally it is 18 feet long by 12 feet broad. Outside, the temple is decorated with moulded bricks of the leaf and flower pattern.

Ib. The village of Sarhār-Amaulī possesses two brick temples, built on the same plan and in the same style of ornament and sculpture like those at Rār.

IIb. 5. BILHAUR, tahsil, 34 miles N.-W. of Kānhpūr, possesses a masjid, built by Muhammad Razā in A.H. 1110, during the time of Aurangzib.

Ib. At the village of Subhānpūr there is a long Sanskrit *inscription* in the well of Gayādīn Sakal.

The village of Pihānī possesses the Masjid Gomti, built during the reign of Aurangzib, as stated in the Persian *inscription*.

IIb. 6. BITHŪR, town in tahsil Kānhpūr, 12 miles N.-W. of head-quarters, possesses five large temples on the banks of the Ganges, and on a mound to the south of the town stands an old temple, dedicated to Kakapakshēvara, or Rāma. Numbers of ancient metal arrow-points are found in the soil around Bithūr, said to be relics of the time of Rāmachandra. According to tradition, Brahmā is said to have celebrated his completion of creation by a horse-sacrifice at the Brāhma vartta-ghāt of Bithūr. A nail of his shoe is still embedded in one of the steps of the landing-place, and is still the object of devout homage. The clusters of ghāts, temples, and dwelling-houses on the Ganges lend an imposing and picturesque appearance to that side of the town. There is also a spot on the bank of the Ganges, called Vālmīki-kī-kutī, where Vālmīki's hermitage is said to have been.

IIb. 7. KĀNHPŪR, head-quarters of the district, lat. 26°-28'-15" N., long. 80°-23'-45" E., possesses 1,143 Hindū temples and 357 masjids; but few are of any architectural pretensions, and none of any antiquity.

IIb. 8. CHARALĪ, village in tahsil Narwal, 18 miles S. of Kānhpūr, possesses an old temple dedicated to Jvālamukhī Dēvī, in which there is a Sanskrit *inscription*.

III. } IIb. 9. DERĀPŪR, tahsil, 35 miles W. of Kānhpūr, contains the remains of several old III. } masjids, a fine masonry tank called Sahaskund, and the ruins of a fort built in the time of the Marātha rule (1756—1762). It was once a place of considerable importance.

At the village of Bichhiāpūr, eight miles S.-W. of tahsilī, there is an old tank near the tomb of Sandal Shāh, in which there is an *inscribed* Sanskrit slab.

IIb. 10. GHĀTAMPŪR, tahsil, 26 miles S.-W. of Kānhpūr, possesses an old temple dedicated to Kudhā Dēvī, and to the south of the town a Gosāin temple built 300 years ago.

IIb. 11. JĀJMĀŪ, village in tahsil Kānhpūr, four miles E. of head-quarters, was anciently styled Siddhapuri, and still shows on the banks of the Ganges a ghāt and several temples dedicated to Siddhēvara and Siddhā Dēvī. It is also supposed to be the site of the capital of Yāyāti, and to have derived its name from him. III. The high mound overhanging the river is known as the fort of the mythical Chandella

IIb. Râjâ Chandravarman. The place is mentioned by Alberûni<sup>1</sup> under the name of Jajja m a u and as being 12 *farsakh* from Kanauj. To the south of the fort, in the village of Bâz i d pûr, rises the tomb of Makhdûm Shâh, built during the reign of Fîrûz Shâh in A.H. 761; and on the castle mound itself stands a masjid reared in the 17th century by Sultân Masîh - a d - dîn.

III. 12. KÂKÛPÛR, village in tahsîl Shiûrâjpûr, 22 miles N.-W. of Kânhpûr. The existing remains of Kâkûpûr consist of numerous foundations formed of large bricks, and more particularly of a connected set of walls of some large building, which the people call "the palace." General Cunningham<sup>2</sup> identifies Kâkûpûr with the capital of 'O-yu-t'o (Ayodhyâ), visited by Hiuen Tsiang<sup>3</sup> in the seventh century. He, moreover, suspects it to be the same as the Bâg u d or Vâg u d of the Tibetan Buddhist books. According to Hiuen Tsiang there were at the capital of Ayodhyâ about 100 Buddhist monasteries, 10 Hindû temples, and several stûpas containing relics of Buddha's hair and nails.

III. 13. KHWÂJA PHÛL, village in tahsîl Derâpûr, 48 miles W. of Kânhpûr, possesses IIIb. the remains of a strong fort said to have been built in the reign of Shâh Jahâñ (1628—1658) by one Itimâd Khân. Close to the fort is the mausoleum of Itimâd Khân, a building of no architectural pretensions.

IIIb. 14. MAKANPÛR,<sup>4</sup> village in tahsîl Bilhaur, 48 miles N.-W. of Kânhpûr. The holy shrine of Shâh Madâr has made the village of Makanpûr famous throughout India. The shrine is situated on the bank of the Isân river, 10 miles to the southwest of Kanauj and about two and-a-half miles north-east of the railway station of Araul. Half-way between Araul and Makanpûr there is an old Hindû village named Harapura, which possesses so many fragments of sculpture that it seems reasonable to suspect that Makanpûr itself may be an old site which was appropriated by the saint after the usual Musalmân fashion. The saint was a native of Halab, or Aleppo, and came to Makanpûr in A.H. 818, or A.D. 1415, during the reign of Ibrâhîm Shâh Sharqî of Jaunpûr. The tomb of the saint is a plain building, 31½ feet square, with a low-roofed dome, the whole covered with numerous coats of white-wash. It stands in a court-yard about 70 feet square, called *haram*, or "the forbidden," within which no woman is allowed to enter, no lamps are lighted, no hymns are chanted, and no food is cooked. Altogether there are seven distinct courts, called the seven *darbârs*, each of which has a separate name. These are: (1) R o z a M u b â r a q , the court-yard about 90 feet square, which surrounds the tomb itself; (2) H a r a m D a r b â r , an outer enclosure into which no woman is allowed to enter; (3) S â n k a r D a r b â r , or "Chain Darbâr," is so named from a chain on its door; (4) P â k a r D a r b â r , so named after a Pâkar (fig-tree) which stands in it; (5) D a m â l k h â n a is the court where the *malangs*, or mad faqîrs, are allowed to play and sing songs; (6) N a k â r k h â n a contains the *nakâras*, or great metal drums, as well as the *degs*, or gigantic metal cooking-pots; (7) the Âl a m gîr M a s j i d . The erection of the tomb is ascribed to Ibrâhîm Shâh Sharqî of Jaunpûr, who died in A.H. 844. There is no *inscription* on the tomb. There are two gateways with *inscriptions*, but

<sup>1</sup> Sachau, *Alberûni's India*, Vol. I, page 200.

<sup>2</sup> *Archæological Reports*, Vol. I, page 295.

<sup>3</sup> Beal, *I.c.*, Vol. I, page 225.

<sup>4</sup> Cunningham, *Archæological Reports*, Vol. XVII, page 102.

they are of later date. One of these, called the Chor-kâ-darwâza, dates from the year A.H. 873 or A.D. 1468, as noted in the *inscription*. The second gate, called the Saudâgar darwâza, or the "merchant's gate," bears the date A.H. 899. The people speak with pride of a visit paid to the shrine of Madâr by the Emperor Aurangzib. The exact date is not known, although he built the masjid which still exists. Besides this there is another masjid built by Daulat Khân in A.H. 1022.

IIb. 15. MÂWAR, small village in tahsîl Bhognîpûr, 21 miles S.-W. of Kâñhpûr, is remarkable for the tomb of Hazrat Mutâhar, one of the four principal disciples of Madâr Shâh. The masjid is of no architectural pretensions and of no antiquarian merit.

III. } 16. Mûsânagar, town in tahsîl Bhognîpûr, on the left bank of the Jamnâ, 34  
Ia. miles S.-W. of Kâñhpûr, possesses, near the Umargârî, the remains of an ancient  
Ib. fort built by the Ponwârs in Samavat 1504. The Dêojâni tank is of some antiquarian and architectural interest. The ancient Mukhadêvi temple closely resembles, except that it is on a much smaller scale, the pre-Musalmân portion of the Atalâdêvi Masjid at Jaunpûr, which are the remains of a Buddhist vihâra. Images and distinctive emblems of very old date have been dug up in the vicinity of this temple.

Ia. 17. RASULÂBÂD, tahsîl, 40 miles N.-W. of Kâñhpûr, possesses a fort built under Marâtha rule (1756—1762), in which now the tahsili offices are located.

18. SHIURÂJPÛR, tahsîl, 21 miles N.-W. of Kâñhpûr, possesses the ruins of a fort of the Chandella period.

III. 19. SIKANDRÂ, town in tahsîl Derâpûr, 45 miles W. of Kâñhpûr, possesses numerous ruins which testify its former importance.

#### V.—HAMÎRPÛR DISTRICT.<sup>1</sup>

IIa. 1. AKONÂ, village in tahsîl Kulpahâr, eight miles S. of tahsili and 68 miles S.-W. of Hamîrpûr, possesses four groups of ruined Chandella temples, called Râj Maṭh, Râñî Maṭh, Châmâr Maṭh, and Konchbhâor. Râj Maṭh is a large group of temples and colonnades, the principal temple of which has fallen, whilst three smaller ones on the corners of the principal temple are still standing. Near the temple there is a life-size statue of an elephant, of which the trunk is gone. The Râñî Maṭh is in ruins. To the east of the village is the Châmâr Maṭh; it is a low-roofed hall without any dome or sanctum. Konchbhâor is a small masonry tank, on the bank of which there is a *lingam* temple in fair state of preservation. Many interesting sculptures are scattered about the place.

IIa. The neighbouring village of Akonî has also a small Chandella temple.

IIb. 2. DINÂî,<sup>2</sup> village in tahsîl Kulpahâr, seven miles W. of tahsili, and 63 miles S.-W. of Hamîrpûr, possesses on a hillock the ruins of a large *lingam* temple of the Chandella period, built in the usual form of a cross. The pillars are mostly plain, but the central ones are ornamented with four female statues each, and a few of the pillars are richly ornamented with other carvings. The peculiarity of the temple is that the roof does not appear to have been built in the usual style of intersecting squares or of overlapping stones, but by long stones laid across on the architraves, and

<sup>1</sup> North-Western Provinces Gazetteer, Vol. I, pages 361—601, *sub roce*.

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entirely without ornaments of any kind. There are no traces of anything like a pyramidal roof over them, from which it is evident that this temple was flat-roofed. The basement mouldings of this temple are singularly beautiful, more so than those of the Mahobâ temples.

Ib. Close to the road below the hill there is a Jain temple with a colossal statue of Śântinâtha, *inscribed* Sañivat 1194. This temple is an oblong externally, divided into a portico and sanctum. The statue of Śântinâtha is mutilated, having had the arms cut off, and the minor statues on either side of it are also mutilated. Inside the roof is formed of interesting squares supported by four engaged pillars at the corners of the cell. These pillars have the usual square block interposed, breaking up the height of the shaft into two portions. The outer pillars of the portico, however, are without the blocks. The roof is externally a flat cone, with a very slight bulge, exactly like the domes over the corners and central pillars in the Quṭb cloisters. Close to the temple are the remains of cloisters; these consist of rows of pillars of small height supporting a flat roof formed by placing slabs over the architraves. Near this there is an *inscribed* slab, dated Sañivat 1676.

III. 3. GARHAULî, village in tahsil Jalâlpûr, 35 miles S.-W. of Hamîrpûr, has a large Chandella tank outside the village, but now nearly silted up, with the ruins of several large temples on its banks, which show that once it must have been of some importance.

IIb. 4. GAURAHRî, village in tahsil Kulpahâr, 50 miles S.-W. of Hamîrpûr, possesses a very fine temple of comparatively modern date.

III. 5. HAMÎRPÛR, head-quarters of the district, lat.  $25^{\circ}57'30''$  N., long,  $80^{\circ}11'50''$  E., possesses the ruins of a fort built by Hammîra Dêva in the 11th century, and a few Musalmân tombs which are the only traces of antiquity.

III. Two miles to the west of Hamîrpûr lies the village of Bâdanpûr, which has a *kherâ* showing the site of a deserted village. In the village itself there is under a *nîm* tree an image, *inscribed* Sañivat 1363.

III. About 11 miles to the south of Hamîrpûr there are the two small villages of Iṭârâ and Pachkhaurâ, standing on ancient *kherâs*, covered with broken bricks and sculptures. Old coins are said to be found in large quantities after the rains.

III. 6. INGOTHÂ, village in tahsil Hamîrpûr, 15 miles S. of head-quarters, possesses the ruins of a small fort close to the village site.

IIb. } III. 7. JAIPUR,<sup>1</sup> town in tahsil Kulpahâr, 65 miles S.-W. of Hamîrpûr, possesses several modern temples, some still unfinished, and the remains of a fort which tradition ascribes to the Marâtha period. Scattered about in the town are numberless dressed granite stones with carvings similar in design and execution to the carvings at Mahobâ; they are undoubtedly ancient, most probably of the Chandella period. Innumerable similar stones are also built into the walls of the fort and of the buildings within it, rendering it impossible to doubt that there in former times must have existed many ancient structures of the same style and period as those at Mahobâ.

Within a short distance of the town is the Bêlâ Tâl, or Sâgar Tâl, ascribed to the Chandellas. On the western edge of this large tank there runs a chain of several low hills, rocky and steep on the land side, but less so on the tank side. Along

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Within a short distance of the town is the Bêlâtâl, or Sâgar Tâl, ascribed to the Chandellas. On the western edge of this large tank there runs a chain of several low hills, rocky and steep on the land side, but less so on the tank side. Along

<sup>1</sup> Cunningham, *Archæological Reports*, Vol. VII, page 28.

III. the crest of the northernmost of these is built a strong loopholed wall in the usual style of Indian rubble and mortar forts. This wall runs down at the northern end along a spur of the hill that juts into the tank ; the spur, after jutting out of the hill into the tank, in a direction perpendicular to the line of the chain, for a distance of about 500 feet, turns back southwards, and runs in this new direction parallel to the main chain for about 800 feet, thus including on three sides a small sheet of water that forms, as it were, an arm from the tank. Along this ridge the fort walls run down to the lake, the end being formed into a massive tower rising sheer out of the water, but now in ruins. At the corners of the wall are other strong towers rising boldly out of the water. The spur that connects the main chain of hills with the small ridge in the tank running parallel to it, appears to be artificial. At the south end the walls run down the declivity of the first hill of the chain to the water ending in a ghâṭ; this is the weakest point of the fort, and subsequently, judging from the style of construction, an extension was made on this side by the addition of a sort of outwork connected with the main fort at its south end and carried along the ridge of the next hill up to its summit. Hence it goes perpendicularly down towards the tank in a slight curve, forming at its southern end a figure like the nook at the northern end, but far smaller and far less decided. A massive tower rising sheer out of the water terminates it at this end as at the other. In the fort there are palaces and other buildings situated in the space between the walls and the edge of the tank. The buildings must have been very extensive, and subterranean passages from the mahal to the edge of and into the tank exist in several places to this day. From the style of buildings inside it is impossible to ascribe to this fort an age much prior to the Marâtha period; but it is certainly earlier than the usual run of Marâtha structures. It appears that the outwork noticed above was afterwards added, and, if one may judge by the Musalmân tombs that occur in this portion alone of the fort, by the Musalmâns, after they had probably proved the weakness of the south end of the main fort by capturing it themselves.

IIb. 8. JALÂLPÛR, town in tahsil Maskarâ, 30 miles west of Hamîrpûr, possesses several masjids and Hindû temples of no archæological value. Outside the town there is a *kherâ*, named Khândant.

Ib. In the village of Puniân there are on the banks of the tank of Âlhâ and Udâl two images of black basalt, *inscribed* Saïvat 1232, during the reign of Par mâl.

IIb. 9. JHALOKHAR, town in tahsil Hamîrpûr, eight miles W. of head-quarters, possesses a temple dedicated to Dêvijî Bhanyâ Rânî.

10. KABRÂÎA, town in tahsil Mahobâ, 43 miles S. of Hamîrpûr. The Brahm Tâl, a stone called Chakarîya Dâî, several Chandella temples, the Dûdhu rock, and the Bhawâni-kâ-Pahâr are the only objects of archæological interest.

III. The Brahm Tâl is an extensive tank now much silted up ; the embankment is in the form of a segment, and is faced in the usual Chandella style with immense stones which form steps to the water's edge. On this embankment are the ruins of a large Chandella temple. In the middle of the lake was a *baithak*; but that, too, has been completely thrown down, and only the basement is now visible. There is said to be an *inscribed* slab lying near the ruins of this *baithak*; there are also some *sati* monuments, apparently of no great date.

III. The Chakariya Dâî is a carving of a woman with a child in her arms; close by there is a small Chandella temple, hidden, however, by recent renovations. Not far from this temple there is another temple on the top of a rock, and votaries have to make their exit by a passage under the rock whence there is a fine view of the Brahm Tâl. There are numbers of Chandella stones lying about the village, some used for chabûtras, &c.

IIb. The Dûdhû rock is near the lake, and on the top of it the ghost of a telî is said to reside. A little further on is the Bhavânî-kâ-Pahâr, on which there are some small temples dedicated to the goddess Bhavânî; but none of these are very old or in any way remarkable.

IIb. 11. KHARAILA, town in tahsil Maskarâ, 40 miles S.-W. of Hamîrpûr, possesses an old temple.

IIb. 12. KULPAHÂR, tahsil, 60 miles S.-W. of Hamîrpûr, possesses several modern temples, idgâhs, and masjids, and the ruins of a palace on a hill. The banks of the large tank south of the town are ornamented with numerous temples and houses; a stone ghât runs along the embankment with platforms and shrines at intervals. III. Close to the tank, on the opposite side, stands an isolated octagonal structure on a small mound, the tomb of some Musalmân; it must have once been very beautiful and is still picturesque, though ruined. No ancient remains, however, exist except an occasional fragment of a statue. On an eminence near the town are the ruins of III. a fort.

III. About four miles south-east of Kulpahâr lies the village of Râwâtpûr, with a large Chandella tank, on the embankment of which stands a large ruined granite temple of the earliest Chandella type. The sanctum has fallen, whilst the great hall is in a tottering condition. About 300 yards distant from the tank is another temple of a smaller scale, of which the dome has fallen.

III. Six miles to the west of Kulpahâr are the villages of Chârnâ and Patkâri. The former has the ruins of two granite temples, the latter a large tank.

Ib. About five miles to the north-east of Kulpahâr is the village of Mohâri, with IIb. two ruined granite temples.

About six miles south-east of Kulpahâr lies the village of Sahêt Mahêt, which possesses some large tanks, a fine old temple sacred to Vishnu, and a low-roofed Jain temple with *inscribed* statues of Saïnvat 1200 and 1213.

Close by is a large *kherâ* covered with broken bricks and sculptures, where Madanavarman, the Chandella ruler (A.D. 1129—1165) is said to have founded a town, called after him Madanapura.

Ib. Six miles south-east of Kulpahâr is the village of Karerâ, with a diminutive plain Chandella temple.

IIb. About 15 miles S.-W. of Kulpahâr are the villages of Telî Pahâri and Tewâh, possessing three small Chandella temples.

About 13 miles S.-W. of Kulpahâr is the village of Parâobâri, which has an old well with an *inscription*, dated Ashâdava di 5, Saïnvat 755.

Ib. 13. MAKÂRBÂI,<sup>1</sup> small village in tahsil Mahobâ, 10 miles N.-E. of tahsil and 48 miles S. of Hamîrpûr, possesses many remains; one, a large pillared hall, probably

<sup>1</sup> Cunningham, *Archæological Reports*, Vol. VII, page 26.

a Jain temple, now below the level of the adjacent country from accumulation of rubbish, is called Parmâl's *baithak*; fragments of innumerable statues and sculptures, but of no particular interest, abound in the place. It also possesses a large tank ascribed to the Chandella kings, and there is a small, but very beautiful, temple of a unique type, possessing three instead of one sanctum. An accumulation of fully six feet of rubbish hides the mouldings of the basement of this singular temple.

**III.** One mile to the north of Makârbâi there are the ruins of a large granite temple, more than double the size than that of Makârbâi.

**III.** About four miles E. of Makârbâi lies the village of Barsî Talâo, with an almost dry tank, on the embankment of which is a middle-sized temple of which the dome has fallen. Behind it there is a large low-roofed hall in a ruinous condition.

**Ib.** About six miles E. of Makârbâi, near the village of Pahrâ, lies the hamlet of Sakarâ, which possesses a flat-roofed Jain temple in a nearly perfect state of preservation and a small Brâhmaical temple of the Chandella period.

14. MAHOBÂ,<sup>1</sup> tahsil, lat. 25°-17'-40" N., long. 79°-54'-40" E., 54 miles S. of Hamîrpûr. Its name is a contraction of Mahotsavanagera, or the "city of the great festival," which was celebrated there by Chandravarman, the founder of the Chandella dynasty. Mahobâ is divided into three distinct portions: (1) Mahobâ, or the city proper, to the north of a low granite hill; (2) Bhitarî Qila, or the inner fort, on the top of the hill; and (3) Daribâ, or the city to the south of the hill.

To the west of the city lies the great lake of Kirat Sâgar, about one and-a-half miles in circumference, constructed by Kirtivarman (1063—1097). To the south is the Madan Sâgar, about three miles in circuit, constructed by Madanavarman (1129—1165). To the east is the small lake of Kalyân Sâgar, and beyond it lies the large deep lake of Vijaya Sâgar, constructed by Vijayapâla Deva (1040—1050). The last is the largest of the Mahobâ lakes, being not less than four miles in circuit; but the most picturesque of all is the Madan Sâgar. On the west it is bounded by the singularly rugged granite hill of Gokarna, on the north by ranges of ghâts and temples at the foot of the old fort, and on the south-east by three rocky promontories that jut boldly out into the middle of the lake. Near the north side there is a rocky island, now covered with ruined buildings, and towards the north-west corner there are two old granite temples of the Chandella princes, one altogether ruined, but the older still standing lofty and erect in the midst of the waters.

As Mahobâ was for some time the head-quarters of the early Musalmân governors, we could hardly expect to find that any Hindû buildings had escaped their furious bigotry or their equally destructive cupidity. When the destruction of a Hindû temple furnished the destroyer with the ready means of building a house for himself on earth as well as in heaven, it is wonderful that so many temples should still be standing in different parts of the country. It must be admitted, however, that in none of the cities which the early Musalmâns occupied permanently have they left a single temple standing, save this solitary temple at Mahobâ, which doubtless owed its preservation solely to its secure position amid the deep waters of the Madan

<sup>1</sup> Cunningham, *Archæological Reports*, Vol. II, pages 439—459; Vol. VII, pages 24—25; Vol. XXI, pages 70—74.

Sâgar. In Mahobâ all the other temples were utterly destroyed, and the only Hindû building now standing is part of the palace of Parmâl, or Paramârdidêva, on the top of the hill fort which has been converted into a masjid. In 1843 General Cunningham found there an *inscription* of Paramârdidêva, built upside down in the wall of the fort just outside this masjid. It is dated in Samvat 1240, or A.D. 1183, only one year before the capture of Mahobâ by Pîthvîrâjâ, Chauhân of Dehlî. In the dargâh of Pîr Mubâraq Shâh and the adjacent burial-ground there are about 310 Hindû pillars of granite. A black stone bull is lying beside the road, and the *argha* of a *lingam* is fixed as a water spout in the terrace of the dargâh. These last must have belonged to a temple of Sîva which was probably built in the reign of Kîrttivarmân, as a mutilated *inscription* of that prince was found, in 1865, built into the wall of one of the tombs. These are the earliest remains discovered at Mahobâ itself; but there seems no good reason to doubt the popular tradition of its foundation by the first Chandella Râjâ, Chandravarman, as the story is at least as old as the time of the bard Chând, and is most probably much older.

Ib. The Kâkrâ Maṭh stands on a rocky island in the north-west corner of the Madan Sâgar. In size it is equal to the largest of the Khajurâho temples, being 103 feet in length by 42 feet in breadth. It is built entirely of granite, and is therefore very much inferior to the Khajurâho temples in decoration; its architectural ornaments being limited to such small geometrical patterns as could be executed without much difficulty in hard granite. The general arrangement of five chambers is similar to that of most Hindû temples of the same period; but the size of the *mahâmandapa*, or transept, is greater than that of any of the Khajurâho temples. On each of the outer faces of the sanctum there are three niches for the reception of statues; but neither outside nor inside can be found even the fragment of a figure. The name Kâkrâ is said to refer to the worship of Sîva.

III. On another rocky island, a few hundred feet to the north of Kâkrâ Maṭh, there is a large ruined temple now called Madâri, which is a name of Kriṣṇa, one of the *avatâras* of Vishnu. Only the foundations of the building are now standing, which show that this temple was even larger than the other, being 107 feet in length by 75 feet in width. Opposite the east end or entrance there are the foundations of another small temple, 16 feet square, which, judging from other examples, must once have enshrined a statue of the Varâha Avatâra, or boar incarnation of Vishnu. But the most interesting remains of the ruined temple are five life-size elephant statues in sandstone. There is nothing left to show the original positions of these statues; but if we may be guided by the arrangement of the half-size elephant statues at Khajurâho, then these five enormous figures must have been projected in mid-air from the five disengaged faces of the two spires of the sanctum and transept. It is quite possible, however, that they may have been erected in pairs at each of the three entrances to the temple, that is, at the east or main entrance and at the two side entrances to the north and south.

On the north-east bank of Madan Sâgar stands a colossal statue of Kâli, hewn out of a solid granite rock, surrounded by several *sati* pillars of the Chandella period.

IIIb. Dipdān is the name of a single granite pillar standing on the north bank of the lake in front of the temple of Mānyadēvī. Its name is derived from the practice of placing a lamp or *dip* on its summit on stated occasions. But this certainly could not have been the original purpose of the pillar, as it is crowned with a broad flat-topped capital, and does not possess a single receptacle for a lamp. It is a single shaft 18 feet high and one and three-quarter feet square at the base. In the middle it is octagonal and in the upper part round. The two lower portions are quite plain, but the uppermost is ornamented with four chains and bells suspended from four lions' heads immediately beneath the capital. This column was most probably connected with the temple of Mānyadēvī, in front of which it now stands; but there is nothing to show its age, and the present temple is a common plaster building in the modern Musalmān style.

III. The old fort at Mahobā is situated on a low granite hill immediately to the north of the Madan Sāgar. On the north side the walls crown the crest of the hill and on the east and west side they run down to the lake which forms the south boundary of the enclosure. It is 1,625 feet in length from the Bhainsā Darwāza on the west to the Daribā Darwāza on the east; but is not more than 600 feet broad in the widest part. The wall is built exclusively of fragments of older structures, some plain, some carved, and some simply rubble. It is a place of no strength, and there is no record of its ever having been defended. The palace of Rājā Paramārdidēva; or Parmāl, is situated on the top of the hill fort. The portion now standing is an open pillared hall, 80 by 25 feet, which was formerly converted into a masjid by the addition of a back wall to the west, in which basement mouldings and other carved stones are built up one over the other. The Musalmān pulpit with its staircase is still standing against this west wall, in the middle of which there is a small arched recess that is common to all masjids. The pillars are massive blocks of granite upwards of two feet square and 12 feet in height, and are richly decorated with deep mouldings and bold geometrical figures. There are eight rows of pillars in the length and three in the breadth of the building, making seven openings for the front of the masjid.

III. In the south-east quarter of the city, called Daribā, there is a small stone pillar called Ālhā-kā-lāt, or Ālhā-kā-gili, or "Ālhā's staff," or "Ālhā's plaything." The stone lāt is nine and-a-half feet in height and 13 inches in diameter, and is placed loosely in a square hole cut in a large mass of granite. On another granite rock close to Ālhā's gili there is a sunken tablet about two feet square containing the figure of a horseman called Chanda Matwāra.

IIIb. In the west part of the town, just outside the Bhainsā Darwāza of the fort there is a flat-roofed masjid on Hindū pillars which, according to an *inscription*<sup>1</sup> over its doorway, was either erected or converted by Malik Tāj-ad-din Ahmad in the reign of Tughlaq Shāh, in A.H. 722, or A.D 1322. Most probably it is part of the original temple slightly altered, as its floor is considerably below the present level of the ground.

IIIc. On the banks of the Kirat Sāgar is a steep bare hill covered by ruins; these ruins must once have been temples, now a Musalmān grave of Mira Tūlān occupies the site.

<sup>1</sup> *Proceedings, Asiatic Society of Bengal*, for 1873, pages 156 and 157.

III. Round Mahobâ at short distances are to be seen occasionally ruins and fragments of sculpture, some of the colonnades still standing, some mere mounds; they are all traditionally known as P a r m â l ' s b a i t h a k s , or Â l h â ' s b a i t h a k s .

It will be observed that all the existing ruins of Mahobâ are exclusively Brâhmanical. But the numerous broken Jain statues which lie about the city, including inscribed pedestals of Sañvat 1169, 1203, 1211, 1213, 1219, 1220, and 1224, show that the srâvakas of former days must have possessed several rich temples, of which even the sites are now unknown. On the south-east bank of the Madan Sâgar, on a hillock, there are 24 rock-hewn images of the Tirthankaras with several inscriptions, dated Sañvat 1206.

The discovery also of a single pedestal inscribed with the Buddhist creed formula in characters of the 11th century is sufficient to prove that the Buddhist religion was still existing in Mahobâ at that late period.

Ib. About six miles S.-W. of Mahobâ lies the village of S i j h â r i , which possesses a large tank on the embankment of which there is a low-roofed square temple which had about 12 conical domes of which seven now remain.

Ib. Ten miles south-west of Mahobâ is the village of U r w â r a , possessing a large tank called R a t a n S â g a r . Near the embankment stands a flat-roofed temple of the usual Chandella style.

Ib. About three miles S.-W. of Mahobâ lies the village of R â h i l y â , with a small tank, on the embankment of which stands a ruined large Chandella temple built in the form of a cross. The dome of the central hall has fallen, but the walls and cross lintels are still standing. The tank and temple were probably constructed by R â h i l a v a r m a n (A.D. 875—900).

III. 15. MAUDHÂ, tahsîl, 20 miles S. of Hamîrpûr, possesses the ruins of a stone fort, IIb. three masjids, three dargâhs, and five tanks, all of no great antiquity and of no architectural merit. Under a pipal tree on the Bândâ road, outside the village, there is a broken image of Pârsvanâtha, inscribed Sañvat 1229.

IIb. 16. MASKARÂ, or M a s k h a r â , tahsîl, 33 miles S.-W. of Hamîrpûr, is said to be a corruption of M a h ê s a K h e r â , or the mound of Mahêsa, whose temple is still extant.

IIb. 17. PANWÂRÎ, town in tahsîl Kulpahâr, 64 miles S.-W. of Hamîrpûr, possesses the dargâhs of B h â i K h â n and P i r H a q i m erected in the beginning of the 18th century.

In the village of N a n y a u r â , 20 miles S.-E. of Panwârî, were found, in 1872, two copper-plate grants<sup>1</sup> of the Chandella rulers, viz., one of D h a n g a d ê v a , dated Sañvat 1055, and another of Dêvavarman Dêva, dated Sañvat 1107.

Ib. 18. R â ï ñ ,<sup>2</sup> tahsîl, lat. 25°-35'-35" N., long. 79°-36'-55" E., 50 miles S.-W. of Hamîrpûr, contains two ancient-looking b â r a k h a m b h â s , or twelve-pillared halls, both roofless, which the Musalmâns claim as theirs, while the Hindûs as stoutly maintain them to be Hindû. Of the pillars the bases, capitals, and shafts correspond and are apparently in their proper positions; but close examination shows that the capitals are not all of the same size. The remains of the brick dome which once crowned each of these show indisputable signs of having been built after the Musalmân con-

<sup>1</sup> Indian Antiquary, Vol. XVI, pages 201—205; Journal, Asiatic Society of Bengal, Vol. XLVII, Part I, pages 81—84.

<sup>2</sup> Cunningham, Archaeological Reports, Vol. VII, page 22.

quest, and the existence of two carved stones, the lower sills of the entrances of Hindû temples, among the stones forming the present basement, proves that they are built out of older Hindû temples of the Chandella time. Râth possesses a fine large lake, called Sâgar Tâl, besides several smaller ones, adorned with extensive ghâts, the ruins of two forts, several modern Hindû temples, and a masjid and a well built in Aurangzib's time.

III. About eight miles N.-W. of Râth lies the village of Kachhwâ, with some mounds covered with broken statues and sculptures. Old coins and Buddhist beads are found after the rains.

III. About six miles S.-E. of Râth is the village of Rorâ, possessing a small mound with a small ruined temple on the summit. The temple is a square cell surmounted by a dome on low neck; the cell has stone pillars at the corners and at the centres of three sides, and the door-posts are also of stone. The dome rests on architraves, some carved in the peculiar Chandella style, and others plain. As it stands, the structure cannot be very old; but it is built of the materials of a more ancient one, and the statues inside are probably old.

III. 19. SAYAR, village in tahsil Maudhâ, 18 miles S. of Hamîrpûr, possesses a mud fort outside the village site.

III. 20. SRINAGAR, village in tahsil Mahobâ, 65 miles S. of Hamîrpûr, possesses the remains of a stone fort on the hill overlooking a part of the village, two fine tanks, one of which, called Barâ Tâl, has an island, in the middle of which are the ruins of a large Chandella temple.

III. 21. SUMERPûR, town in tahsil Hamîrpûr, nine miles S. of head-quarters, possesses the ruins of two forts outside the village, several mounds covered with broken bricks, tiles, and sculptures, and three *kherâs* in the immediate neighbourhood, viz., Lakhânpûr, Mirzâpûr, and Itârâ. Glass bangles and earthenware remains are found in all these *kherâs*, and occasionally coins.

III. 22. SUNGRÂ, village in tahsil Kulpahâr, 60 miles S.-W. of Hamîrpûr, possesses a fort with a large masonry well.

III. 23. SûPÂ, village in tahsil Kulpahâr, 55 miles S.-W. of Hamîrpûr, possesses the remains of a fort built in the beginning of last century.

## VI.—JAUNPûR DISTRICT.<sup>1</sup>

IB. 1. JALâLPûR, or Jalâlpûr Sâî and Jalâlpûr Biâlsî, small village in tahsil Karârkât, possesses an old bridge over the Sâî, built in 1510 A.D. by Jalâl Khan, governor of Jaunpûr, who wished to transfer to this place the capital of his government. This bridge is 58 years older than the famous bridge of Akbar over the Gûmtî at Jaunpûr. It is built on nine pointed arches, and has a roadway of 245 feet.

2. JAUNPûR,<sup>2</sup> head-quarters of the district, lat. 25°-44'-53" N., long. 82°-43'-49" E. For nearly a century (A.D. 1394—1493) the city of Jaunpûr was the capital of an

<sup>1</sup> North-Western Provinces Gazetteer, Vol. XIV, Part III, pages 100—147, *passim*.

<sup>2</sup> Cunningham, Archaeological Reports, Vol. XI, pages 102—126; Journal, Asiatic Society of Bengal, Vol. III, page 617, *seqq.*; Vol. XLII, pages 160—163; Proceedings, Asiatic Society of Bengal, for 1873, pages 139 and 140; Führer and Smith, The Sharqi Architecture of Jaunpûr, 4<sup>o</sup>, Calcutta, 1889, pages 1—63.

independent Musalmân kingdom, perhaps the richest in Northern India. The founder of the dynasty, Khwâja Jahân, was appointed to the government of the Eastern Provinces by Mahmûd Tughlaq with the title of Malik-us-Shârq, and took up his residence at Jaunpûr. He was shortly after (A.D. 1399) succeeded by his adopted son, Mubâraq Shâh, who declared his independence and assumed the title of Sultân-us-Shârq, or "King of the East." Mubâraq died in A.D. 1400, and was succeeded by his brother, Ibrâhîm, during whose long reign (A.D. 1400—1440) the sway of the Sharqî kings was firmly established over the fairest provinces of Northern India, from Kanauj to Bihâr and from Bahrâich to Itâwah. During the period of their sway, covering nearly the whole of the ninth century of the Hejira, the architecture of Dehlî is represented only by the tomb of Mubâraq Saîd at Dehlî and by those of Alâ-a-d-dîn Alâm Shâh and his family at Badâon. But the kings of the East, who built such magnificent masjids, have left behind them no tombs, all of them being contented with plain graves in the open air.

The architecture of Jaunpûr is confined almost entirely to these Musalmân masjids, for the Sharqî kings who were such great builders were equally great destroyers, as every masjid was reared on the site of a Hindû temple. Even the old name of the place is lost, and we are left to conjecture whether the Musalmân story that Firûz Shâh named the city after his cousin, Jûnân (Muhammad Tughlaq) is more probable than the rival statements of the Brâhmans about Jamadagnipura and Yavanapura. One thing is quite certain, that no Hindû ever calls the place Jaunpûr, but always Jamanpûr, which seems to point to Yavanapura as the original name. As to the Musalmân name, it seems to be only a slight alteration of the old name for the purpose of pleasing Firûz Shâh. Some one made the ingenious discovery that the letters of Shâhr Jaunpûr gave the number 772 (A.D. 1370), reckoned by the *abjad*, and as this was the date of Firûz Shâh's visit, the new form of the name was at once adopted. Indeed, the place is actually mentioned by name more than a century before the time of Firûz Shâh's alleged foundation of it. In A.H. 665, or A.D. 1266, during the reign of Balban, "the intercourse between Dehlî and Bengal by the route of Jaunpûr and Benâras" was interrupted.<sup>1</sup> In this passage Ferishta has either adopted the later spelling of the name, or he may have found the name so written in the author from whom he quoted, as the early Musalmâns always wrote Jun for Jamnâ, and would therefore have written Jonpûr for Jamanpûr. But whatever may have been the original name, it is quite certain that there was a city on this site long before the Musalmân conquest. In fact, the conquerors themselves acknowledge this when they relate how all their masjids were built on the sites of Hindû temples which they had destroyed. That the site of Jaunpûr was occupied by the Hindûs at a much earlier period is evident from an *inscription*<sup>2</sup> of the seventh century on the archway of the south gate of the Jâmi Masjid, which gives the name of Îsvara varman, of the Maukhari dynasty.

According to the tradition of the people, the fort overhanging the river was called Karârkôt, after a demon named Karâr, who was killed by Râma -

<sup>1</sup> Brigg, *Ferishta*, Vol. I, page 256.

<sup>2</sup> *Corpus Inscriptionum Indicarum*, Vol. III, page 228.

III. chandra, and afterwards worshipped under the name of Karâr Bir. His shrine exists at the north-west side of the fort. The name of the old town is not known, but the part which lies immediately to the north-east of the fort is still called Karâra.

Ib. The oldest building in Jaunpûr is the masjid of Ibrâhîm Nâib Bârbak in the fort; it is a long narrow building of the early Bengâlî type, that is, a simple arcade supported on carved Hindû pillars, with three low domes in the middle. It has no minârs, their place being taken by two stone pillars placed at a short distance in front of the masjid. The building is 130 feet four inches long by 22 feet broad outside. The interior is divided into three distinct portions, a centre room and two side rooms. The centre room is 37 feet four inches by 15 feet; it is spanned by two arches of 15 feet, which sub-divide it into three compartments covered by three domes. The side rooms are each 40 feet six inches by 15 feet, each presents five openings in front with a flat architrave supported on a double row of Hindû pillars, the outer row being square and the inner row round. Down the middle of each room there is a row of four round pillars, and against the back wall a row of square pilasters. The pillars have no bases and are made up of all kinds of shafts pieced together, some square, some round, some octagonal. Only one of the stone columns is now standing in front of the masjid; but the position of the second is marked by its broken plinth and pinnacle. The shaft is formed of two distinct pieces, the lower part being of reddish sandstone and the upper part of yellowish sandstone, both from the Chunâr quarries. The pillar is square below, with a side of one foot eight inches, octagonal in the middle of the shaft, and round in the upper part; the whole surmounted by a capital and pinnacle like the *amalaka* fruit and *kalasa* of a Hindû temple. On the octagonal portion there is a long *inscription*<sup>1</sup> engraved in Tughrâ characters, recording the erection of this masjid in A.H. 778, or A.D. 1377 by Ibrâhîm Nâib Bârbak, the brother of Fîrûz Shâh.

Ia. The Atala Masjid was the work of Ibrâhîm Shâh during the early part of his reign. It was built on the site of the Hindû temple of Atala Dêvî, which is said to have been erected by Jayachchandra Dêva (1175—1193), the last Râthor prince of Kanauj. Of all the masjids remaining at Jaunpûr, the Atala Masjid is the most ornate and the most beautiful. In plan it is a quadrangle surrounded by cloisters of two storeys on three sides, with the masjid itself on the west side. The whole block of building is 252 feet long from north to south, by 248 feet broad outside, the courtyard inside being 176 by 160 feet. The grand feature of the masjid is the highly decorated propylon or great central arch, with a smaller propylon on each side of it. The propylon is 75 feet high with a base of 54 feet seven inches, and a top breadth of 47 feet showing a batter in the walls of three feet nine inches on either side. The masjid proper is divided into five compartments: the central room covered by a dome 30 feet in diameter, one long room of a single storey 62 feet by 28 feet eight inches on either side, and two low rooms in two storeys in each corner. These corner rooms are cut off from the rest of the building by stone screen work, of which portions still exist. The arrangement of the central room is very peculiar, as it is oblong in shape, although covered by a hemispherical dome. The room is 35

<sup>1</sup> *Proceedings, Asiatic Society of Bengal*, for 1875, page 14; Führer and Smith, *i.e.*, page 26.

feet one inch in length by 29 feet six inches in breadth. This difference is rectified by projecting huge corbels from the four side piers and four corners, so as to make the space to be covered by the dome an exact square. The angles of the square are cut off in the usual way and an octagon formed, which in its turn is developed into a sixteen-sided figure, and upon this the cupola of the dome is carried. In the cloisters behind each smaller propylon there is a hexagonal opening covered by a dome. Here also is the curious departure from the hexagonal figure, as the space to be covered by the dome is 22 feet in the direction from north to south, but only  $19\frac{1}{2}$  feet in the other two directions. The difference is corrected by the use of large projecting brackets from the north and south pillars, which reduce the space to be domed to the shape of a regular hexagon of six equal sides. In the middle of each of the other three sides of the quadrangle there is a gateway with an octagonal room in the cloisters in front of the northern and southern gates. Opposite each of these gates the cloisters have only one storey, in which the pillars are formed by two Hindû shafts placed one above the other to gain the necessary height. Outside the back walls of the cloisters there is a row of rooms facing outwards with a verandah beyond, supported on coupled square pillars. In the double-storeyed portion of the cloisters, the aisles are extended outwards over the verandahs, thus forming five lines of open aisles supported on pillars. In the lower storey all the pillars are square, but in the upper storey the four central rows of shafts are round, the two outer lines alone being square. The gateways are similar in design to the central part of the masjid, each presenting a lofty propylon outside with a dome completely hidden behind it. All the domes are panelled on the outside by perpendicular ribs, which give a rich play of light and shade to the hemispherical masses. As is proved by nine *inscriptions*,<sup>1</sup> found in the Atala Masjid, Firûz Shâh commenced the appropriation of the Ataladêvi temple in A.D. 1376 and Ibrâhîm Shâh finished the Atala Masjid in A.D. 1408.

The next masjids in point of age are those which were built by order of Ibrâhîm Shâh on the sites of temples of Vijayachandra and Jayachchandra.

Ib.

The Masjid Khâlis Mukhlis, also called Darîbâ, or Charangulî, was erected on the site of Vijayachandra's temple for the devotion of the pious Saïd Usmân of Shirâz, about A.H. 820, or A.D. 1417. Very little of this masjid now remains in its original condition except the great propylon, which is 67 feet 10 inches broad at base, with a broken arch of 25 feet span. The lower part up to a height of 30 feet is built of stone, above which all is made of large bricks; but there is no ornament to break or relieve the sombre massiveness of the building. Behind the propylon there is a square enclosure, 65 feet eight inches in depth, covered with a flat roof supported on 10 rows of Hindû pillars.

Ia.

The masjid at Châchakpur is more commonly known as the Jhanjhri Masjid, on account of the "chain-like" appearance of its ornamentation. Nothing now remains except the great propylon. The masjid was built by order of Ibrâhîm Shâh in honour of one Hazrat Saïd Sadr Jahân Ajmâlî on the site of a famous Hindû temple of Jayachchandra, close to the Muktaghât on the Gûmtî. The masjid was much smaller than any of the others; but the front of the propylon yields to none of them in richness and beauty of ornamentation. The

<sup>1</sup> Führer and Smith, *l.c.*, pages 38—40.

base of the propylon is 35 feet seven inches in breadth, with an arch of 23 feet nine inches span. The style of decoration is similar to that of the Atala Masjid. Though very little known, it is well worthy of a visit, both on account of its past beauty and as showing now completely what in the Jaunpûr style seems an inner true arch is merely a part of the screen; for its voussoirs here—all carved with a long raised Arabic *inscription*,<sup>1</sup> the only instance in Jaunpûr of such a decoration—are all loose, and but for the support of the pierced screen would fall. The eastern gate and the side walls of the masjid were destroyed by Sikandar Lodî, and other parts were afterwards thrown down by the inundations of the Gûmtî. Many of the stones are said to have been used in building the great bridge during the reign of Akbar.

Ia.

The Jâmi Masjid is the largest masjid at Jaunpûr; its erection was ordered for the convenience of Hazrat Khwâja Isâ, who used to suffer much during his walk to the Khâlis Mukhlis Masjid. The foundation was laid in A.H. 842, or A.D. 1438; it is said that the date of the completion of the masjid was found in the words *Masjid Jâmi us sharq* which were engraved on the front of the eastern gate. This would fix the date in A.H. 852 during the reign of Mahmûd Shâh Sharqî. According to some people, the *inscription* on the eastern gate was *Al Masjid Jâmi us sharq*, which would make the date A.H. 883, during the reign of Husain Shâh. The plan of the Jâmi Masjid is essentially the same as that of the Atala Masjid; but there are many differences, of which the most remarked is the high platform on which it stands, all the other masjids being raised but little above the ground level. Another difference is the piling up the cloisters to the height of three storeys on each side of the gateway. The shafts of the pillars are all square and plain, and on many of them there are socket holes for iron cramps which tell their own tale of having been brought from some earlier Hindû temple. The masjid proper is 235 feet long by 59 feet broad. It is divided into five distinct compartments: a central room, 39 feet seven and-a-half inches by 39 feet eight and-a-half inches, and roofed by a dome (*gumbaz*); a low-pillared room (*chhât*) on each side, 25 feet four inches by 44 feet seven inches, over which is the *zandâna* gallery, and on each side of this again a lofty arched chamber (*chhapra*) 49 feet three inches in length by 39 feet seven inches in width. In front of the central room rises the great propylon to a height of 84 feet four inches, with a base of 76 feet  $10\frac{1}{2}$  inches. The height of the arch alone is 72 feet two inches. This lofty entrance to the masjid stands on an elevated platform which has a staircase of 27 steps leading up to it from the street of the city. Altogether it rises to a height of more than 200 feet, and towers over the city, forming a more conspicuous object than the Fort itself. The flat-roofed compartments on each side of the central domed room have two storeys. The upper rooms are provided with trellises which look into the domed room in the centre and the vaulted rooms at the ends, and must therefore have been intended for the use of the ladies of the king's family. Access to these rooms is obtained by staircases in the massive piers of the great arch. The staircases are continued upwards to the roofs of the flat rooms, from which there is a continuous passage in the thickness of the wall all round the centre room with openings just below the spring of the dome. This dome is, according to Kittoe,<sup>2</sup> "a

<sup>1</sup> Führer and Smith, *i.e.*, page 42.

<sup>2</sup> *Illustrations of Indian Architecture*, Calcutta, 1838.

wonderful piece of workmanship, the exterior shell being many feet apart from that of the interior, and is formed by different segments of circles," and Major-General Cunningham<sup>1</sup> is of opinion that there must be some arrangement of this kind, as by his measurements the top of the dome outside is 67 feet three inches, whilst the inside is only 55 feet three inches, showing a difference of 12 feet, and as this is too much for the top thickness of a single dome, he concludes there are two thin domes, each about three feet in thickness at the top, and thus leaving an empty space of six feet in height. But the true height of the dome on the *inside* is 67 feet six inches, and not 55 feet three inches, and outside the height is 72 feet six inches to the top of the cap which supports the finial. The thickness of the wall, measured through the window openings in the drum of the dome, is three feet and three-quarter inches, not 12 feet, and therefore could hardly support a double dome; while at the vertex, including the cap, the whole thickness is only five feet. The diameter of the dome is 39 feet five inches.

The courtyard of the masjid is a square of 219 by 217 feet. In the middle of each side there is a large gateway, that on the east being 48 by 46 feet, and those on the north and south sides 43 by 41 feet. The eastern gateway is a complete ruin, having been purposely destroyed by Sikandar Lodi. The other two gates are much injured, but the domes and main walls are still standing. The whole ground covered by the quadrangle and gateways contains a space 320 feet in length from east to west by 307 feet from north to south. The cloisters to the north and south have 11 openings on each side of the gateway, with two aisles in two upper storeys, and a row of rooms facing outwards in the lowest storey. On each side of the gateways the cloisters are extended outwards by two more rows of pillars. To the north of the northern gateway, at a distance of 11 feet, lies the *khângâh*, or burial-ground of the Sharqi kings, 120 feet in length by 60 feet in breadth. Here are the tombs of Ibrâhîm Shâh and his son and grandson, Mahmûd Shâh and Husain Shâh.

Ib.

The Masjid of Bibi Râjî, or, as it is commonly called, the Lal Darwâza Masjid, stands near the village of Begamganj at some distance outside the city to the north-west. Bibi Râjî, the founder of the masjid, was the queen of Mahmûd Shâh, who reigned from A.H. 844—861, or A.D. 1440—1458. This masjid is the smallest of all the Jaunpûr masjids, the outside dimensions of the quadrangle being only 190 by 171 feet, or less than one-half of the area covered by the Jâmi Masjid. The general design and style of the building are similar to those of the other masjids; but the walls are much thinner, and the whole building is on a lighter and less massive scale. The masjid proper measures 168 feet six inches by 35 feet four inches inside dimensions, with the usual propylon or pyramidal entrance, 48 feet six inches high from the floor of the entrance hall and 44 feet nine inches wide at the base, in front of the central dome. The dome itself is only 22 feet eight inches in diameter; but in front of it there is an entrance hall, which is wanting in the other masjids. The rooms on each side are four aisles in depth, and are formed entirely of pillars covered by architraves without a single arch. On each side of the propylon there are four openings into the court-yard and two into the north and south cloisters

<sup>1</sup> *Archæological Reports*, Vol. XI, page 115.

of the quadrangle. The whole of the cloisters are only one storey in height, with the exception of two portions to the right and left of the centre room, which consist of two low storeys, and are separated from the rest by trellises. These rooms were doubtless intended for the ladies of the court. On the other three sides of the quadrangle the cloisters are two aisles in depth, with a row of rooms outside the walls. In the middle of each face there is a gateway of the same style as the propylon. The eastern gate is 25 feet four inches broad, and the other two gates 22 feet four inches. In the aisles of the masjid the pillars are all square with double capitals for the purpose of obtaining height. In the cloisters the shafts of the middle row of pillars are all round; most of the pillars, both square and round, have been plundered from Hindû temples. Bracket-capitals have been re-cut and adapted to smaller shafts, square shafts have been rounded, and several *inscriptions*<sup>1</sup> have been partly cut away in these alterations. The Lâl Darwâza is more decidedly Hindû than any of the other masjids. The dome and great entrance and the three gates are the only arched constructions in the whole building.

III. The Fort of Jaunpûr, the ancient Karârkôt, no longer exists except as a ruin, the walls having been quite needlessly thrown down at the end of the mutiny at the recommendation of some committee. The walls themselves had no special beauty; but along with the walls the Engineer, Lieutenant Malcolm, threw down the beetling palace of Chihal-sitûn, or "forty pillars," with its three retreating storeys. The principal gateway of the fort still remains, which was built by Munim Khân, Khân Khânân, the Governor of Jaunpûr under Akbar. The spandrels of the arch are filled with glazed tiles, and the walls are divided into panels with ornamental niches. Outside the fine gateway stands a *lat* with a Persian *inscription*, dated A.H. 1180.

Ia. The stone bridge over the Gûmtî is the only remaining building of any consequence at Jaunpûr. It was commenced in A.H. 972 by Kâhân Kâhânân Munim Kâhân, and completed in A.H. 795, when seven *inscriptions*<sup>2</sup> in verse were placed on the piers giving the date and name of the builder. The bridge consists of two distinct portions separated by an island, and is certainly one of the most picturesque structures in India. Its long line of arches and piers, all of the same size, is relieved by the light pillared rooms which crown the ends of the piers on both sides. The roadway is 26 feet in clear width, with a solid stone parapet of two feet three inches on each side. The whole length of the bridge is 654 feet three inches. The main bridge to the north consists of 10 pointed arches of 18 feet three inches span, resting on piers of 17 feet, with abutments of half the thickness. The smaller bridge to the south has only five arches of the same span as the others, and with similar piers and abutments. The island between the two is 125 feet six inches. On the side of the roadway crossing the island, there is a large stone figure of a gigantic lion, standing over a small elephant, which must have been brought from one of the Hindû temples.

IIIb. There are many other interesting monuments in Jaunpûr, of which the following are the most important: the masjid of Haqîm Sultân Muhammad, a small vaulted building, erected in the reign of Akbar under the governorship of

<sup>1</sup> Führer and Smith, *l.c.*, pages 49–51.

<sup>2</sup> Führer and Smith, *l.c.*, pages 17–20.

Ma'sûm Khân, in A.H. 978 (A.D. 1570), on the northern bank of the Gûmtî close to the bridge; the masjid of Nawâb Mohsin Khân in mahallâ Hanumâna Darwâza, built in A.H. 975, or A.D. 1567; the masjid of Shâh Kabîr in mahallâ Partalâ, erected by Bâbâ Bîk, in A.H. 991, or A.D. 1583; the masjid of Zâhid Khân on the north bank of the Gûmtî, in Miyânpûr, built in A.H. 1150, or A.D. 1737; and the dargâh of Sulaimân Shâh, dated A.H. 867, or A.D. 1462.

- III. 3. MACCHLISHAHR, or Ghîswâ, tahsîl, 18 miles south-west of Jaunpûr, possesses the ruins of an ancient fort, 17 masjids nearly all in ruins, of which the Jâmi Masjid, built by Husain Shâh Sharqî, the Karbalâ, built by Shaikh Kabûl Muhammad in the 13th century, and the Idgâh built by Shaikh Muhammad Mangalî in the 16th century, are the most important. The town itself is surrounded by 17 tanks, one of them on the south side being very large, and another on the north side of fair size.

A copper-plate grant of Râjâ Govindachandra Dêva of Kanauj, dated Samvat 1209, was found, in September, 1888, in a field close to a small village, seven miles north of Machhlishahr. The original plate is in the Lucknow Museum.

4. Mâtî, small village in tahsîl Jaunpûr, 12 miles north-west from head-quarters, is the ancient Mayâ according to an *inscription*<sup>1</sup> of Samvat 1273, found in 1816 in a neighbouring field.

- IIIb. 5. MARIÂHÙ, tahsîl, 12 miles south of head-quarters, possesses the Jâmi Masjid, the small masjid of Sâlâr Pîr, and an Idgâh of no great antiquity or architectural merit.

- Ia. 6. SIKRÂRÂ, village in tahsîl Jaunpûr, 10½ miles south-west of head-quarters, possesses a stone bridge, called Pul Gulzâr, over the Sâî, built by Munim Khân in A.H. 979, or A.D. 1569. Originally it consisted of eight 18-foot arches with piers of somewhat greater breadth; one or two arches had more than once been blown up by floods and repaired; but when a pier was again broken down in the rains of 1847, arrangements were made for remodelling the whole. Two arches were in each case thrown into one, to the great increase of beauty of the bridge and improvement in every way.

- III. 7. ZAFARÂBÂD,<sup>2</sup> village in tahsîl Jaunpûr, on the right bank of the Gûmtî, four miles south-west of head-quarters, possesses the walls of the old *kankar* fort of Jayachchhanda, which enclose a space of eight acres to the west of the town. Zafar Khân, the governor appointed by Firuz Shâh, is said to have founded a city here, and to have called it Shahr Anwâr, which would give as the date of its foundation A.H. 762, or A.D. 1366; but Shaikh Barhan's Masjid, on the other hand, is said to have been appropriated in A.H. 711, or A.D. 1311.

- Ib. A very remarkable building is the masjid known as that of Shaikh Barhan, being a Buddhist temple with the pillars *in situ*, the form of worship alone being altered. The roof is flat and the interior is a hall 18 feet high, nine bays deep from east to west, and seven broad from north to south. The outer ranges of columns are double, and plain walls close the spaces between the outmost. The square pillars are somewhat irregularly placed towards the western sides; the aisle running from the

<sup>1</sup> *Journal, Asiatic Society of Bengal*, Vol. XIX, page 454.

<sup>2</sup> Führer and Smith, *l.c.*, pages 64–66.

door to the *qibla* is eight feet six inches broad, the others six feet six inches; the greater breadth of this centre side is the only thing about the place suggestive of Musalmān interference in its construction, for the arch which once finished the front may have been, and probably was, added even after the Jaunpūr masjids were built. The sub-structure is of stone to above the level of the roof, and the arch has been of stone; but the upper half of the piers is of brick. The little remains of the spring of the arch do not seem to have any traces of the inner or recessed arch which frames the screens of the Jaunpūr masjids; if it ever had this arch and screen, this masjid alone of all has lost it. The top of the piers is marked by a very steep stair running across the back of the arch, whereas had there been a screen, one would have expected a plan followed like that of the upper part of the Jāmi Masjid, which, carrying the stair across the screen, makes the ascent far easier and safer. It never had a dome, whilst it certainly had a large arch between two piers, giving a façade as lofty as that of the Atala Masjid. The stone on which Shaikh Barhan's dedication was carved, fell from the front and it is lost; but in a suit brought against Mr. Ommaney, a former Collector of Jaunpūr, evidence was given to show that the *inscription* gave the date of the building as A.H. 711, or A.D. 1311, and Ālā-ad-dīn Mahmūd Khiljī was said to have been the then ruler, whose accession dates one century and-a-half later. The date refers most probably to the reign of Ālā-ad-dīn Muhammad Shāh.

- Ib. There are several curious old tombs scattered about Zafarābād, which most probably belong to the period of the Sharqī kings. The oldest and most curious of these is an open building said to be the resting-place of Saīd Murtaza, who fell in the religious invasion of Shahāb-ad-dīn Ghori in A.D. 1194. In plan it is a square platform of 20 feet with 12 Hindū pillars supporting a low entablature, above which there is a small squat dome. There are two varieties of pillars, but their shafts agree in being octagonal below, sixteen-sided in the middle, and circular at top. They are four feet nine inches in height and from 15 inches to 16 inches in diameter. The capitals are all round, the upper part being like a tulip-shaped bowl. Above there are bracket-capitals, making the total height beneath the architraves seven feet seven inches. Many pillars of the same pattern are used up in Āsar-ad-dīn and Makhdūm Shāh's dargāhs built by Zafar Khan during the reign of Firuz Shāh, in A.H. 781, or A.D. 1379, according to a Persian *inscription*<sup>1</sup> over the entrance door of the dargāh. Near the same place there are a couple of small octagonal tombs standing close together, which are commonly known as the "two sisters." These also are open buildings standing on Hindū pillars with octagonal shafts and finely-carved capitals surmounted by usual bracket-capitals. The superstructure is also eight-sided with openings on the alternate sides and a battlement above, from which springs a Pathān dome with rather steep sides and a flattish top. The whole neighbourhood of Zafarābād abounds with *kherās*, the remains of Hindū palaces and temples.

<sup>1</sup> Führer and Smith, *i.e.*, page 65.

## VII.—BANĀRAS DIVISION.

### I.—ĀZAMGĀRĀH DISTRICT.<sup>1</sup>

- III. 1. AMLÂ BÂZÂR, lat. 26°-10' N., long. 83°-34' E., village in pargâna Ghosî of tahsil Sagrî, 22 miles north-east of Āzamgârâh, possesses the ruins of a mud fort.
- III. 2. ATRAULIÂ, lat. 26°-20' N., long. 82°-59' E., town in tahsil Mâhal, 26 miles to the north-west of Āzamgârâh, possesses to the north of the town a mud fort, built by Bujhâwan Singh, a Palwâr of Nariâon.
- III. 3. ĀZAMGĀRĀH, lat. 26°-33' N., long. 83°-13' E., capital of the district, derives its name from Āzam Khân, who founded it on the ruins of the village of Phulwâriâ, about A.D. 1665. The only antiquities in the town are a dilapidated fort, built by Āzam Khân, and a temple to Gaurî-Sâṅkara in mahallâ Asafganj, said to have been built about A.D. 1760 by a family priest of the local Râjâs.
- IIb. In the town there is a Sanskrit *inscription* on a stone sugarcane press, dated Samvat 1609, or A.D. 1553, in the time of Salim Shâh Sûr.
- III. Four miles to the south of Āzamgârâh, at the villages of Unchâgâon and Harrânspur, there are the ruins of two large mud forts.
- III. 4. ĀZMATGĀRĀH, lat. 26°-9' N., long. 83°-24' E., village in tahsil Sagrî, 14 miles north-east of Āzamgârâh, possesses the ruins of an old fort, built by Āzmat, a Sikh *sangat*. Adjoining the village is the great Salonâ, or Azmatgârâh Tâl.
- III. 5. CHIRAIYAKOT, lat. 25°-52' N., long. 83°-22' E., village in tahsil Muhammadâbâd, 16 miles south-east of head-quarters, is no doubt a place of great antiquity as many ancient punch-marked coins have been found there. It is a square-shaped mound of earth, measuring about 160 feet from north to south by about 150 feet from east to west, and situated in the middle of the village. There is an old tank to the north of the village, with a mound on the south side of it; this mound is higher than that in the village. There are two traditions accounting for the name of the place: one connects it with the Cherus; another with a Hindâ chief whose name was Chiraiyâ. More true it seems to have received the name of Mubâraqâpûr, but this has long since dropped out of use.
- IIb. On the outskirts of the town is the large mausoleum of Hâtîm Khân, a Shaikh of Chiraiyakoṭ who held office and acquired wealth at the imperial court of Dehlî during the earlier part of last century.
- III. Six miles to the north of Chiraiyakoṭ on the bank of a large jhil close to the village of Bhatrî, there is an ancient site, called Gârha-kâ-kot, or Râjbhârakâ-kot.<sup>2</sup> The entire extent of this site measures about 2,400 feet from north to south by about 1,500 feet from east to west; the whole ground is covered with fragments of bricks and pottery. On this, at a distance of about 1,300 feet from the northern limit of the traces of ruins, there is an old ruined fort, covered with jangal, which measures 600 feet from north to south by 500 feet from east to west. In the fort there is a ruined conical-shaped mound of bricks which has a circumference of about 100 feet and a perpendicular height of about 11 feet. It may possibly be a ruined stupa.

<sup>1</sup> *North-Western Provinces Gazetteer*, Vol. XIII, Part I, pages 141—186, *passim*.

<sup>2</sup> Cunningham, *Archæological Reports*, Vol. XXII, page 106.

III. 6. DABHĀON,<sup>1</sup> village in tahsil Dēogāon, 26 miles south of Āzamgarh. To the north-west of the village there is an old dry tank, called Hāthiyah-dāh, or the "elephant's tank," with an *inscribed* pillar standing in the middle of it. The pillar itself is called Hāthiyah-dāh-kī-lāt, or the "pillar of the elephant's tank." Ia. The name is derived from a large stone elephant, five feet six inches in length, and four feet 10 inches in height, which stands to the north-west of the pillar, at a distance of 138 feet. Both the pillar and the elephant are formed of a coarse grey sandstone, and they have accordingly suffered from exposure to the weather, and are now much worn. The pillar is a mere cylindrical block, apparently intended for the sole purpose of exhibiting the *inscription*; its shaft being 12 feet nine inches in height and one foot five inches in diameter, both at base and top. The capital is a flat circular slab, slightly rounded on the upper edge, and quite plain. The *inscription* occupies 10 lines; but as the letters are large and coarsely cut, it is not a long one. It records the excavation of the tank by several Thakkuras, of whom the chief is Bellan Thakkura, the treasurer of Gosalā Dēvī, the queen of Govindachandra Dēva of Kanauj, on Thursday, the 5th of the waning moon of Āshādha, in Samvat 1201, and not Samvat 1207 as General Cunningham reads.

III. To the west of the pillar there is a low mound of brick ruins, 170 feet in length from north to south and 25 feet broad. It is called Siwāri-kā-tīlā; most probably it has some reference to a temple of Śiva which may have stood there in former days.

7. DĒOGĀON, tahsil, lat. 25°-45' N., long. 83°-1' E., 28 miles south of Āzamgarh, is an old place, though there are no remains about it to attest the fact. The legend respecting its name is that when Saïd Muhammad Baghdādī took possession of it after driving out a demon, he so far had mercy upon the latter that the name of the place was allowed to bear testimony to the demon's prior occupation of it.

III. Three miles to the north of Dēogāon, at the village of Rāmgāṛh, there are the ruins of some stone temples.

III. 8. DOHRIGHĀT, town in tahsil Sagrī, 26 miles north-east of Āzamgarh, possesses a large masjid, built by Jahān Khān, a Rājā of Āzamgarh, at the end of last century.

III. 9. GHOSI, lat. 26°-6' N., long. 83°-34' E., town in tahsil Sagrī, 24 miles east of Āzamgarh, is doubtless an old place, and was probably once much larger than it is now. None of the architectural remains are, however, of any importance or great age, but the well-preserved ruins of a large mud fort give interest to the place.

Close to the town was discovered, in 1838, a mutilated Sanskrit *inscription*<sup>2</sup> of Rājā Dharaṇī Varāha, apparently belonging to a period not long anterior to the Musalmān invasion.

Ia. At the village of Chakēsar there is a Persian *inscription*<sup>3</sup> on a loose slab, dated A.H. 760, or A.D. 1359, in the time of Fīrūz Shāh, which had belonged to a Jāmi Masjid.

III. 10. KAURIĀ, village in tahsil Māhal, 14 miles north-west of Āzamgarh. Near the villages of Ariāon Jahāniānpūr and Awank there are the ruins of two large mud forts; the first is ascribed to Ayodhyā Rāi, Rājbhār, and the second is pointed out as Rājā Parīkshit's.

<sup>1</sup> Cunningham, *Archæological Reports*, Vol. I, page 95.

<sup>2</sup> *Journal, Asiatic Society of Bengal*, Vol. VII, page 635.

<sup>3</sup> *Proceedings, Asiatic Society of Bengal*, for 1877, page 100.

III. 11. KOPÂ, village in tahsil Muhammadâbâd, 25 miles east of Âzamgarh, owes its existence to Irâdat Khân, a Râjâ of Âzamgarh, who founded it about A.D. 1745, and named it Irâdatganj; but the name has since been changed. A strong mud fort was thrown up, which became a favourite residence of the Râjâs, and to the ruins of which the present representative of the family still clings.

IIb. The masjid of Mîrzâ Âtâ Bêg was built in A.H. 1195, as stated in an *inscription*.

There is a Hindî *inscription* on a stone that is built in over the door of a small Hindû temple, giving the date Samvat 1529, or A.D. 1472.

Ia. 12. MADHUBAN, village in pargâna Nathûpûr of tahsîl Sagrî, 32 miles north-east of Âzamgarh. In a field near this village was discovered, in January, 1888, by a cultivator's ploughshare a valuable copperplate *inscription*,<sup>1</sup> recording in later Gupta characters the grant of the village Somakundikâ to two Brâhmaṇas, the Sâmavedî Bhaṭṭa Vâtasvâmin, of the Sâvarñigotra, and the Rigvedî Bhaṭṭa Śivadêvi-svâmin of the Vishnûvîriddhagotra, by King Harshavardhana, of Sthâñvîśvara, the modern Thânesar, for the spiritual welfare of his father, Prabhâkara var-dhana; his mother, Yaśomatî Dêvî; and his elder brother, Râjyavardhana, on the sixth day of the dark fortnight of the month Mârgâśîrsha in (Harsha) Samvat 25, or A.D. 631. This grant is the more valuable as it is the only one as yet discovered of this famous King, and as its historical details confirm the genealogy of that king, given by Bâṇabhaṭṭa in his biography of Harshavardhana. It gives the following ancestors of the Vaisya family of Sthâñvîśvara: (1) Naravardhana and Vajriṇî dêvî; (2) Râjyavardhana I, and Apasrodêvî; (3) Adityavardhana and Mahâsenaguptâdêvî; (4) Prabhâkara var-dhana and Yaśomatî; (5) Râjyavardhana II, and (6) Harsha (brothers).

The original plate is now in the Lucknow Museum.

IIb. 13. MAHÂRÂJGANJ, town in pargâna Gopâlpûr of tahsîl Sagrî, 13 miles north of Âzamgarh, possesses the famous old Hindû shrine of Bhairava, called Bhairo-kâ-asthân, or Dêotârî. The village of Bishnupûr (Vishnupura), within the bounds of which the town stands, is doubtless an old place, whilst the name Mahârâjganj is of comparatively recent origin. The shrine of Bhairava is alleged by its attendant Brâhmaṇas to have been a gate of Ayodhyâ from which it is now 40 *kos* distant.

14. MÂHAL, tahsîl, lat. 26°-8' N., long. 82°-52' E., 25 miles west of Âzamgarh.

III. At the village of Dêhduâr there are several old tanks and mounds attributed to the Râjbhâr chief Asaldêo.

IIb. There is a Persian *inscription*<sup>2</sup> on a slab in an old masjid at the ruined village of Qasbah Niğûn, dated A.H. 940, or A.D. 1533, in the reign of Hûmâyûn.

IIb. 15. MÂU NÂTBHANJAN, lat. 28°-57' N., long. 83°-35' E., town in tahsîl Muhammadâbâd, 25 miles north-east of head-quarters, is a place of greater antiquity than Âzamgarh, but when it was originally settled is not clear. One local tradition is that Mâlik Tâhir, whose tomb is still preserved in the town, settled in it, and having exorcized a demon that troubled it, left a memorial of his deed in the name by which the place became known, Mâu Nâtbhanjan, meaning "land of the expeller of the demon." The town is mentioned in the Âin-i-Akbarî. During the reign of Shâh Jahâñ the pargâna was assigned to Jahâñnârâ Begam, the emperor's daughter,

<sup>1</sup> *Epigraphia Indica*, Vol. I, page 67.

<sup>2</sup> *Proceedings, Asiatic Society of Bengal*, for 1877, page 100.

III. and the town received the name of Jālīnābād. A *katrā*, or market-place, now falling to ruins, was erected by the Begam's order, and in her time as well as in the reign of Aurangzib, the town seems to have enjoyed the special care of those in authority. It is said to have contained 84 mahallâs and 360 masjids.

IIb. 16. MUHAMMADĀBĀD GOHNĀ, tahsil, lat. 26°-1' N., long. 83°-25' E., 12 miles east of head-quarters, has been held by the Musalmâns from the early part of the 15th century, apparently as a dependency of Mâu. It possesses, however, no buildings of any historical or architectural interest, excepting the dargâh of Pir Kâshâni. To the east of the town there is a large tank, known as Thâkura hî.

III. At the villages of Indpûr Bhîra and Dêolâs are the stone remains of some old Hindû temples. The celebrated temple of Sûrya at Dêolâs is nothing more than a commonplace modern Sivâlâ.

IIb. 17. At the village of Ganjâhra there is the masjid of Muhammad Sâlih of the time of Alâmgîr, with a Persian *inscription*,<sup>1</sup> dated A.H. 1099, or A.D. 1687.

III. 17. NIZÂMÂBÂD, town in tahsil Âzamgarh, eight miles west of head-quarters, is no doubt an old town. It is said to have been a Hindû settlement previous to the Musalmân occupation. The local tradition respecting its present name is that it is derived from a certain Shaikh Nizâm-ad-dîn, a saint whose tomb is pointed out in the town, which bears a Persian *inscription*, dated A.H. 969, or A.D. 1561.

IIb. 18. At Kalandarpûr is the tomb of Kalandar Shâh, built by the wife of Asad Khân, minister of Aurangzib, in A.H. 1118.

III. 18. Powai, village in tahsil Mâhal, 30 miles west of Âzamgarh, possesses the ruins of a large mud fort.

III. 19. SARÂI MÎR, town in pargâna Nizâmâbâd of tahsil Âzamgarh, 18 miles west of head-quarters, is said to have been founded under the auspices of Shâh Ali Asikikân in A.H. 943, or A.D. 1536, and named Mûrtazâbâd; but the name did not gain currency, and the place became known as Sarâi Mîr.

IIb. 20. On the outskirts of the town there is a large mausoleum, built partly of block *kankar* and partly of sandstone, in the Pathân style, known as the dargâh of Lâl Khân; but nothing is known of Lâl Khân, except that he and his brothers were residents in the neighbourhood about the time of Shâh Ali. The tomb of Shâh Ali still exists, and a *mélâ* is held at it once a year.

## II.—BÂLIYÂ DISTRICT.<sup>2</sup>

III. 1. BÂGHAUNCH, village in tahsil Bâliyâ, on the left bank of the Ganges, 11 miles west of head-quarters, possesses a large mound under a banyan tree which is said to have been raised in honour of a female deity, named Bâghaunch, from whom the village derives its name.

2. BÂLIYÂ,<sup>3</sup> head-quarters of the district, lat. 25°-43' N., long. 84°-11' E., on the left bank of the Ganges, is supposed to have derived its name by corruption from that of the Rishi Vâlmîki, who is said to have had his hermitage there, or to have dwelt on the spot for some time. Its ancient name may therefore perhaps have been Vâlmîkiyâ. The old town of Bâliyâ was almost entirely destroyed by the erosive

<sup>1</sup> *Proceedings, Asiatic Society of Bengal*, for 1877, page 99.

<sup>2</sup> *North-Western Provinces Gazetteer*, Vol. XIII, Part III, pages 80—141, *passim*.

<sup>3</sup> Cunningham, *Archæological Reports*, Vol. XXII, pages 82—87.

action of the Ganges between 1873 and 1877; the old masjid, the old fort, and the whole of the better-built part of the town were swept away.

Notable for its religious, but in no way for its architectural, importance, is the temple known as Bhṛigu-āśrama, "the hermitage of Bhṛigu." The changes in the course of the river have produced changes in the position of Bhṛigu's temple, which was built on its present site 10 years ago, having formerly been much further south where the river now flows. Close to it there was a famous temple of Dēvî Bhavâni.

At the distance of about 450 feet to the north of the north-east corner of Bâliyâ IIb. there is an ancient tank, which is called Dharmâranya Pokharâ, and to the north and east of it there are traces of the former existence of an ancient jangal or scrubby forest, probably a remnant of the ancient Aranya.

III. There are mounds of ruins at a place called Beduwali, about a mile to the north of Bâliyâ.

Near the village of Vazirapûr, at a distance of about 4,000 feet to the south-east of Bâliyâ, there is a mound of ruins, with a small pond at its western side. This mound measures 165 feet in circumference, 73 feet in diameter from north to south, 67 from east to west, and about 14½ feet in height.

III. About 850 feet to the south-east from this mound, there is another mound of ruins, near a village called Dharmâlî, probably a modern corruption of Dharmâlaya. This mound measures 283 feet in circumference, 109 feet in diameter from north to south, 43 feet in diameter from east to west, and a little less than 13 feet in height.

At a distance of 2,400 feet to the north-east from the Dharmâlî mound, and III. near the village of Muhammadpûr, there is a still larger and much higher mound of ruins, which is situated on the north side of a large oval-shaped pond of water. This mound measures 299 feet in circumference, 72 feet in diameter from north to south, 81 feet in diameter from east to west, and about 24 feet in height. This mound most probably contains the ruins of a stûpa.

At a distance of about 500 feet to the east of this mound, there is a long narrow-shaped mound, running eastwards, along the north side of a road, for over 500 feet to a temple which is situated on the eastern end of the mound.

There can be no doubt that the remains about Bâliyâ represent the site of the Buddhist Vihâra mentioned by Hiuen Tsiang<sup>1</sup> under the name of Aviddhakarṇa, "ears not pierced," and by Fa Hian<sup>2</sup> under the name of Aranya, or "desert."

III. 3. Bânsdîh, tahsil, lat. 25°-53' N., long. 84°-15' E., 10 miles north of Bâliyâ, is clustered round high artificial mounds, called *garh* or fort. The town derives its chief interest from the fact of its being situated in the heart of the country formerly ruled over by the Cherûs. Bânsdîh itself has no remains or traditions of Cherû rule; but close by, in the deserted village of Dêorî, are pointed out the ruins of the stronghold of Mahîpa Cherû, who is believed to have reigned over the country when the Râjpûts first invaded it.

4. BARMÂYAN,<sup>3</sup> village in tahsil Bâliyâ, six miles north of head-quarters, is an ancient site where there are abundant remains of a structural nature to testify to its

<sup>1</sup> Beal, *I.c.*, Vol. II, page 62.

<sup>2</sup> Beal, *I.c.*, Vol. I, page LXVII. Compare also Beal, *I.c.*, Vol. I, page 212, where Hiuen Tsiang mentions a statue of Avalokitîsvara Bodhisattva on a desert spot near the banks of the Ganges.

<sup>3</sup> Cunningham, *Archæological Reports*, Vol. XIX, pages 49-59.

former importance, and as some of these remains are of Buddhist origin, a very early occupation of Barmâyan is proved.

III. Foremost among the antiquities is a ruined Buddhist monastery which lies to the north of the village, between Barmâyan and a remarkably large lake, called Sûrahâ Tâl. The old main walls of this vihâra cover an area of 100 feet from north to south by 67 feet from east to west; but the limits of the mound altogether extend from north to south over 160 feet and from east to west 110 feet. The bricks are very large, measuring 18" x 9" x 3", and many carved and ornamented specimens are lying about. These are the only traces left to us of the ornamental portion of this monastery, which must have been a building with considerable pretensions to architectural merit.

III. The other remains in the neighbourhood of Barmâyan and Hanumânganj consist of a large mound, called Mîra Dîh, covered with broken bricks and pottery of a dark hue. They are doubtless the remains of an ancient city.

III. 5. BHÂLSAND, or Bhârsand, village in tahsil Bâliyâ, six miles east of head-quarters, is a place of great antiquity, said to have been founded by Râmadêva, the eighth Râjâ of Haldî, who, according to the pedigree in possession of the family, was installed in A.D. 1100. The name is said to be derived from Bhâradvâja, a *rishi* whose permanent residence was at Prayâga, but who lived for some time at Bhâlsand.

III. 6. CHHATRÂ, village in tahsil Bâliyâ, eight miles north of head-quarters, is a place of considerable antiquity, whose name is probably derived from the umbrella-like (*chhatra*) appearance of a ruined stûpa close to the village.

III. IIIb. IIb. 7. CHIT FIRUZPUR, or Bâragâon, village in pargana Kopâchit, east of tahsil Bâliyâ, eight miles west of head-quarters, possesses a convent of the Bhikha Shâhî sect and four dome-covered tombs of its departed spiritual guides. Adjacent to the village on either side of the high road are two large tanks of stone masonry work, which for size and beauty are the finest in the district.

III. At Pakkâ Kôt, on the right bank of the Chhotî Sarjû, not very far from Bâragâon, there are extensive remains of brick-work and earthen embankments, which are referred to an *ante-Hindû* period, when the Cherûs ruled over this portion of the district.

III. 8. GARWÂR, village in pargana Kopâchit, east of tahsil Bâliyâ, 10 miles north-west of head-quarters, possesses a small mound which is said to be the *débris* of a Cherû stronghold.

III. 9. HALDÎ, village in tahsil Bâliyâ, on the left bank of the Ganges, 10 miles east of head-quarters. The ancient town of Haldî contained a celebrated fort, built by Râjâ Dhîradêva about A.D. 1643, which was long ago carried away by the Ganges. The modern town is in no way remarkable.

III. 10. HUSAINÂBÂD, village in pargana Kharid of tahsil Bânsdih, 12 miles north-east of Bâliyâ, is said to have derived its name from Husain Shâh Sharqî, and to whom is attributed the construction of a tank and masjid now in a dilapidated condition. The tradition is that the original name of the village was Kalasadîh; and that the inhabitants incurred the displeasure of the king. In consequence of this, having caused all the male adults to be killed and the village to be destroyed, he built the masjid on the ruined site.

- III. 11. KARÑÂÎ, village in tahsil Bâliyâ, six miles west of head-quarters, possesses a large mound, said to be the *débris* of a Cherû fort.
- III. 12. KATHAURÂ, village in pargana Sikandarpûr East of tahsil Bânsdih, on the right bank of the Ghâgrâ, 28 miles north of Bâliyâ, possesses a mound which is said to be the ruins of a fort built in the time of Quṭb-a-d-dîn Shâh of Bengal about A.D. 1203.
- III. 13. KHARÎD, small village in pargana Sikandarpûr East of tahsil Bânsdih, 26 miles north of Bâliyâ, on the right bank of the Ghâgrâ. The only interest attaching to this place is the traditional account which makes it the site of a former large city, also named Ghazanfârâbâd. From the fact that mounds, apparently representing former inhabited sites, are found on both sides of the Ghâgrâ, it is evident that the old town may have been destroyed by the river.
- Ia.  
IIb. Kharid is mentioned in a Tughrâ *inscription*<sup>1</sup> of A.H. 933, or A.D. 1527, found some years ago near the Ghâgrâ, and now fixed in the northern wall of the dargâh of Rukn-ad-dîn Rukn Âlam in Kharid. According to this *inscription* a large masjid was built by Khân-i-Âzam Khân, Mukhtâr of Kharid, during the reign of Nasrat Shâh, son of Husain Shâh, of Bengal, in the month of Rajab, A.H. 933, or the 29th April, 1527.
- III. 14. LAKHNÊSAR DÎH, a deserted village site in the south-east corner of pargana Lakhnêsar in tahsil Rasrâ, on the banks of the Sarjû, 18 miles west of head-quarters, contains immense piles of *débris* in which pieces of sculpture have occasionally been found. The tradition, which makes Lakshmaṇa, one of the heroes of the Râmâyâna, visit this place and build here a temple in honor of Mahâdêva, tells us by implication that, even in those early times, it was a settled abode with a flourishing population.
- III. 15. MANÎAR, village in pargana Kharid of tahsil Bânsdih, on the right bank of the Ghâgrâ, 18 miles north of Bâliyâ, is clustered round high artificial mounds, formerly sites of the fortified residences of the principal zamîndârs, but now waste and bare.
- IIb. 16. NÂGPÛRÂ, village in pargana Lakhnêsar of tahsil Rasrâ. On the left bank of the Chhotî Sarjû, 12 miles west of Bâliyâ, is a place of some antiquity and, like most of the villages in Lakhnêsar, has traditions relating to men of enormous strength and great sanctity in by-gone times. There is a temple to the celebrated Amarasingha, a deified hero of the Sengar tribe, who is worshipped under the designation of Nâtha Bâbâ.
- III. 17. NÂRÂYANPÛR, small village in pargana Doâba of tahsil Bâliyâ, 24 miles east of head-quarters, is situated about a mile to the north-east of Gaṅgâpûr and about the same distance off from the river. It is said that there was originally another village of the same name, situated somewhere on the old bank of the Ganges to the south of the former, but was washed away by an encroachment of the river a few years ago. There is also said to have been the ruins of an ancient temple here. Mr. Carleyle<sup>2</sup> proposes to identify this site with the temple of Nârâyanya Dêva, visited by Hiuen Tsiang.<sup>3</sup>

<sup>1</sup> *Journal, Asiatic Society of Bengal*, Vol. XLII, page 296.

<sup>2</sup> *Cunningham, Archaeological Reports*, Vol. XXII, page 77.

<sup>3</sup> Beal, *l.c.*, Vol. II, page 64.

- III. There is a mound of ruins at the village of Lakshmiपुर, which is an old site, about three and-a-half miles to the north-west of Gaṅgāपुर and Nārāyaṇपुर.
- III. RASRĀ, tahsil, lat. 25°-51' N., long. 83°-53' E., 21 miles north-west of Bāliyā, possesses five large masonry masjids and 15 smaller ones, but all of no architectural or antiquarian interest. Adjoining the town is a large tank with several flights of steps not all completed, surrounded by a large umbrageous grove, the remains of primeval forest. At one side of the tank are some scores of earthen tombs quaintly dotted with red patches, the memorials of the self-immolation of widows (*sati*) committed here.
- III. SIKANDARPŪR, town in pargana Sikandarpūr East of tahsil Bānsdih, lat. 26°-2' N., long. 84°-5' E., 24 miles north of Bāliyā. Its foundation is ascribed to an officer of Sikandar Lodi towards the end of the 15th century. The importance of the town in former times is attested not only by local tradition, but by the existence of ruins covering a large area. These ruins extend almost continuously to the village of Kharid on the Ghāgrā, and it may be inferred that at one time the suburbs of Sikandarpūr extended as far as the river. The site of a large fort is recognisable by scattered bricks and portions of the walls and gates still standing. There is a tradition regarding this fort to the effect that the first attempts to build it were unsuccessful. At length, by the advice of a local saint, two young girls were immured: one a Brāhmaṇī near the western, and the other a Dusādhīn near the eastern gate. A temple kept by a Brāhmaṇa, who receives the offerings of devotees, now marks the spot where the Brāhmaṇī was immured; but the place where her humbler sister suffered is known merely by a stone that is now and again reverently marked with *sindūr*. This tradition points to Sikandar Lodi's well-known character as a fierce persecutor of Hindūs.
- III. TURTIPĀR, village in pargana Sikandarpūr West of tahsil Rasrā, on the right bank of the Ghāgrā, 36 miles north-west from Bāliyā.
- III. Close to the north-west of Turtipār lies Khāirā Dih,<sup>1</sup> or Khāirāgarh, the ruined site of a very ancient city named Bhārgavapura. The fortified portion of the ancient city, enclosed by broken ramparts and ruined walls, measures 1,600 feet from north to south by 1,500 feet from east to west. The present village of Khāirā is situated on the eastern rampart. Signs of ancient inhabitation, however, extend for some distance to the south and south-east, in the direction of Turtipār.
- Khāirā Dih is said to have been the residence of Rishi Jamadagni and the birth-place of his son, Parāśurāma, the fabled destroyer of the Kshatriyas. It is said that Parāśurāma, on leaving Khāirā, went to Sahānag, an ancient place in the Gōrakhpūr district, and there performed *tapasyā*. Large numbers of coins, mostly of the Indo-Skythian period, are annually found at Khāirā Dih. The bricks found in the ruins are very large, and measure 2' × 1' 6" × 5".
- III. About six miles to the west of Khāirā Dih, in tahsil Sagri of the Azamgarh district, there is a large lake, called Raktôē, where it is said that Sahasrabâhu was killed by Parāśurāma; and it is fabled that the blood which flowed from Sahasrabâhu formed a lake, and was therefore called Raktôē.

<sup>1</sup> Cunningham, *Archæological Reports*, Vol. XVI, page 131; Vol. XXII, page 107.

III. 21. WAINÂ, village in tahsîl Bâliyâ, four miles west of head-quarters, contains extensive ruins, said to be those of a fort built by Râjâ B h û b a l a D ê v a of Haldi in the middle of last century; but they are more probably the remains of an *ante-Hindû* period, when the C h e r û s ruled over the Ghâgrâ-Gangetic delta.

III. 22. ZIRÂBASTÎ, village in tahsîl Bâliyâ, on the right bank of the Katehâr river, four miles west of head-quarters, possesses a large brick mound which is believed to be the *débris* of a C h e r û fortress, founded by a chief, named Zirâ.

### III.—BANÂRAS DISTRICT.<sup>1</sup>

III. 1. BABURÎ, large village in pargana Majhwâr of tahsîl Chandauli, lat. 25°-10' N., long. 83°-14' E., 13 miles south-east from Banâras, possesses a brick fort said to have been built by Bhopat Sâh, some 400 years ago. The derivation of Baburî is crudely stated to be B a b u e s v a r a , a hypothetical name of Šiva, a shrine of whom under this name is supposed to have been situated in the jangal where the bâzâr now stands.

2. BAIRÂNT,<sup>2</sup> or Vairânta, village in pargana Bâra of tahsîl Chandauli, 16 miles south-east of Banâras, is a very extensive ancient site, situated on the south bank of the Bân Gaṅgâ, an ancient bed of the Ganges. The people claim it to be the ancient Vairâta where the Pândavas hid themselves during the last year of their enforced banishment.

III. The old site of Bairânt consists of a very ancient ruined fort on the eastern edge of the Bân Gaṅgâ, and of a former ancient town which is a high ground running from the fort for a long distance southwards along the bank of the old river. The old fort is of earth-work, but contains many ancient broken bricks. It is nearly a parallelogram measuring about 1,350 feet in length from north to south by about 900 feet from west to east. Its sides consist of ramparts from 70 to 100 feet in thickness, parts of which are still pretty high, while in some places they have been cut through by fluvial water channels. On the north-eastern, north-western, and south-eastern corners there are the remains of high earth-work bastions. The sites of ancient gateways can still be distinguished in the four sides of the fort, but especially in the northern and southern sides. More than a third of the southern part of the interior of the fort is low; the ground then rises northwards for about one-third more, and the northern part of the interior of the fort is still higher. Close inside of the north-eastern bastion there is the site of some large building. About the middle of the southern part of the interior of the fort, there is a small conical mound of ruins with a stone *lingam* on the top of it; there is another stone *lingam* on the summit of the middle of the western rampart. The old exterior ditch of the fort is quite plainly discernible on the northern and southern sides.

III. About 380 feet to the north of the fort, the present village of Bairânt is situated; and there is an additional hamlet to the south-west of it, and only 270 feet from the fort. There is a long mound 150 feet to the north-east of the village.

IIb. Two thousand and fifty feet to the north of the village there is an old embanked tank, called B h a k t i n - k â - T a l â o , with a small temple on the west side of it. Three hundred and twenty feet to the north of the tank there is a small mound of

<sup>1</sup> North-Western Provinces Gazetteer, Vol. XIV, Part I, pages 119—170, *passim*.

<sup>2</sup> Cunningham, Archaeological Reports, Vol. XXII, pages 109—118.

- IIb. ruins, and about 630 feet to the west of the tank, there is a temple called Rāmśāla: about a quarter of a mile to the north of the Rāmśāla lies the village of Rāmgāṛh.
- III. There is some high ground containing fragments of brick and pottery, about 650 feet to the north-east of the village Bairānt. About 230 feet to the south-east of the village, there is a large statue of Hanumān, on a platform under a tree.
- III. Two hundred and seventy feet to the south-west from the south-western corner of the ancient fort, and at the very edge of the old river, there is a small conical mound of ruins called Dēvī-kā-sthān. About 450 feet to the south of the fort, there are the remains of a high ancient rampart, running east and west, like a long narrow ridge, for about 1,400 feet.
- III. Close to the south of that, and on the high bank of the Bān Gaṅgā, but divided from the long rampart by a deep cut, there is a large rectangular-shaped mound, measuring about 800 feet from north to south by about 600 feet from east to west. The whole of the surrounding ground is full of fragments of ancient brick and pottery. The whole of this extent of ground, on the high eastern bank of the Bān Gaṅgā, thus far southwards from the fort, has evidently been the site of an ancient city; and fragments of old bricks, but principally of old pottery, are constantly being turned up by the plough.
- The whole length of the site of the ancient city, independent of the fort, and counting from the fort southwards, is about 7,700 feet, or a little less than  $1\frac{1}{2}$  mile; but if we include the fort also, the total length of the entire ancient city is nearly two miles. The breadth of the site of the ancient town, from east to west, towards its northern end, appears to be about 2,000 feet, while towards its southern end it decreases to about 1,400 feet and 1,000 feet, and at its extreme southern termination to only about 800 feet.
- From the preponderance of ancient punch-marked and Buddhist *inscribed* coins, found in these mounds, it is evident that Bairānt must be a very old place. A Buddhist railing, numerous beads of agate, cornelian, onyx, and rock-crystal, fragments of copper vessels, worked flakes of black chert, stone hatchets, and ancient bricks *inscribed* in early Gupta characters were excavated by Mr. Carlleyle in these ruins.
- III. 3. BALŪĀ SARĀT, village in pargana Mahwārī of tahsīl Chandauli, on the right bank of the Ganges, 14 miles north-east of Banāras, is also called Paśchimavāhini, because the Ganges here commences to flow from east to west, whence the place has a peculiar sanctity. It is stated that Vālmiki, the author of the Rāmāyana, resided here.
- IIb. 4. BANĀRAS,<sup>1</sup> lat.  $25^{\circ}18'$  N., long.  $83^{\circ}3'$  E., head-quarters of the district and division, is situated on the left bank of the Ganges, between the Barṇā Nādī, or Varanā on the east, and the Asī Nālā on the south-west. The points of junction of both streams with the Ganges are considered particularly holy, and accordingly temples have been erected both at Barṇā Sāṅgam below the city and at Asī Sāṅgam above the city. From the joint names of these two streams, which bound the city to the north and south, the Brāhmaṇas derive Vārāṇasī, one of the ancient names of Banāras. But the more usual derivation amongst the common people is from Rājā

<sup>1</sup> Sherring, *The Sacred City of the Hindus*, 1868, pages 1—363, *passim*; Beal, *i.e.*, Vol. I, page LXVII; Vol. II, pages 44—61; Cunningham, *Archæological Reports*, Vol. XIX, page 60.

Banâr, who is said to have re-built the city some 800 years ago. Another ancient name of Banâras is Kâsî, or Kâsikâ; and up to the present day devout Hindûs speak of coming to end their days in Kâsî, for the sake of kâsivâh; i.e., the benefit presumed to be derived from dying in the holy city and the efficacy of funeral rites therein performed. The Hindûs believe that by the mere act of dying in Kâsî a man obtains eternal salvation, because Mahâdêva himself reads the *târakam brahma* to the dying man, a favour which no other place can claim.

At least since 120 years before our era, Vârâñasî, as denoting a city, has been a name familiar to Brâhmaical literature. Convertible in later usage with Vârâñasî is the designation Kâsî or Kâsî. Whence it arose, history has long forgotten; but conjecture may, possibly, unravel its etymology. Among the descendants of Âyus was Kâsa, whose son is noticed under the patronyms of Kâseya, Kâsiya and Kâsî.<sup>1</sup> The regal successors of Kâsî, and equally their subjects, were called Kâsis, Kâsyas, and Kâsikas. The term Kâsî, denominating, if not a city, a people and its chieftains, occurs repeatedly in Sanskrit works of all but the highest antiquity. Of Kâsî, in whatever sense of the word, we cannot, however, collect from indigenous records materials from which to construct anything approaching history. The kingdom of the Kâsis and its rulers, as is evidenced by the frequency of reference to them, enjoyed from distant ages more or less of notoriety; and this is substantially all that the Hindû memorials teach us.

The Purâñas specify but one dynasty of Kâsî kings, beginning in the most authoritative of those works with the son of Kâsa. To Kâsa by a lapse of perhaps two centuries succeeded Divodâsa, in whose reign Buddhism seems to have been still acting on the aggressive. In this synchronism there is no discernible improbability, and with some likelihood it embodies an historical fact. A reflection of actual events may likewise be afforded in the story of the burning of Vârâñasî by the discus of Vishnu.<sup>2</sup> Of the age of Ajâtasatru as of other very early leaders of the Kâsis, none but most vague indications have as yet been discovered. At the time of the Musalmân conquest Banâras and the surrounding country appertained to the throne of Kanauj.

Flagrant as is the exaggerating of the Hindûs, it is surpassed by that of the Buddhists. The Devadatta who figures so largely in their sacred writings as king of Banâras very likely was not a myth; but there is no ground for crediting that Śâkyâ Muni ever governed that city at all, notwithstanding that they represent him to have reigned there during 19 several states of existence. In a similar spirit they assert that at the same capital ruled in turn 84 thousand monarchs descended from Asoka.<sup>3</sup> From these specimens it is manifest that the Buddhist scriptures are little to be trusted for throwing light on the history of Banâras.

Some relevant details, scant but interesting as far as they go, are derivable from the itinerary of Hiuen Tsiang, the Buddhist pilgrim from China, who visited India in the first half of the seventh century. At that date, he informs us,<sup>4</sup> the kingdom of Vârâñasî had a circuit of about 4,000 li, or eight hundred miles, while its capital measured about 18 or 19 li in length and five or six li in breadth, or nearly four miles

<sup>1</sup> Wilson, *Vishnupurâna*, Vol. IV, pages 30—32; *Bhâgaratapurâna*, XVII, 4; *Haritamâsa*, xl, 1734.

<sup>2</sup> *Vishnupurâna*, Book V, chapter 34.

<sup>3</sup> *Journal, Asiatic Society of Bengal*, Vol. VII, page 927.

<sup>4</sup> Beal, *I.c.*, Vol. II, pages 44—46.

by somewhat more than one. The inhabitants of the kingdom were for the most part Hindûs; they were mostly worshippers of Šiva (Mahêśvara), and among them were two classes of ascetics, *viz.*, Nirgranthas and Paśupatas. Their temples amounted to a hundred with about 10,000 sectaries. The Buddhists, who are stated to have been much in the minority, kept up about 30 saṅghârâmas, tenanted by 3,000 priests, all of the Saṁmatîya school. In the capital were 20 Hindû temples, the towers and halls of which were of sculptured stone and carved wood, and a copper statue of Šiva, somewhat less than 100 feet in height. We are not apprised whether there were any sacred edifices of the pilgrim fellow-religionists in the capital itself; and the obvious inference is that there were none, or none worth commemorating. On the monasteries, stûpas, and lakes of the immediate neighbourhood at Sârnâth, hallowed by Buddhist associations, Hiuen Tsiang dwells at great length.

That in very early days Banâras attained to prominent fame is a conclusion scarcely indicated by documentary evidence. And so it was during the period of the Buddhists. It was but natural for their founder in the course of his mission to take thought of the centres of population, and the spots which he and his disciples signalized by their teachings were reverently regarded in after-ages as consecrated grounds. These spots were, however, in the neighbourhood of cities,—as Buddha Gaya, Mathurâ, Ayodhyâ, and Banâras—rather than in the cities themselves, and it was not till after Buddhism had passed its prime on Indian soil that these towns acquired the special repute which now attaches to them. As for Banâras, the attribution to it of peculiar sanctity seems to date from the period of the Purâṇas, and some of these compositions may unquestionably claim a very respectable antiquity.

To the early Arab and Persian travellers Gangetic India was an unexplored tract. Albirûni,<sup>1</sup> who wrote about A.D. 1030, had, however, heard of the holy fame of Banâras which he compares not inaptly to Makkâ. Mahmûd of Ghaznî is said, on doubtful warrant, to have advanced as far as Banâras and to have made a few converts there during his ninth incursion. In 1194 Shahâb-ad-dîn, after defeating Jayachchandra of Kanauj, marched on Banâras, where he is reported to have demolished near a thousand Hindû temples. The subsequent history of the place for many centuries is well nigh a blank. Its religious character was not in the eyes of its Islâmite masters a thing to recommend it, and commercial or political importance it had none. Even Akbar, with all his toleration of Hindûism and occasional partiality to it, did nothing to prop the sinking fortunes of Banâras. Its decline was uninterrupted, and under Aurangzib, who changed its name to Muhammâdâbâd, it reached at last the depth of its ignominy. At the command of that harsh bigot its principal temples were laid in ruins, and masjids constructed from their materials reared on their half-destroyed foundations.

Ib. The observatory built by Mânasînha, Râjâ of Ambherî, about A.D. 1600, is the only noteworthy Hindû edifice of the city still entire. For nearly all that is striking in its architectural embellishment, Banâras is beholden to the Marâthas, and to the zeal and enterprise of the same energetic race the resuscitation, in the decline of Hindûism, of much of its former influence is in large measure indebted.

<sup>1</sup> Sachau, *Alberuni's India*, Vol. II, pages 146 and 147.

The oldest monuments Banâras possesses are the remains of edifices of the Buddhist period; but we must not imagine that in any instance they are existing in their original integrity. On the contrary, they have been appropriated by Hindûs and Musalmâns, and principally by the latter, for their own purposes, and therefore they have become blended with other buildings from which they must be disintegrated. The use of numerous pillars in the cloisters of Buddhist monasteries, which were mostly on a uniform pattern, greatly aids the identification of the remains of this ancient period. A careful examination will reveal those portions of the city which contain buildings, or parts of buildings, or sculptured stones, or other objects of undeniable antiquity. Such ancient remains are for the most part only to be found in the northern division of the city and among the narrow streets on its eastern border running parallel with the Ganges.

IIa. In mahallâ Alîpûr, in the north-west corner of the city, there are some undoubtedly Buddhist remains on the edge of a tank known as Bakarîyâ Kund,<sup>1</sup> measuring 550 feet in length by 275 feet in breadth. On the northern side of the tank there is a high mound, on the top of which lie several blocks of cut stone, broken statues, *kalasas* or topstones, nine feet in diameter, and many other remains. On the western bank there is a massive breastwork formed by large stones, bearing various masons' marks and names written in Gupta characters, some of which are similar to those inscribed on the stones at Sârnâth, and sustaining a solid terrace which runs by the side of the *kund* to a great distance. This terrace is 20 feet above the tank and supports two others of smaller dimensions, one above the other, each of which is girded by a breastwork of huge stones. The lower terrace is 130 feet broad and 270 feet long on its western face, and 330 feet on its eastern face, overlooking the tank. It was originally held up by the wall of heavy stones just alluded to, but this wall is in many places much broken down, especially towards the *kund*, the great blocks lying in disorder at its ancient base. Nevertheless, extensive portions are still standing. On the terrace there is an old edifice, now occupied by Musalmâns, one portion being partitioned off and used as a *zânâna*. The beams and slabs constituting the roof are in some cases nine feet in length, and the roof is supported by three rows of thick stone columns, the capitals of which are cruciform. The cornice decorating the walls is 12 inches deep and is ornamented with carvings of various elegant designs. The outer wall on the western side is strengthened by a huge buttress of stone, 14 feet wide and 15 feet high. With pillars, breastwork, and buttress of such prodigious strength, it seems not improbable that formerly there were several storeys above this lower one. Moreover, it is not unlikely that other structures once existed along the border of the terrace throughout a considerable portion of its extent, not only on its western side, but also on its northern and eastern sides.

Directly in front of this ancient building are two other extensive elevations of the ground or terraces, one over the other. The lower elevation is 86 feet long by  $62\frac{1}{2}$  feet broad, and about four feet in height. The upper is  $48\frac{1}{2}$  feet by 24 feet, and is crowned with an ornamental cornice which runs in an unbroken band throughout a large portion of the circuit of the terrace. The breastworks of the two terraces by which the enclosed soil is sustained, although they have been evidently at times

<sup>1</sup> *Journal, Asiatic Society of Bengal*, Vol. XXXIV, pages 1—13; Vol. XLII, pages 163 and 164.

extensively repaired, nevertheless appear as ancient as the neighbouring building. Beyond the two upper terraces is another raised terrace which in all likelihood was originally connected with one of them, but is now isolated from them. On this probably stood a Buddhist shrine, connected by a cloister with a building on the main terrace. A short distance further on, are the foundations of probably another; but the traces of this are almost obliterated.

On the eastern side of the *kund* is a mound, 220 feet long by 90 feet broad, running parallel with it, which might be taken for a mud embankment thrown up from the tank, were it not for the circumstance that layers of large Buddhist bricks, lying *in situ*, crop out from its side, and that upon its summit and slopes are numerous blocks of sculptured stones, symbols of by-gone glory.

**III.** To the east of the mound is a small round structure, called *Jogī-bir*, on the site of which, it is said, a devotee buried himself alive. It is made of earth, on the top is a hollow circular stone, the exterior surface of which is divided into sixteen equal sections, each of which exhibits the sculpture of a man, with one leg turned up and the hands apparently grasping a garland which encircles and connects together all the figures.

To the south of the tank is a ghāṭ, the stones of which are scattered about in great disorder, so that looking at it from a distance, it has the appearance of an utter ruin. Judging from the elaborate and finished carvings on many of these stones, it is evident that they have been contributions from fallen edifices in the neighbourhood.

At the south-west corner of the tank is a water-course, depressed considerably below the ground on either side. To the south of this water-course, overhanging the *kund*, is a huge breastwork of stone, on the top of which is a spacious court-yard and the dargāh of Fakhr-ad-dīn Alawī. By reason of the carved stones used in the foundations, the underlying mortar, and the evident frequent repairs, it is difficult to say whether any portion of this breastwork or of the buttress jutting out at its base, is really ancient, although some portions seem to be so. The buttress is continuous with the stone ghāṭ, and merges into it.

**IIb.** To the east of the dargāh is a small masjid, 37 feet long by  $19\frac{1}{2}$  feet broad, open to the east, and supported by three rows of pillars, five in each row. The pillars in the second row have deep scroll carvings on their sides, with ornamented corners, consisting of lotus seed-pods, one on another. Each pillar is seven feet nine inches high, including the capital, and the latter is two feet six inches in length and two feet four inches in width. The capitals of the outer pillars are somewhat larger than those of the inner, and are cruciform, the extremities being rounded off; while the upper surface of each limb exhibits a convex curve, the line of which rises higher in proportion as it recedes from the extremity. The architrave is about a foot in thickness, and on it rests the flat stone roof. Seven niches are placed at intervals round the three walls of the room. The entire building is of stone. The western wall on its outer side is strengthened by a buttress, at the base of which runs a beautifully carved band, 11 feet broad, which projects a couple of inches from the wall; and below it is a cornice, 10 inches in width and seven in depth, bearing on its front a broad band of elegant carving. While the building itself can hardly be regarded as original, there can be no doubt of the antiquity of the pillars, which belonged

probably to some Buddhist cloister. On one of the stone roof-beams of the masjid there is engraved a Persian *inscription*<sup>1</sup> of the time of Fîrûz Shâh, which records that Ziâ Ahmad built or appropriated the masjid, with the dome over the vestibule, or outer entrance porch, the reception chamber (a small chamber subordinate to the masjid), the steps of the reservoir or tank, and the encircling wall of the dargâh of Saïd Fahkr-ad-dîn, in A.H. 777, or A.D. 1375. The *inscription* affords a fresh example of the Musalmân policy of appropriating Hindû temples, for which Banâras offered an unusually ample field.

- IIb. A few steps off is an enclosure in the form of an irregular parallelogram, a wall being on either side and two small buildings at its extremities. That situated on the northern extremity is in some respects like the masjid just described. Its carvings, however, are not at all similar, and its ornamented band is of a very ancient type. There is a small building, used as a Rauza, attached to its north-west angle and sustained by ancient pillars and modern walls. The building is surmounted by a low cupola of primitive construction. It is not unlikely that originally there were cloisters on this bank of the *kund*, and that the three small buildings just described were all at one time connected together. The edifice at the southern extremity of the enclosure wall exemplifies the old Hindû and Buddhist method of making a roof by the imposition of stone beams, one upon another, cross-wise and corner-wise, until they meet in the middle. A second object of interest here is a cut stone screen which serves the purpose of a window.

- IIIb. Nearly 150 feet to the east of the last mentioned buildings is another, which has evidently been erected from old materials. It has four pillars, two outer and two inner, exclusive of others embedded in the walls, and has five recesses on its three sides. The carvings have been to some extent obliterated by the whitewash with which the masjid is besmeared.

- Ib. Still further eastwards, at a distance of 75 feet, is a terrace walled round by a stone breastwork, 48 feet long by 36 feet broad, on which stand four profusely carved columns supporting an ancient roof, the remains probably of a *chaitya*, or of its innermost shrine. The columns are seven feet seven inches in height including the base, and are elaborately ornamented. The four sides of the base display an elegant carving of a vase with flowers drooping low over the brim. The well-known representation of a face with a floriated scroll streaming forth from the mouth, eyes, and moustache is repeated four times on each column, and above it runs a band of beads, each of which is nearly an inch in diameter. An arc of the sun's disc rests upon this band, and higher up the column becomes octagonal. It then becomes quadrilateral again, and on each side is a chaste design, exceedingly well executed, of an overflowing vase. The pillar is crowned with a capital, beneath which is a broad double moulding. The cornice above the architrave is also beautifully cut; but the ceiling of this shrine, consisting of overlapping stones, is its most striking feature. Each stone is richly carved and was originally coloured, while representations of suns and lotuses are depicted upon them in bold relief. Taking it altogether, this little remnant of antiquity is as a work of art a striking proof of the delicacy in taste and expertness in chiselling of the architects of those times, and also of the degeneracy of their successors.

<sup>1</sup> Thomas, *Pathân Kings of Delhi*, page 286; *Proceedings, Asiatic Society of Bengal*, for 1874, page 101.

III. This *chaitya* seems to have been the eastern extremity of the range of ancient buildings under notice. Leaving it, the boundary line took a southerly direction, and probably included several buildings of the same character as those on the northern side, but only very faint traces of their foundations are at most visible. The boundary line, however, on the southern side, takes in a remarkable structure, consisting of a massive stone breastwork, 130 feet long, 90 feet wide, and five feet four inches high, IIb. sustaining a terrace now used as a Musalmān cemetery. The breastwork is in some places in decay, yet to a great extent it is in good condition. Its stones, especially where exposed in the foundations, have masons' marks upon them, and some as many as three symbols in a row. It is surmounted by a cornice, six inches deep. Ascending the terrace, no buildings besides Musalmān tombs are visible; but it is probable that an extensive Buddhist edifice stood on this spacious area. On the western side, exactly in the centre, is a projecting buttress, originally the *siñhâsanam*, or throne of Buddha, round which the moulding also runs. On this spot may have stood a gigantic figure of Buddha, visible to every one entering the court. Indeed the large terraces may all have been cloistered courts where disciples and devotees congregated for religious purposes. An inspection of the Atala and Jāmi Masjids at Jaunpur, formerly Buddhist monasteries, confirms this view.

Ib. The most remarkable of these ruins, however, is a Buddhist temple, 550 feet distant from the *chaitya*, mentioned above. The Musalmāns have appropriated this edifice as a mausoleum, and capped it with a dome. It stands on 42 pillars, all of which are in good order, with the exception of one in the southern portico, which has been twisted by the falling of a large tree upon it. Formerly there were evidently two pillars more than there are at present, upholding the heavy entablature of the southern portico, so that the whole number of pillars was originally 44. Of these, 32 supported the temple proper and four the roof of each of the northern, southern, and eastern porticos. To the west there is no portico, but simply a sort of projecting buttress or *siñhâsanam* on which probably the chief image stood, and was, therefore, at once seen by persons coming in through the main entrance to the east. The northern and southern porticos are 15 feet long by 10 feet wide, while the eastern is only 12 feet by 10 feet. The inner part of the temple is 18 feet square. Round the whole of the exterior of the temple, above the capitals of the columns and supported by their external limb, runs an eavestone nearly three feet in width, and, as at the Atala and Jāmi Masjids at Jaunpur, this eavestone has been made to imitate wood. Each column is eight and-a-quarter feet in height, of which the quadrilateral shaft between the capital and the plinth is four and-a-half feet. The capital is in the form of a cross, each limb consisting of two portions, the lower bell-shaped with an ornament in the corners. The columns in the temple proper stand two or four together, and the abacus or square stone upon them, between the capital and architrave, is 13 inches deep and beautifully carved. The architrave has a rich double band sculptured upon it, which passes all around the temple including the porticos. Above this is a flat stone and above the stone a row of niches, which are probably of Musalmān origin.

Viewing the temple from outside, a practised eye soon distinguishes between the ancient portion and that added by the Musalmāns. Above the portico, all below

the octagonal breastwork, is evidently of Bauddha workmanship, and the remainder of Musalmân; but the Musalmâns, there is reason to suppose, availed themselves of old materials. At the termination of the breastwork at each corner rests a small *kalasa*, about two-thirds of the circular disc of which is exposed, the remainder being inserted in the wall. Although so many ages have elapsed since this temple was erected, and although it has been exposed alternately to the ruthlessness of Hindû and Musalmân fanaticism, yet with such singular skill have its proportions been designed and its blocks of stone been joined together, though without cement of any kind, that at the present moment it seems almost, if not quite, as durable as on the day on which it was finished. The simplicity, combined with the great strength, of its parts and the symmetrical arrangement of the whole give to the building, notwithstanding the general scantiness of its ornamentation, an appearance which the most fastidious must pronounce to be of no mean order of beauty. A small cloister was originally connected with the south-west corner of the temple, as is shown by the continuation of the ancient basement moulding; some of its walls are still visible.

Ia. The remains of a Buddhist Vihâra are to be found in the interior of the Fort at Râjg hât,<sup>1</sup> in the outskirts of the city on its northern boundary. The Fort is a small tongue of high land, about 50 feet above the plain below, extending to the junction of the Ganges and Barnâ. According to the tradition of the people, this elevated tract was first fortified by Râjâ Banâr, who had his chief residence there. A short distance to the right of the main road leading into the Fort may be seen the remains of the Buddhist Vihâra, which next to the Buddhist temple at Bakâriyâ kund are the most complete, and certainly are the most beautiful, of any ancient remains yet discovered in Banâras. They consist of two cloisters in a continuous line, each being sustained by a quadrangle colonnade, but differing both in height and length. The smaller cloister is 66 feet long and the larger 84 feet, and therefore the entire façade is 150 feet in length, whilst the breadth of both is uniform, and is 25 feet. There are eight columns in each row in the one room, or 32 in all, and in the other there are 10 in each row, or 40 in all, so that the number of stone pillars standing in the entire building is 72. Those in the smaller cloister are barely nine feet high and are all square and of a uniform pattern, a slight difference only being traceable in the capitals which are of the old cruciform shape. There is not much ornamentation on these pillars, but the chess-board and serrated patterns are abundantly carved upon the architraves. The pillars in the larger cloister, including the capital and base, are 10 feet in height, but the architraves above the capitals are of the same height as those in the smaller cloister, namely one foot. These pillars differ greatly both in shape and ornamentation from those in the smaller cloister. Some of them are covered with profuse carving cut deeply into the stone, which in many instances is so sharp and well-defined as to give the appearance of having been recently executed. The lotus plant—pod, leaf, blossom, and stem—forms a conspicuous object in many of the designs, all of which are striking, but some are exquisitely chaste and elegant. The sacred goose is represented in various attitudes on the noble scroll-work extending along the square sides of several shafts from the base to the capitals. These scroll bas-reliefs equal the carvings on the Sâncî

<sup>1</sup> *Journal, Asiatic Society of Bengal*, Vol. XXXV, pages 59—87.

pillars in richness, whilst the designs are much more free in their conception. The pillars are regularly arranged with regard to the *simhâsanam*, and the finest pillars are in the centre of the cloister, in the direction of its depth; and above them, near the inner wall, the stone ceiling in two divisions of the roof is singularly carved, being covered with lotus blossoms carved in relief.

There is not the smallest doubt that these cloisters have been much altered from their original condition, and that principally by the Musalmâns who transformed them into a masjid by placing two *mîhrâbs* and a *mimbâr*, constructed out of a *simhâsanam*, within the Vihâra. The two *mîhrâbs* are *inscribed* with appropriate verses from the Qurân. On closely examining the columns, architraves, and ceilings, it is plain that not only has there been a good deal of shifting of places, but new pillars carved in recent times have been added to the old, and some of the old have been cut up for repairs, and their separated portions have been scattered amongst several pillars and joined on to them. The inner massive stone wall running along the entire length of the building is evidently unconnected with the original structure, as is also the present stone floor which is a foot and upwards higher than the old. A trench having been dug on the east side, it was discovered that the bases of many of the columns were embedded deep below the modern stone pavement, while in front of the smaller cloister, at a depth of about a foot, the outer moulding of the ancient floor could be traced continuously from one end to the other. Notwithstanding all these extensive alterations which the building has undergone from time to time at the hands of Hindûs and Musalmâns, we cannot but think that many of the columns are standing on their proper sites, and that the edifice, although greatly changed, is still in its main features a Buddhist structure.

There is reason to believe that a third cloister, corresponding to the smaller, formerly existed at the southern extremity of the larger cloister. And this supposition is greatly strengthened by the circumstance of a *simhâsanam* being still standing by the wall in the centre of the latter, but altered from its original form, having been used as a *mimbâr*. This *mimbâr* as well as the two *mîhrâbs* are of an exceedingly hard dark porphyry, in some places having the peculiar characteristics of jade. The vihâra, when complete, was in all likelihood a square, each side being at least the length of these three cloisters, and the principal statue of Buddha was exactly opposite the centre of the square.

A few hundred yards north from the old gateway leading into the Râjghât Fort is a mound of circumscribed extent, now used as a Musalmân burial-ground, on the summit of which are the remains of an old Buddhist *chaitya*. They consist of four pillars, richly carved with scroll-work, sustaining an ancient roof. At the corners of the shafts is the ordinary ornamentation resembling a chain of lotus seed-pods. The capitals are cruciform and the bases are square with embellished faces. The ceiling is very beautifully sculptured, and is composed of slabs overlapping one another with the centre stone crowning the whole, according to the primitive mode of Indian roof-building. This latter stone exhibits the outspread petals of a lotus blossom, while eight out of the 12 triangular spaces formed by the intersection of the slabs are freely carved with the scroll-pattern.

In mahallâ Bâdâon near the Râjghât Fort, a short distance south of the high road, there is a small masjid in an enclosure, made up to a great extent of ancient

IIb. remains. The building seems to have been curtailed from its original dimensions, leaving a ruined portion still standing on its southern side. This entire structure contains 17 stone pillars, eight of which exhibit ornamental carvings, and probably belonged to a Buddhist *chaitya*.

From the Barñâ near its confluence, is running an ancient mound or ridge into mahallâ Âd h a m p û r , which was, no doubt, the old boundary of the city in the early period of its history. The ridge is in one part formed of three terraces, the uppermost being 30 feet above the land, upon which elevated spot is the d a r g â h of Mîrâ Sâhib . On the south side of the ridge, in sight of Mîrâ Sâhib's tomb, is an I m â m - b â r a , a modern edifice, and a few paces distant from it are two small structures, one in front of the other, which are partly composed of old materials. Each building possesses four ancient pillars, and lying about in various places are four pillars more, five *kalasas*, two architraves, and seven bases, one of the latter being richly carved. All these are the spoils of some ancient temple.

The Buddhist ruins at Tiliyâ Nâlâ, now forming part of a deserted masjid, IIa. are immediately above the Nâlâ on the high ground of its left bank, a very short distance only from the point where it runs into the Ganges, and close to the main street under which the stream flows. The ruins not only overhang the brook, but there is no doubt that at one time they must have extended nearly, if not entirely, across its present bed. They consist of 17 massive square columns in three rows, namely four double columns in the front row, four single ones in the second, and five in the third or innermost row. Between the third and fourth pillars of the last row is a *simhâsanam*, an immense slab of stone, nine feet three inches in length and five and-a-half feet in breadth, retreating beyond the boundary wall behind, into which all the pillars of this row are inserted. There can be no doubt that the *simhâsanam* was in the centre of the building, so that as there are three pillars to the right of it, there were as many to the left, in each of the three rows, the front row being of double pillars throughout. Re-constructing the edifice as it originally stood, therefore, there were one row of six double pillars, and two rows of six single pillars, or 24 pillars in all. Each capital is ornamented with the bell pendant, of which the Buddhists were so passionately fond. The double columns are surmounted by one huge capital, five and-a-half feet in breadth, each of which possesses a long arm for eavestone. Over the two inner rows are two domes, one of which is above the *simhâsanam*, and is more ornamented than the other. There must have been originally a third dome to the left of the central dome, corresponding to that on the right. Outside the building there is a fine basement moulding, which doubtless belonged to the primitive structure. Estimating the building as it once stood, it was fully 54 feet in length and about 24 feet in breadth. The Musalmâns may have altered it considerably in transforming it into a masjid ; but we apprehend that not a little of the old temple still remains.

IIb. Mâk h d û m Sâhib is a square enclosure in mahallâ G u l z â r , near to Tiliyâ Nâlâ, used by the Musalmâns as a cemetery. On its northern and western sides are cloistered pillars with portions of ancient stone eaves overhanging their capitals, presenting on their upper surface imitations of wood carving. There are 25 pillars on the western, and 32 on the northern, side. Several of the pillars are carved ; while some of the capitals are ornamented, some are double. There are also handsomely-carved stone brackets for the support of the eaves. The eastern wall bound-

ing the enclosure is composed to some extent of cut stones of an ancient date. The entire court is 100 feet long from east to west and 60 feet broad from north to south.

At the junction of the old Ghâzîpûr road with the Râjghât road, to the north of the latter and about a mile from the Fort, is a large square tank on the left bank of which, as on a terrace, stands a *lât*, which gives the name of Lât Bhairava to the spot. It is now only a few feet high, and is covered with copper sheeting. The original stone column, of which the concealed pillar is doubtless a small fragment, was about 40 feet high, and, it is said, was covered with ancient carvings which were most probably *inscriptions*. It was thrown down by the Musalmâns during a terrible conflict with the Hindûs in the early part of the present century. The pillar once stood in the courtyard of a temple which was destroyed by A u r a n g z i b , and on its site a masjid was erected, the courtyard of which enclosed the pillar. On examining the terrace where the *lât* stands, it is exceedingly manifest that the upper portion has been thrown up in modern times, and that the ancient level was some six or eight feet lower than what it now is, and indeed was even with the soil of the Musal-mân cemetery close by, in the midst of which are a few Buddhist remains in the shape of pillars and architraves made up into a dargâh. What this so-called temple was, admits of very little question, inasmuch as the boundary walls of the terrace and of the neighbouring cemetery and garden exhibit a considerable variety of isolated carved remains, sufficient to afford abundant attestation to the supposition that formerly a large Buddhist structure stood on this site, covering the whole extent of the ground elevated above the tank on its northern side.

Below the upper terrace on which the *lât* stands, is a Musalmân cemetery with a Rauza in the middle. This building rests upon 16 pillars, each being eight feet two inches in height, and the architraves between their capitals being one foot two inches in thickness. In addition, there are five pillars in the verandah to the south. Some of the pillars are ornamented with scroll-work and the lotus plant, while their four corners are deeply cut with representations of the lotus seed-pod. One pillar is eight-sided in its lowest division and sixteen-sided in its upper, and has also a band of four grinning faces connected together, and under them a row of beaded garlands. The pillar is covered with a round stone projecting two inches, on the face of which is a curious assemblage of 32 grotesque faces all round the edge of the stone, with beaded garlands and tassels depending, issuing from their mouths.

About a third of a mile to the east of the Bakariyâ kund remains is a beautiful little structure, called battîs k h a m b h â, or "thirty-two pillars." It is a very picturesque object, and consists of a dome sustained by 24 square pillars standing in pairs at intervals all round. Formerly each corner had four pillars, thus increasing the present number by eight; but two from each corner have been removed, leaving the spaces occupied by them empty. All the upper part of the building is Musalmân, while all the lower part is indisputably Buddhist in its style of architecture. On the western side is an abutment for the *sinhâsanam*. The pillars stand upon a platform raised above the ground, and in the interior of the building is a Musalmân tomb.

Between this dargâh and Bakariyâ kund is a small building standing by the road side, in which are several pillars of the ancient type inserted into the containing walls. The building has an unpretending appearance.

**IIb.** The Arhâî Kangûra Masjid, a handsome structure and one of the finest masjids in the whole city, is situated in the mahallâ bearing its own name. Its magnificent and lofty dome, as well as various parts of the masjid itself, unquestionably exhibit a Musalmân style of architecture; but by far the greater portion of the building, and certainly five-sixths of its materials, belong to an epoch far more distant than the Musalmân invasion. The numerous square columns with their cruciform capitals, and also the screens between some of them in the upper storey, are of Buddhist workmanship; but it is evident that both Buddhists and Hindûs have made use of the same materials in different eras, and that in fact the masjid is a mixture of three styles, namely Bauddha, Hindû, and Musalmân. The first edifice was most probably a *vihâra* with one or more temples attached. Certain leading characteristics of the first structure are perpetuated by the Hindûs in the *mathâ* which they raised on the expulsion of the Buddhists from Banâras. In the roof of the second storey of the masjid a slab was discovered, bearing a long Sanskrit *inscription*, dated Samvat 1248, or A.D. 1190, recording the erection of certain tanks, temples, and *mathâs* in and about Banâras.

**IIb.** Near the temple of Vîriddhakâla, one of the very few Hindû temples of the earlier Musalmân period still standing in Banâras, and not appropriated by the Musalmâns, and a few paces from the well-known shrine of Ratnêsvâra, is a masjid known as Âlamgîri Masjid, which was erected in A.H. 1077, during the reign of Aurangzîb or Âlamgîr. The masjid is built, as tradition states, from the materials of the Hindû temple of Kîrtti Viśvâsvara, and has three rows of lofty stone pillars, eight in each row; the pillars at both extremities are not single, but threefold. The capitals are large and massive, and cruciform in shape. In the centre of each shaft, upon all the four sides, is the boss ornamentation, each boss being fully a foot in diameter.

Attached to the masjid is a corridor, built in A.H. 1096, as stated in a Persian *inscription* on the inner wall.

**IIb.** The long Chaukhambhâ street in the city of Banâras takes the name from four low massive pillars of modern erection, standing in the lowermost storey of a lofty building, the weight of which they entirely sustain, situated towards its north-eastern extremity. There is a narrow court running out of this street which terminates in a small enclosure, on the further side of which is a masjid, known as Chaukhambhâ Masjid. The entire enclosure has a very remarkable appearance, and is a place of considerable interest. The entrance is by a doorway let into a huge breastwork or wall, formed of blocks of stone, which is 20 feet long, 13 feet high, and four feet thick. Over the doorway is an Arabic *inscription*. But with the exception of this doorway and the castellated appearance crowning the wall, there is nothing Musalmân in its architecture.

The masjid and corridor adjoining it are supported by 24 pillars, of which six are double. The capitals are of the simple cruciform pattern, and their outer limbs are decorated with the dwarf bell ornamentation. To the south of the building is a staircase leading up to the roof, built of heavy stones. Most of the pillars are *in situ*, and originally formed part of a Buddhist structure.

IIb.

The masjid built by Aurangzib on the foundations of what is commonly regarded, though erroneously, as the old or original Viśvēśvara temple, is of interest not for its own sake—for notwithstanding its lofty appearance, it is a structure without any striking beauty—but for the sake of the ancient buildings with which it is associated, and with the materials of which it has been largely constructed. The courtyard consists of a terrace raised some five feet above the level of the temple quadrangle, in the centre of which it is situated, and occupying a large portion of the area. On walking round the quadrangle and examining the retaining wall of the terrace, one's attention is arrested by peculiar openings or niches in the wall, in which architraves, capitals, and parts of pillars on which they rest are visible. Proceeding from west to east, the ground gradually declines, until after descending four steps and arriving opposite a large stone bull or *Nandī*, the opening in the terrace becomes clear, and a cloister, such as surrounds a Buddhist Vihāra, comes into view and reveals the character of the entire series. It consists of a number of small chambers, supported by genuine Buddhist pillars, simple in their type and without doubt of great antiquity. Formerly a succession of such cloisters encompassed not less than three sides of the existing terrace, which consequently dates from the same epoch.

The series of cloisters formed the lowermost storey of a large Buddhist monastery which once enclosed the entire space occupied by the terrace, and rose to the height of probably two or three storeys above it. On the southern side stood the chief *chaitya* which, on the suppression of Buddhism, passed into the hands of the Hindus, who transformed it according to their own tastes. The masjid on this side is altogether composed of the remains of an ancient temple of large dimensions and of very elaborate workmanship. The high pillars, moreover, on its northern face have been abstracted from the same spacious building. These remains are partly Hindu, and it is unquestionable that the edifice, which was destroyed in order to make way for the masjid, was an old temple of Viśvēśvara. Thus, the masjid with its terrace exhibits a singular architectural anomaly, and presents us with no less than three styles, namely, Baudha, Hindu, and Musalmān.

IIb.

Ādi-Viśvēśvara<sup>1</sup> is the name of a lofty temple situated a short distance from Aurangzib's masjid; it is held to be the original or most ancient temple of this deity. The derivation of its name only bears out this supposition, for the temple itself, from the pinnacle to the base, has nothing really ancient about it. On the eastern side of the enclosure the ground takes a sudden rise of 18 feet, forming a terrace manifestly of artificial construction. On this side there is a retaining wall of stone masonry which is wanting on the southern side of the terrace, where there is only an earthen bank. The other two sides of the terrace are covered with buildings which prevent the exact ascertainment of its boundary in these directions. On that flank which is contiguous to the Ādi-Viśvēśvara enclosure stands a masjid erected some hundred years ago; it was built of stones found on the spot. The terrace existed before, with the buttress, and is evidently of ancient construction.

The building is in two divisions, each of which is  $23\frac{1}{2}$  feet in length, connected together by a massive wall  $5\frac{1}{2}$  feet thick, composed of large blocks of stone. This

<sup>1</sup> A temple of this name is mentioned in an inscription; dated Sambat 1353, engraved on a pillar in the north-west cloister of the Lal Darwāza Masjid at Jaunpūr, see *Archæological Survey Reports (New Series)*, Vol. I, page 51.

wall projects considerably beyond the building into the courtyard to the east, and has the appearance of a huge buttress. Possibly the buttress is pierced with a staircase that led formerly to an upper storey which the buttress supported, and the Musalmân architects, not caring to remove the massive prop, have retained it in the masjid. They appear, moreover, to have confined themselves chiefly to materials lying upon the spot, as in three places carved pillars, similar to those sustaining the centre aisle, have been adopted as architraves. There are 14 columns in the interior of the masjid which are peculiarly but not extensively carved, and are crowned with ornamented capitals. The western wall is strengthened externally by three rounded buttresses of the Pathân style; they did not exist in the Buddhist period, and were added as much for ornament as for strength.

There is no doubt that the Âdi-Vîsvêśvara temple stood on this site, and was destroyed by the Musalmâns who, as usual, transferred its stones to their own masjid. The modern temple bearing this name the Hindûs built, with the connivance of the Musalmâns, for the purpose of perpetuating the worship of the old image of Âdi-Vîsvêśvara. Yet, while allowing that the edifice standing on the site of the present masjid when the Musalmâns took possession of it, was the temple of Âdi-Vîsvêśvara, it is equally certain that the primitive building was a Buddhist monastery, but later in date by several hundred years than the Vihâra erected on the opposite terrace. It was probably a quadrangle encompassing the four sides of the terrace. Nothing remains of it except the massive transverse wall, with the buttress and the lower portion of the retaining wall. The amount of stone material expended on the present comparatively small building is exorbitantly great, and furnishes a proof that an edifice of much larger dimensions formerly stood here.

Between the city of Banâras and the Buddhist remains at Sârnâth there is a tank, called Sonâ-kâ-talâo, "or golden tank," 300 feet by 140 feet, situated on the opposite side of the Barnâ, near the Pañchkosî road. The tank is approached by a strong and well-built ghât, on which are several Buddhist figures. In the midst of it is a round pillar, 18 feet high and upwards of nine in circumference, composed of great blocks of stone cut in quadrants and put together without mortar. The pillar bears neither an *inscription* nor masons' marks.

The lands lying on the bank of the Ganges to the north-east of the Barnâ are strewn with brick and stone débris for about five miles. In many places the rubbish lies thick upon the ground, choking up the soil, and to a large extent the deposit can be traced continuously. Here and there small bits of sculptured stone are visible, and occasionally, where the broken bricks and stones are in very great abundance, they have been collected into ridges or small mounds. This is especially manifest at the termination of the deposit at a spot called Patharâ-kâ Siwâñ, where in ancient times doubtless stood a large fort, of which the foundations may even now be partially traced. Although the fields beyond this point seem to be clear of rubbish, yet further on, at Muskâbâd, at a distance of a mile, it re-commences and becomes as thick as in any other place. Perhaps this latter was the site of an outlying town.

These remains lie immediately on the banks of the Ganges, and never extend from it more than three quarters of a mile. It is very evident that all the way from the mouth of the Barnâ this bank has been, in the lapse of centuries, considerably cut

away; indeed, as much as a quarter of a mile may have fallen into the river. In all probability, therefore, the space covered by *débris* was much broader than it is at present. There can be no question, however, that here a great city once stood. Judging from the great scantiness of ancient structural remains in the present city of Banâras, dating from even the Buddhist period, not to speak of the pre-Buddhist epoch when, as we know from historical records, Banâras was in existence, the original city of the pre-Buddhist and early Buddhist epochs for the most part must have occupied this site. Beyond the northern extremity of the remains of the earlier city is a

III.

series of mounds, also covered with *débris*, tending in a north-westerly direction, where formerly forts or fortified towns existed. It is not unlikely that in a far distant age the connexion of the primitive city of Banâras with Sârnâth was along the course of these mounds. Sârnâth is spoken of, in the Ceylon records, as though it may have been a city of itself; and there is no doubt that it is referred to, in ancient documents, as a part of Banâras. Now, modern Banâras is nearly half a mile to the south of the Barñâ, whereas Sârnâth is out in the country, about three miles to the north of that stream. If we suppose, however, that Banâras in its most remote period was mainly on the north side of the Barñâ, and if such supposition is corroborated by extensive remains of ancient buildings in the shape of brick and stone *débris* stretching over several miles of country and terminating in mounds lying in the direction of Sârnâth, the proof approaches to demonstration that at that early epoch a union, more or less intimate, existed between Sârnâth and Banâras, as stated by historical records.

If these observations respecting the site of the early city be correct, it must follow that the derivation of the word Vârâñasi, as the city "lying between the Barñâ and the Asî," is utterly absurd as applied to the most ancient city. That it may be taken to explain the word as denoting the city of modern times, even as far back as the Gupta period and perhaps somewhat further, is historically unobjectionable. It seems indeed probable that the Buddhists were the first people to occupy to any extent the southern side of the Barñâ, and such a notion is remarkably substantiated by the existence of various Buddhist remains there, as described above; but none of them date from earlier than the Gupta period. The Pañchikôsi road, or sacred boundary of modern Banâras, regarded by Hindûs as of immense antiquity, is no older than the city which it encompasses, and must also be assigned to a comparatively recent date.

IIb.

Besides the ancient Buddhist remains mentioned above, Banâras boasts of 1,454 Hindû temples and 272 masjids and dargâhs.

IIb.

Of the Hindû temples only one has remained unchanged since the mediæval Brâhmaṇical period, namely, the temple of Vriddhakâla on the northern side of the city. It formerly possessed 12 separate courts, but now only seven are in existence, and several of these are fast falling into ruins. The site of the other five courts and of the gardens once attached to the temple is occupied by dwelling-houses. When this shrine was in its glory, it must have been a place of some magnificence. The legends connected with this temple ascribe to it a hoary antiquity, and attribute to it the power of healing diseases and prolonging life. The actual date of its erection is unknown, but it belongs evidently to the 13th or 14th century.

The smallness and insignificance, from an architectural point of view, of most of the existing Hindû shrines is the result of the destruction of all important Hindû fanes by A u r a n g z i b , and of the difficulties put in the way of devout Hindûs who wished to erect temples to their deities during the reign of Musalmân rulers. It was when the power of Musalmân rule in India was beginning to wane that the present shrines were built, or re-built from old materials. All of these lay claim to be erected on spots famed for some deed of one of the numerous deities of the Hindû pantheon.

**IIb.** Besides the temples, many ghâts and wells are accredited with great sanctity, and there are also several sacred tanks to which pilgrims flock to bathe. The legends connected with these relate to incidents said to have happened many centuries ago; but none of the ghâts are very old, the destructive action of the Ganges being constantly at work, so that no ghât lasts for more than a few generations at most.

**Ib.** The N â g a K û p a , or “Serpents’ well,” situated in the N â g K û â n mahallâ , in the north-western part of the city, bears marks of considerable antiquity, and must be regarded as one of the oldest historical places the present city possesses. Steep stone stairs in the form of a square lead down to the well, and a broad wall of good masonry, seven feet thick, surrounds them at their summit, rising to a height of five feet above the ground. Each of the four series of stairs has an entrance of its own. Their junction below forms a small square, in the centre of which is the well. Descending 12 stone steps, the water is reached, which is stagnant and foul. Beneath the water is a sheet of iron which constitutes the door leading to a still lower well, which may be the old well in its original state. The stairs are apparently of no great date. On the inside of those to the east is a Sanskrit *inscription* to the effect that in Sañivat 1825 the well was extensively repaired. Many of the slabs of stone of which the stairs are composed display carvings on their external surface, some of which bear unmistakable marks of considerable antiquity. These slabs were doubtless taken from dilapidated buildings in the neighbourhood.

**IIb.** The Maṇikarṇikâ Kuṇḍ , or Chakrapushkarinî Tirtha , a tank of great antiquity, was repaired by Narenu, a dependant of King V â s u d ê v a , in Sañivat 1680, according to a Sanskrit *inscription*.<sup>1</sup> The flight of steps was repaired by Nârâyaṇadâsa Gupta for the service of Śivâ in the same year.

**IIb.** The Pañchagângâ Ghât was consecrated by Raghunâtha of the T â ḍ a n a family in Sañivat 1637, as stated in a Sanskrit *inscription* on the maṭhi, or domed temple, of Sheśâī close by.

**IIb.** The Draupadi Kuṇḍ at Śivapura, a village three miles from the city of Banâras, was built by Govindadâsa under orders of T o d a r a m a l l a , the famous minister of Akbar, in Sañivat 1646, according to a Sanskrit *inscription*. This document is of some importance, as it records the name of the family of Todaramalla-T â ḍ a n a , which had hitherto been doubtful.

Two copperplate grants of Govindachandra Dêva<sup>2</sup> of Kanauj, issued at Banâras in Sañivat 1181 and 1185 respectively, are of considerable historical value.

<sup>1</sup> *Proceedings, Asiatic Society of Bengal*, for 1875, pages 82–84.

<sup>2</sup> *Journal, Asiatic Society of Bengal*, Vol. LVI, pages 113–123.

IIIb. Of the masjids and dargâhs, the most important ones have already been mentioned. The tomb of Lâl Khân, erected in A.H. 1182, as stated in a Persian inscription over the entrance door, near the western gate of the Râjghât Fort, is a good specimen of decorated Moslîm architecture. It occupies the centre of an extensive quadrangle, which is ornamented with four towers, one at each corner. The tomb itself consists of a massive tower, rising high above the rest, and is crowned with a dome, from the middle of which a spire emerges. A large portion of its outer surface is still bright with the colours, chiefly blue, with which it was originally embellished. Within the building are three tombs, and on the platform outside are four more.

III. 5. BARÂGÂON, village in pargana Kôl Aslâ of tahsîl Banâras, 12 miles north-west of head-quarters, possesses a ruined brick fort, built by Kripâ Nâth Simha in A.D. 1737.

III. } IIIb. 6. BASNî, village in pargana Kôl Aslâ of tahsîl Banâras, 12 miles north-west of head-quarters, possesses a ruined fort, seven Hindû temples, and four masjids, of no architectural or archæological value.

III. 7. CHANDAULî, tahsîl, lat. 25°-15' N., long. 83°-19' E., 20 miles east-south-east of Banâras, possesses the ruins of a brick fort.

III. 8. CHANDRAUTî (Chandravati),<sup>1</sup> old village in pargana Katehâr of tahsîl Banâras, 14 miles north-east from head-quarters, possesses the remains of a fine massive brick fort, erected by Domanâ Dêva Râjâ on the left bank of the Ganges some 300 years ago, three plain Jain temples of no great age, and one masjid.

III. } IIIb. 9. DANDUPUR, village in pargana Pandrahâ of tahsîl Banâras, 16 miles west-north-west of head-quarters, contains two masjids of no great merit.

III. } IIIb. 10. DUMRî, village in pargana Râlhûpûr of tahsil Chandauli, four miles east of Banâras, possesses a masjid, a satî temple, and a spacious dharmâlâ, built in the beginning of this century.

III. } IIIb. 11. JÂLHÛPÛR, village in tahsîl Banâras, 10 miles north-east of head-quarters, contains the remains of an old Rajpût fort and two Hindû temples.

III. } IIIb. 12. KAITHî, village in pargana Katehâr of tahsîl Banâras, 16 miles north-east of head-quarters, contains several Hindû temples, said to be about 200 years old.

III. 13. MOGHAL SARÂî, or Moghal Chauk, village in pargana Dhûs of tahsîl Chandauli, 10 miles east-south-east of Banâras, possesses a ruined brick fort, built by Abdhût Simh, a servant of Bâlwant Simh.

III. } IIIb. 14. NAUBATPÛR, village in pargana Narwân of tahsil Chandauli, 26 miles east-south-east of Banâras, possesses a Hindû temple and a masonry sarâî, built by Bisrâm Simh, a tahsildâr of Bâlwant Simh.

III. Near the present site is a kherâ covered with débris, which evidences the existence of some pretentious building there formerly. Tradition says that one Nabî Khân, the âmil of the Dehlî Emperor, used to reside there, and that the place which then extended from the hill to the present bâzâr was called after him Nabînagar. On the top of the mound is a fine masonry well.

III. 15. PINDRÂH, village in pargana Kôl Aslâ of tahsîl Banâras, 14 miles north-west of head-quarters, is commanded by a massive brick fort, the residence in the

<sup>1</sup> Cunningham, *Archæological Reports*, Vol. XXII, page 105.

middle of last century of Thâkur Kripâ Nâth Sînh and Thâkur Bariâr Sînh, father of Rânî Gulâb Kunwâr, the wife of Bâlwant Sînh.

III. Half a mile from Pindrâh is the small village of Aslâ. A ruined palace and the traditions held by the inhabitants show that this now insignificant village was once a place of importance, having been the residence of a deputy of the Dehlî Emperor in the time of Shâh Jahân. Near the ruined palace is a grave said to be that of Mîr Muhammad, the local Governor. There is a Persian *inscription*, dated A.H. 1039, carved on a loose slab, measuring 36 by 24 inches, which is called *tilak bîr*, i.e., a thing to take an oath on. The inscribed stone is held in high reverence by the inhabitants of the neighbourhood. The *inscription* is simply an evidence of the insecurity of private property even so late as Shâh Jahân's reign. It threatens the destroyer of the building it is designed to protect with such punishment, if a Musalmân, as would be the due of one who killed a pig in a masjid, and if a Hindû, of one who killed a cow in Jagannâth's temple.

IIb. 16. RÂMNAGAR, large town in pargâna Râlhûpûr of tahsîl Chandauli, is situated on the right bank of the Ganges, four miles south-east of Banâras. In A.D. 1750 Bâlwant Sînh selected it for his residence, and built a massive brick fort, ever since the palace of his descendants. The structure rises loftily on the banks of the Ganges, and is the picture of a feudal castle. It encloses a temple dedicated to Vyâsa. Bâlwant Sînh's successor, Chait Sînh, embellished the town, and amongst the monuments of his taste remaining are a most lovely tank and a richly-adorned temple at a garden residence just beyond the bâzâr.

III. 17. SAKALDÎHÂ, town in pargâna Barhaul of tahsîl Chandauli, 20 miles east of Banâras, possesses the ruins a brick fort, built in the middle of last century by Achchhail Sînh, two masjids and four Hindû temples.

III. Near the present site of Sakaldihâ is a kherâ which represents the ancient Šuklapura.

IIb. Two miles off at Chaturbhujpûr is the Sakaldihâ station of the East Indian Railway, near which is a temple of Kolésvâra Nâtha, built by Achchhail Sînh.

18. SÂRNÂTH,<sup>1</sup> the site of the great Buddhist establishment described both by Fa Hian<sup>2</sup> and Hiuen Tsiang,<sup>3</sup> lies three and-a-half miles to the north of the city of Banâras. The name, though usually applied to the great Buddhist tower of which the real name is Dhammek, properly belongs to a small Brâhmañical temple situated on the west bank of the Sâranging Tâl. Sârnâth is generally explained to mean "great lord," a title applied to Mahâdeva, but General Cunningham interprets it to be an abbreviation of Sâranginganâtha, or the "lord of the deer." This title, while it would be applicable to Sîva, would also be singularly appropriate for Buddha, who in a former existence is fabled to have roamed the woods (*mrigadâva*) in this very spot as the king of a herd of deer.

Of the ruins found at Sârnâth some date from the sixth or seventh century of our era, while others belong to a period several centuries before. The remains

<sup>1</sup> *Journal, Asiatic Society of Bengal*, Vol. IV, page 712, *seqq.*; Vol. XXIII, page 469, *seqq.*; *Proceedings, Asiatic Society of Bengal*, for 1878, page 66; Cunningham, *Archæological Reports*, Vol. I, pages 103—130; Sherring, *The Sacred City of the Hindûs*, pages 230—270.

<sup>2</sup> Beal, *l.c.*, Vol. I., pages LXVII and LXVIII.

<sup>3</sup> Beal, *l.c.*, Vol. II, pages 44—58.

Ia. consist of two large towers, one of stone (Dhamek) and the other of brick (Chaukandi), separated from one another by a distance of half a mile. Between III. them lies an extensive mound consisting of brick and stone ruins of other buildings. The extent of this mound is half a mile by a quarter of a mile, and its surface is strewn with broken bricks and here and there a mutilated statue. On the east of the IIb. mound lies the Narokâr, or Sâraṅg Tâl, 3,000 feet long by 1,000 feet broad; it communicates on the north-east with the Chandokâr or Chandra Tâl, a tank of much the same size, which in turn communicates to the north with a long narrow sheet of water, half a mile in length, called Nayâ Tâl. The surroundings of the IIb. ruins are the village of Barâhi, the ancient Vajravarâhi, on the north-east, Gurônpu'r on the west, and a fine wood lying between the brick tower, Chaukandi, and the great stone tower, Dhamek, which no doubt is the site of the ancient IIb. Mrigadâva, or "Deer Park." To the south-west of the great tower of Dhamek the Jains have erected a modern temple of Pârvanâtha.

The name Dhamek is derived by General Cunningham from Dharmopada-  
Ia. dêsa kâ, or "preacher of the law," and the stûpa to which it is applied is described by him as a round solid tower, 93 feet in diameter at the base and 110 feet in height above the surrounding ruins, but 128 feet above the general level of the country. The foundation or basement, which is made of very large bricks, has a depth of 28 feet below the level of the ruins, but it is sunk only 10 feet below the surface of the country. The lower part of the tower, to a height of 43 feet, is built entirely of stone from one of the Chunâr quarries, and with the exception of the upper five courses, the whole of this part of the building is a solid mass of stone, and each stone, even in the very heart of the mass, is secured to its neighbours by iron cramps. The upper part of the tower is built entirely of large bricks, and General Cunningham considers that it was originally plastered over and not encased in stone. The lower part of the monument has eight projecting faces, each 21 feet six inches in width, with intervals of 15 feet between them. In each of the faces, at a height of 24 feet above the ground, there is a semi-circular headed niche, five and-a-half feet in width and the same in height. In each niche there is a pedestal; but the statues which are conjectured by General Cunningham to have been life-size figures of Buddha, the Teacher, are all wanting. Around the niches seven of the faces are more or less richly decorated with a profusion of flower foliage. The carving on some of the faces has III. been completed, on others it is little more than half finished, while the southern face is altogether plain. About nine feet below the niches there is a triple band of ornament which encircles the entire building. The central band, which is the broadest, IIb. is formed entirely of various geometrical figures, the main lines being deeply cut III. into the intervening spaces being filled with various ornaments; the upper band, of which is the narrowest, is a scroll of the lotus plant with leaves and buds only, while the lower band, which is also a lotus scroll, contains the full blown flowers as well as extends. On the south-south-west side of it occur the only forms of animal life that III. Ia. On the seated; these consist of a human figure seated on a lotus flower and holding 15. inches of the lotus in his hands, of several pairs of the chakwâ, or Brâhmañî west of seated in different positions among the lotus plants, and of a frog. The III. Canna of the birds are all good, and even that of the human figure is easy, although

formal. The lotus scroll with its flowing lines of graceful stalk, mingled with tender buds and full-blown flowers and delicate leaves, is very rich and very beautiful. Below the ornamental borders are three plain projecting bands.

The shape of the structure, which is a tall, round tower surrounded by a dome, seems to indicate that it belongs to the latest period of Buddhist architecture.

Ib. About 140 yards to the west of the tower Dhamek is an excavated chamber, in which a large number of images and other relics have been found. The chamber is circular and about 12 feet below the level of the ground. Its diameter is 57 feet four inches at three feet above the ground, and it is enclosed by a wall  $16\frac{1}{2}$  feet thick, built of bricks. The lower portion of the wall appears to be older than the upper part, and is built in a more solid and lasting way. The excavations carried on at this ruin have been too often made with a view of despoiling it rather than of assisting antiquarian research. This was notably the case with those made by Bâbâ Jagat Simh, the diwân of Râjâ Chait Simh of Banâras, in 1794. The materials taken from the ruin were carted away in order to build Jagatganj. His workmen found in this chamber 27 feet below the surface two boxes of stone and marble, one inside the other; the inner vessel, according to Duncan's account,<sup>1</sup> contained a few human bones, some decayed pearls, gold leaves, and other jewels of no value. The second box, which in 1794 was again committed to the ground, was re-discovered in 1835 by General Cunningham through the agency of one of the workmen who had been employed in 1794. At the time that these relic boxes were discovered in 1794, a statue of Buddha, bearing an *inscription*<sup>2</sup> dated Samvat 1083, was found. The statue was recovered in a mutilated state by Major Kittoe in Jagatganj; the *inscription*, however, was intact. It records that M a h i p â l a , Râjâ of Gaudâ,<sup>3</sup> caused to be erected in Kâsî hundreds of lamp-pillars (*îsânam*) and ornamental bells (*chitrâghanâ*), and that S th i r a p â l a and his younger brother, V a s a n t a p â l a , raised this tower with an inner chamber and eight large niches. General Cunningham is of opinion that the original relic stûpa became ruinous, and was repaired by the brothers Sthirapâla and Vasantapâla in A.D. 1026.

Ia. Due south from the great tower of Dhamek, and at a distance of 2,500 feet, there is a lofty ruined mound of solid brickwork, surmounted by an octagonal building. The mound, called Chaukandî, or L o r i - k i - k û d a n , is 74 feet in height to the floor of the octagonal building, which rises 23 feet eight inches higher, making a total height of 97 feet eight inches. An *inscription* over one of the doorways of the building records that it was built in the reign of H u m â y û n as a memorial of the Emperor's ascent of the mound. Examination of it has shown that the building was not a relic tower, and it is conjectured by General Cunningham that it is the ruin of a stûpa described by Hiuen Tsiang as lying to the south-west of the monastery and rising to no less than 300 feet in height.<sup>4</sup>

Excavations made at different times by General Cunningham, Major Kittoe, and Mr. E. Thomas<sup>5</sup> have established the fact that the walls and foundations lying on the

<sup>1</sup> *Asiatic Researches*, Vol. V, page 131.

<sup>2</sup> *Asiatic Researches*, Vol. IX, page 204; *Journal, Asiatic Society of Bengal*, Vol. IV, pages 211, *scqg.*

<sup>3</sup> The country to the north of the Ghâghrâ, the present district of Gondâ.

<sup>4</sup> Beal, *l.c.*, Vol. II, page 51.

<sup>5</sup> *Journal, Asiatic Society of Bengal*, Vol. XXIII, pages 469, *scqg.*

III. mound between the towers Dhamek and Chaukandi are all that remains of what was once a large monastery. The investigations go further to prove that this monastery was built on the remains of a still earlier building. A great number of sculptured images and bas-reliefs, some of which are *inscribed* in characters of the fifth and sixth centuries, have been found among these ruins, representing in many instances Buddha turning the wheel of the law (the preacher). Another interesting relic is the *chaitya*, a small vessel of baked clay, flat below, and ending in a blunt point above. When the bottom is removed, a clay seal containing a confession of the Buddhist creed, written mostly in characters of the sixth century, is discovered.

There are numerous signs to show that this monastery (*samghârâma*) must have been destroyed by fire when the Buddhists were expelled from India in the 11th century. The heaps of ashes found among the ruins, the concealed images, the uncooked food, and the melted remains of the cooking-vessels of the monks, are all speaking evidence of the theory that the monastery was fired by the persecuting followers of another creed, and that its destruction was not the work of an accident. The existence of so many sacred buildings at Sârnâth, a considerable number of them built between the visit of Fa Hian, A.D. 400, and of Hiuen Tsiang two centuries later, testifies to the fact that Buddhism, though sensibly on the decline at the latter period, still retained a considerable amount of innate vigour. The fact that the sacred buildings at Sârnâth were largely added to in this interval may be evidence of an expiring effort on the part of Buddhism to regain the position from which it had been slowly, but surely, receding.

19. SAÏDRÂJÀ, or Kalyânpûr, village in pargana Narwân of tahsil Chandaulî, 24 miles east-south-east of Banâras, was founded some 400 years ago by Saïd Râjâ Ahmad of Karârâ. He made it over to Kalyân Tiwârî, whence the name Kalyânpûr. The massiveness of the ruins scattered about the place show that some imposing buildings formerly existed here. Saïd Râjâ Ahmad's dargâh is still preserved, and is the object of some veneration; there also remain a masonry sarâî and a well built by him. There was till lately an *inscription* on the well, but it has now crumbled away.

Connected with Saïd Râjâ is the village of Šivapûr, which is also called Baijnâthganj and Harnâthpûr. It was founded 140 years ago by Baijnâth Simh of Karaunâ, a courtier of Râjâ Bâlwant Simh, who built a fort and bâzâr which he called Baijnâthganj. The bâzâr passed into the hands of Harnâth and Šiva Simh, who both sought to perpetuate their names to it, whence the names Harnâthpûr and Šivapûr. The latter built a second fort.

20. Târî, village in pargana Pandrahâ of tahsil Banâras, 14 miles north-east of head-quarters, is said to be named after Târêsvara, or Târakêsvara, whose shrine is supposed to have existed there from time immemorial. It contains a few Hindû temples, amongst them that of Târakêsvara (Šiva), three masjids, an imâmbâra and a fort, built by Qâzî Zahûr Muhammad, the âmil of the Dehlî Emperor, in the middle of last century.

#### IV.—BASTÎ DISTRICT.<sup>1</sup>

1. AMORHÂ, village in tahsil Harâiyâ, 23 miles south-west of Bastî, possesses the remains of a long winding canal, extending to Rûpnagar, eight miles in length

<sup>1</sup> *North-Western Provinces Gazetteer*, Vol. VI, pages 731—797, *passim*.

III. by 30 yards in width, and bearing marks of high antiquity. Along its banks are several *kherâs*, the ruins of ancient brick buildings, in one of which a life-size statue of Buddha was found some years ago. Nothing is known as to the history of these ruined mounds. The villagers, as a rule, ascribe them to the forest tribe of Thârûs; but this ascription is evidently incorrect, and due to the fact that when the ancestors of the present inhabitants immigrated, they found the country, so far as it was peopled at all, in the possession of the Thârûs. The immigrants knew nothing of an earlier and vanished civilization, and naturally ascribed all ruins to the people whom they found in occupation of the country.

In the south-west of the Bastî district the Râjpût and other mediæval settlers displaced Bhârs. In parts of Gôrakhpûr and Bastî the Dôms or Dôm Katâtârs were the ruling tribe, which had to give way before the immigrants from the west. Consequently in some places ruined mounds will be ascribed to Bhârs and Dôms instead of Thârûs; but nowhere is there any trace of genuine continuous tradition handed down from the times of Buddhist ascendancy and civilization. So far as appears, the Gôrakhpûr and Bastî districts lapsed into jangal during the disturbances which accompanied the extinction of Buddhism, and remained for centuries unoccupied by settled or civilized inhabitants.

The thread of tradition was thus broken, and nothing can be learned of the past history of the country except from coins and such other fragments of antiquity as may have survived.

IIb. 2. BAKHIRÂ Dîh,<sup>1</sup> deserted ancient site in pargâna Maghar of tahsîl Khalilâbâd, 28 miles east-north-east of Bastî, is situated to the south-east of the great lake, called Bakhirâ Tâl. The lake itself is said to have been the site of an ancient city, which was destroyed and overwhelmed on account of its wickedness. The ancient name of the lake is said to have been Lakshmisarovara, or Lakshmisara. It has also been called the Badâni Tâl.

III. IIb. 3. Bânsî, tahsîl, 32 miles north-north-east of Bastî, possesses on the right bank of the Râptî the remains of a large brick fort, perched on a high *kherâ*, in the south-east corner of the town; a Hindî temple and a masjid of no great age.

III. 4. BARÂH CHHETRA<sup>2</sup> (Varâhakshetra), deserted ancient site in pargâna Bastî West of tahsîl Harâiyâ, eight miles north-north-west of head-quarters, is situated in the retreating angle of an extraordinary bend of the Kûânî river. It is evidently the site of an ancient city which had pleasure-gardens and tanks surrounding it; but all that remains of the traces of that city now are fragments of broken bricks and bits of old pottery, scattered here and there. The greatest monument of the ancient city is the banking-in of the Kûânî river like a canal opposite to its site.

The Brâhmaṇas claim this to be the real place where the Varâha Avatâra of Vishnu was manifested. According to the Purâṇas it occurred at a place called Vyâghrapuri, which is no doubt identical with the Vyâghrapura or Kôli, of the Buddhist chronicles, where there was the residence of Râjâ Suprabuddha, the father of Mâyâ Dêvi, the mother of Sâkyamuni.

<sup>1</sup> Cunningham, *Archæological Reports*, Vol. XXII, page 71.

<sup>2</sup> Cunningham, *Archæological Reports*, Vol. XII, pages 211—215.

- IIb. The *kund* and temple of the Varâha Avatâra are situated at the inner southern angle of the bend of the river, and at the south-eastern angle of the embankment. On the top of the bank on the north side of the *kund* there are the traces of the foundations of some ancient building composed of large ancient bricks. On this there now stands a small, square, roofless, ruined shrine, which contains a small *lingam*. To the south of the tank, there is a plain, modern brick temple.
- III. Further to the southwards, there is a high, square, deserted mud fort, overgrown with jangal, which is said to have been constructed by a Râjâ of Bastî, called Lâl Sâhib. Further to the westwards, there are several fine tanks, on the banks of which are three *sati* monuments. This spot may have been the site of a pleasure-garden in former times, which belonged to the ancient city of Vyâghrapura.

5. BASTÎ, tahsil and capital of district, lat. 26°-49' N., long. 82°-44' E., consists chiefly of an old entrenched village whose citadel was the still existing castle (*kot*) of the Râjâ. The latter stands, highly-raised and strongly-built, on the ancient mound which it adorns, covering about four acres of ground. The building has a picturesque frontage with a steep entrance-way rising to the main-gate.

About a quarter of a mile south of old Bastî, at the village of Manhan, there is a *kherâ*, about 200 yards in diameter, irregular in form and surface, and without any trace of ditch. Tradition says that its summit was once crowned with a *lingam* temple. Here was found, in 1887, a hoard of eleven gold coins<sup>1</sup> of Chandragupta II.

Some three-quarters of a mile north-east of old Bastî, at the village of Lakhnaurâ, rises another *kherâ* of 300 yards in diameter and of no great elevation. About 1,000 yards beyond this, in the village of Barwâ, is another ruined mound; its diameter is smaller, but its elevation more considerable. On its summit stands a *lingam*, very much decayed. About two miles beyond this, north-east, is another ruined mound, called Arel. It is about 300 yards in diameter, but is higher than that of Lakhnaurâ. Some deep and large excavations have been made into it, probably in search of bricks.

Six miles south of Bastî, there is an old ghât at the Kûâni river, which is called Deôrâmgâhât (Devarâma), near which there is a mound of brick ruins.

6. BHÛILA Dîh, deserted ancient site in pargana Bastî West of tahsil Harâiyâ, 15 miles north-west of head-quarters, has been identified by Mr. Carleyle<sup>2</sup> with Kapilavastu, the birth-place of Buddha, as described by Fa Hian<sup>3</sup> and Hiuen Tsiang.<sup>4</sup>

The principal mound of ruins is situated on the north-western bank of the Bhûila Tâl. On the eastern bank of the lake are situated the villages of Amâ, Râñipûr, and Parâs Dîh, and on its southern bank the village of Dabhabâ; about half a mile to the south-south-west from the last place, there are the villages of Bâwarpâra, Bhankarî, and Parsâ, at all of which there are mounds of ruins, and at the latter the remains of a brick stûpa. About 800 feet from the western bank of the lake there is the old village of Jaitapûr; between this village and the lake there are the remains of a large brick stûpa, 70 feet in diameter and 18 feet in height, which

<sup>1</sup> Proceedings, Asiatic Society of Bengal, for 1887, page 221.

<sup>2</sup> Cunningham, Archaeological Reports, Vol. XII, pages 108—228.

<sup>3</sup> Beal, l.c., Vol. I, pages XLIX and L.

<sup>4</sup> Beal, l.c., Vol. II; pages 13—25.

may perhaps mark the spot where Buddha competed in archery with the Śâkyas. About 350 feet to the north-north-west of Jaitapûr there is a deep, circular-shaped tank, about 120 feet in breadth, called the Hâthîkunḍ, which probably represents the *hastigarta* of the Buddhist traditions, where an elephant is supposed to have fallen, which Buddha is said to have thrown across the ditch of the city. About 300 feet to the north of the Hâthîkunḍ there is a channel which towards the eastern end is both deep and broad, but becomes narrow and shallow towards its western end. This ditch runs from a small lake, called Nâka Tâl, eastwards until it joins the Bhûila Tâl, the distance between the two being about 1,000 feet. On the southern side of the ditch there is a conical mound, probably the remains of a stûpa. Immediately on the northern side of the ditch there are two mounds close together and united by a low and narrow ridge. To the north of the last there are two broad, flat mounds of ruins, which are probably the sites of ancient Vihâras, referred to by Hiuen Tsiang.

The great mound of ruins, which was probably the site of the citadel and palaces, is situated about 650 feet to the north of the ditch. This mound measures about 1,090 feet from north to south by about 1,020 from east to west. What Hiuen Tsiang calls the remains of a palace appears to be the remains of a fortified citadel which contained numerous buildings of various kinds and adapted to various purposes. Two nearly effaced and broken lines, one lower than and outside the other, run round the outer face of the great plateau of ruins, showing the site of ancient inner and outer lines of fortifications. There are eight depressions at the sides, showing the positions of former gateways. Mr. Carleyle notices four mounds outside the gates corresponding with the sites of four Vihâras, each of which contained a statue of one of the four predictive signs, *viz.*, of an old man, a diseased man, a dead man, and a śramana, *i.e.*, the sights which met Śâkyamuni's gaze when he left the city on his excursion.

III. About 700 feet to the north of Bhûila Dih, there is a *kherâ* about 210 feet in length by 100 feet in breadth; beyond it there is a large square tank, on the northern and eastern banks of which the ground is strewn with fragments of brick and pottery.

About 800 feet to the west-south-west of the great mound of Bhûila there is a large shallow lake called Aghîâ Tâl, on the western bank of which are the ruins of an irregular quadrilateral-shaped brick mound.

On the north-eastern side of the Bhûila Tâl, and exactly opposite to the great III. *dih* of Bhûila, there is a small brick mound, evidently the remains of a stûpa. For some distance around this the ground is high and strewn with fragments of brick and pottery, from which it is evident that this must have been the site of a portion of the ancient city.

About 2,000 feet to the north-north-west of Bhûila Dih there is a square tank, III. on the northern bank of which there is a slightly elevated piece of ground, called Râghupûr Dih. This is bounded on the north-west by a small lake; close beyond this, to the north-west, there is the large village of Mâhûâ Dâbar. To the east-north-east of this village there is a very small lake, on the north-east bank of which there is a series of ruined mounds which go by the name of Atrohâ. These mounds are divided into two portions, one of which lies to the south-western side of the ancient village of Kotwâ, and the other lies a little

- IIb. The *kund* and temple of the Varâha Avatâra are situated at the inner southern angle of the bend of the river, and at the south-eastern angle of the embankment. On the top of the bank on the north side of the *kund* there are the traces of the foundations of some ancient building composed of large ancient bricks. On this there now stands a small, square, roofless, ruined shrine, which contains a small *lingam*.  
 III. To the south of the tank, there is a plain, modern brick temple.

- III. Further to the southwards, there is a high, square, deserted mud fort, overgrown with jangal, which is said to have been constructed by a Râjâ of Bastî, called Lâl Sâhib. Further to the westwards, there are several fine tanks, on the banks of which are three *sati* monuments. This spot may have been the site of a pleasure-garden in former times, which belonged to the ancient city of Vyâghrapura.

5. BASTÎ, tahsil and capital of district, lat. 26°-49' N., long. 82°-44' E., consists chiefly of an old entrenched village whose citadel was the still existing castle (*kot*) of the Râjâ. The latter stands, highly-raised and strongly-built, on the ancient mound which it adorns, covering about four acres of ground. The building has a picturesque frontage with a steep entrance-way rising to the main-gate.

- III. About a quarter of a mile south of old Bastî, at the village of M a n h a n , there is a *kherâ*, about 200 yards in diameter, irregular in form and surface, and without any trace of ditch. Tradition says that its summit was once crowned with a *lingam* temple. Here was found, in 1887, a hoard of eleven gold coins<sup>1</sup> of Chandra-gupta II.

- III. Some three-quarters of a mile north-east of old Bastî, at the village of L a k h -n a u r â , rises another *kherâ* of 300 yards in diameter and of no great elevation. About 1,000 yards beyond this, in the village of B a r w â , is another ruined mound; its diameter is smaller, but its elevation more considerable. On its summit stands a *lingam*, very much decayed. About two miles beyond this, north-east, is another ruined mound, called A r e l . It is about 300 yards in diameter, but is higher than that of Lakhnaurâ. Some deep and large excavations have been made into it, probably in search of bricks.

- III. Six miles south of Bastî, there is an old ghât at the Kûâni river, which is called D e ô r â m g h â t (D ê v a r â m a ), near which there is a mound of brick ruins.

6. BHÛILA DÎH, deserted ancient site in pargana Bastî West of tahsil Harâiyâ, 15 miles north-west of head-quarters, has been identified by Mr. Carleyle<sup>2</sup> with K a p i -l a v a s t u , the birth-place of Buddha, as described by Fa Hian<sup>3</sup> and Hiuen Tsiang.<sup>4</sup>

- III. The principal mound of ruins is situated on the north-western bank of the Bhûila Tâl. On the eastern bank of the lake are situated the villages of A m â , R â n i p û r , and P a r â s D îh , and on its southern bank the village of D a b h â ; about half a mile to the south-south-west from the last place, there are the villages of B â w a r p â r a , B h a n k a r i , and P a r s â , at all of which there are mounds of ruins, and at the latter the remains of a brick stûpa. About 800 feet from the western bank of the lake there is the old village of J a i t a p û r ; between this village and the lake there are the remains of a large brick stûpa, 70 feet in diameter and 18 feet in height, which

<sup>1</sup> *Proceedings, Asiatic Society of Bengal*, for 1887, page 221.

<sup>2</sup> Cunningham, *Archæological Reports*, Vol. XII, pages 108—223.

<sup>3</sup> Beal, *I.c.*, Vol. I, pages XLIX and L.

<sup>4</sup> Beal, *I.c.*, Vol. II, pages 13—25.

may perhaps mark the spot where Buddha competed in archery with the Śâkyas. About 350 feet to the north-north-west of Jaitapûr there is a deep, circular-shaped tank, about 120 feet in breadth, called the Hâthikund, which probably represents the *hastigarta* of the Buddhist traditions, where an elephant is supposed to have fallen, which Buddha is said to have thrown across the ditch of the city. About 300 feet to the north of the Hâthikund there is a channel which towards the eastern end is both deep and broad, but becomes narrow and shallow towards its western end. This ditch runs from a small lake, called Nâka Tâl, eastwards until it joins the Bhûila Tâl, the distance between the two being about 1,000 feet. On the southern side of the ditch there is a conical mound, probably the remains of a stûpa. Immediately on the northern side of the ditch there are two mounds close together and united by a low and narrow ridge. To the north of the last there are two broad, flat mounds of ruins, which are probably the sites of ancient Vihâras, referred to by Hiuen Tsiang.

The great mound of ruins, which was probably the site of the citadel and palaces, is situated about 650 feet to the north of the ditch. This mound measures about 1,090 feet from north to south by about 1,020 from east to west. What Hiuen Tsiang calls the remains of a palace appears to be the remains of a fortified citadel which contained numerous buildings of various kinds and adapted to various purposes. Two nearly effaced and broken lines, one lower than and outside the other, run round the outer face of the great plateau of ruins, showing the site of ancient inner and outer lines of fortifications. There are eight depressions at the sides, showing the positions of former gateways. Mr. Carleyle notices four mounds outside the gates corresponding with the sites of four Vihâras, each of which contained a statue of one of the four predictive signs, *viz.*, of an old man, a diseased man, a dead man, and a śramaṇa, *i.e.*, the sights which met Śâkyamuni's gaze when he left the city on his excursion.

**III.** About 700 feet to the north of Bhûila Dîh, there is a *kherâ* about 210 feet in length by 100 feet in breadth; beyond it there is a large square tank, on the northern and eastern banks of which the ground is strewn with fragments of brick and pottery.

About 800 feet to the west-south-west of the great mound of Bhûila there is a large shallow lake called Aghiâ Tâl, on the western bank of which are the ruins of an irregular quadrilateral-shaped brick mound.

**III.** On the north-eastern side of the Bhûila Tâl, and exactly opposite to the great *dîh* of Bhûila, there is a small brick mound, evidently the remains of a stûpa. For some distance around this the ground is high and strewn with fragments of brick and pottery, from which it is evident that this must have been the site of a portion of the ancient city.

**III.** About 2,000 feet to the north-north-west of Bhûila Dîh there is a square tank, on the northern bank of which there is a slightly elevated piece of ground, called Râghupûr Dîh. This is bounded on the north-west by a small lake; close beyond this, to the north-west, there is the large village of Mâhûâ Dâbâr. To the east-north-east of this village there is a very small lake, on the north-east bank of which there is a series of ruined mounds which go by the name of Atrohâ. These mounds are divided into two portions, one of which lies to the south-western side of the ancient village of Kotwâ, and the other lies a little

further to the north-west, a short distance to the west of the village of Rām pūr. A very small lake lies between these two portions of the mounds. The southernmost of these two sites consists of a raised piece of ground, about 1,300 feet in length from north to south by about 700 feet in breadth from east to west. On the southern portion of this site there are the remains of three small brick stūpas, forming the figure of a nearly equilateral triangle. The second portion of the Atrohā mounds, called Gārha Dih, is situated about 270 feet to the north-west from the former across a very small lake. The area of ground covered by these ruins is about 630 feet from north to south by about 800 feet from east to west. This ruined site, with its assemblage of detached mounds, must evidently anciently have constituted the most northerly extension of the city of Kapilavastu.

There can be no doubt that the ancient city of Kapilavastu, with its attached suburbs, extended from Atrohā Dih on the north to Bawārpāra Dih and Parsā Dih on the south, a distance of two miles and a third, and from Aghīā Dih on the west to Rānīpūr Dih and Parās Dih on the east, a distance of one mile and a third.

The most distinct, striking, and imposing of the more outlying ruined sites, in the vicinity of Bhūila Dih, are the following:—

III. About a mile and a third to the south-east of Bhūila Tāl there is an ancient mound of ruins, called Pindāri Dih; it is only one-third less in size than the great mound of Bhūila. The most important fact connected with this site is that coins of the Mittra as well as of the Indo-Skythian dynasty are frequently found on the mound during the rains.

III. About four and-a-half miles to the north of Bhūila Dih, there is a high mass of solid brick ruins, which are the remains of an ancient fortress of great strength, called Kōt; it is only about two-thirds of the size of the great mound of Bhūila, but it is much higher. The fort of Kōt is quadrangular, and measures about 740 feet from north to south by about 520 feet from east to west. There are high, massive bastions of brick at the four angles and at the four sides; the ramparts are high, broad, and solid. Close to the south of the fort outside there is a pond, and from this a ditch originally ran round the whole outer circuit of the fort on the other three sides.

To the east of the fort, the large village of Kōt is situated on a ridge of ruins which is evidently the site of an ancient town.

III. There is another mound of ruins and also the remains of a small stūpa, at the village of Sentūā, about a mile and three-quarters to the north-north-west of Bhūila Dih; and another mound of ruins, called Morēr Dih, lies about three-quarters of a mile to the north-north-east from Sentūā, or about half way between Bhūila and Kōt.

III. At the village of Sikkirī, two and-a-half miles to the north-east of Bhūila, there is a large and important mound of ruins, the remains of a small stūpa, which Mr. Carlleyle believes to be the spot where Buddha sat down to watch the labourers in the field.

III. At a place, called Bhatā or Kosahrā, a mile and-a-half to the north-west of Bhūila Dih, there is a collection of ruins, apparently of small stūpas, which, according to Mr. Carlleyle, mark the spot where a number of Śākyas were massacred, in an attack made upon Kapilavastu by Virāḍhaka, Rājā of Śrāvasti, after he had dethroned his father, Prasēnajita, who had been a friend of the Śākyas family.

III. About seven and-a-half miles to the north-west of Bhûila Tâl, and about three-quarters of a mile to the south of the village of Bîr pûr, there is an old village, called Nagarâ, situated on the eastern end of a very large and pretty high mound of ruins, which is the site of an ancient city. On the southern part of this *kherâ* are the remains of a ruined brick stûpa which, according to Mr. Carleyle, marks the spot where Krakuchchandra, the fourth Buddha, was born. About 800 feet to the east-south-east of Nagarâ Dih there is a fine large brick stûpa, 56 feet in diameter at the base and 25 feet in height.

III. About 14 miles to the west-north-west of Bhûila Dih, and about eight miles to the west-south-west of Nagarâ Dih, there is the old village of Khemrâjpûr, whose mounds are probably the remains of a suburb of the ancient city of Kshemavatî, the capital of Râjâ Kshema of Mekhalâ. The principal part of the ancient city was situated between the villages of Pâîr and Asojpûr, a mile and-a-half to the north-east of Khemrâjpûr.

III. About six miles west of Bhûila Dih, and about four and-a-half miles south of Nagarâ Dih, there is the old village of Kanakpûr, and only three quarters of a mile to the south-south-east of Kanakpûr, there is a large ancient mound of ruins, called Khopâ Dih, which Mr. Carleyle identifies with Sobhavatînagara, the birth-place of Kanakamuni Buddha.

III. About four and-a-half miles to the south-south-east of Bhûila Dih there is the village of Sarkuhîyâ, with the remains of a stûpa, which marks the spot where the arrow of Buddha struck the ground, causing a clear spring of water to flow forth, commonly called Sarakûpa, or "arrow fountain."

III. About five miles to the east-south-east of Bhûila Dih, there is the old village of Buddhapâra, to the west of which lies a mound of ruins, the remains of stûpas, which, according to Mr. Carleyle, represent the spot where Buddha was born under a *sâl* tree in the Lumbinî garden.

About 700 feet to the south of Buddhapâra Dih lies the Bairâhwa Tâl from which issues the Gadî Nâlâ which is the upper portion of the Majhâra Nadî, a corrupted form of Mrakshavarâñâ, or "the river of oil," running past the birth-place of Buddha.

III. About 1,500 feet to the south-west of Buddhapâra Dih there is the old village of Hardiyâ, where there are several mounds of ruins, the remains of stûpas, and an ancient *kund* with an old well on the edge of it, which place Mr. Carleyle identifies with the tank in which the infant Buddha was washed by two dragons (Nâgas).

III. About three quarters of a mile to the south-south-east of Buddhapâra Dih, there are some conspicuous mounds of brick ruins, called Bûâ Dih, on the eastern bank of the Bûâ Tâl. The first and most conspicuous of these is a brick stûpa, about 50 feet in diameter and eight feet in height, which, according to Mr. Carleyle, marks the spot where Indra is said to have taken the infant Buddha in his arms.

III. At the distance of about 850 feet to the south of Bûâ Dih, there is a large and extensive mound of ruins, occupied by the modern village of Kurdâ. This *kherâ* is probably the site of some large Buddhist monastery.

III. About one mile and-a-quarter to the west of Buddhapâra Dih, and about three miles to the east of Bhûila Dih, there is a small mound of ruins, called Kapili

Dîh, which Mr. Carleyle believes to be the hermitage of Kapila Rishi, from whom the name of Kapilavastu is said to have been derived.

III. At the west side of the village of Barâ Dâr, on the Dochûâ Nâlâ, there is a lowish mound of ruins, which is situated at the distance of about 1,100 feet to the north-north-east of Buddhapâra Dih.

III. At the west of the village of Kesa râ i, about a mile and-a-quarter to the north-west of Buddhapâra, there is a low mound of ruins.

The village of Majhâwan is situated at the distance of 3,500 feet to the west of Buddhapâra Dih. Mr. Carleyle believes this to be a corruption of Mokshavaṇa, "or garden of beatitude," another name of the Lumbinî garden.

III. At the village of Pîprâ, about a mile and-a-quarter to the west-south-west of Buddhapâra, there is a dîh, and two ancient tanks which are said originally to have been bâoli wells.

III. At the village of Âinpûr, on the south side of the Âôla Tâl, and about a mile and-a-half to the south-west of Buddhapâra, there is a large and high mound of ruins.

III. The village of Tilchhûân is situated on the Tilchhûân Sohî, or Gadî Nâlâ, about 6,900 feet to the east-north-east of Buddhapâra. This village is partly situated on a mound of ruins; and a short distance to the east of the village there is a small mound of ruins, composed of ancient bricks.

III. The large village of Sivapûr is situated about a mile to the north of Tilchhûân. Close to the north side of this village there is a large mound of ruins.

After a careful inspection of all the places identified by Mr. Carleyle, I come to the conclusion, as I have shown elsewhere,<sup>1</sup> that Bhûila Dih cannot be the Kapilavastu of Fa Hian and Hiuen Tsiang on the following grounds:—

(1) Hiuen Tsiang states "that the country of Buddha's birth is about 4,000 li in circuit," whilst the tract of land lying between the Ghâgrâ and the Gândakâ, from Ayodhyâ to the confluence of these rivers, gives a circuit of 550 miles, which would represent upwards of 600 miles by road.

(2) The places excavated and identified by Mr. Carleyle as the principal palace of Râjâ Suddhodana, the bed-chamber of Mahâmâyâ, and the stûpa of Asita, the Rishi, are so insignificant that they cannot be the remains of the ruins mentioned by Hiuen Tsiang.

(3) The circular tank about 340 feet to the south of Bhûila Tâl and still called, according to Mr. Carleyle, Hâthikund, was identified by him with the *hastigarta* or "fallen elephant ditch" of Hiuen Tsiang, and General Cunningham is perfectly convinced that this is the spot indicated in the Chinese text. The chaukidâr and the inhabitants of the neighbouring village Nyagrodhâ, however, state that the name of Hâthikund was given to the tank by Mr. Carleyle himself, and that this name was utterly unknown in that part of the country before the arrival of Mr. Carleyle.

(4) Mr. Carleyle indicates Krakuchchandra Buddha's fabled birth-place at Nagara, seven and-a-half miles to the south-west of Kapilavastu, whilst it must be sought eight miles to the south-east of that place, as Fa Hian<sup>2</sup> visiting this place after leaving Srâvasti, went north about eight miles, then east eight miles to Kapilavastu.

<sup>1</sup> *Archæological Reports, New Series*, Vol. I, page 69.

<sup>2</sup> *Beal, I.e., Vol. I, page XLIX.*

From this it is evident that Bhûila Dih is *not* the ancient site of Kapilavastu. Our knowledge about the position of Kapilavastu may at present be reduced to this: that it lay on the route, from the Buddhist cities of eastern Gôrakhpûr to the Buddhist Srâvasti, the Salî - Maheî of the Gondâ district, and that route probably passed between the Ghâghrâ and Râptî rivers.

IIb. 7. BHÂRÎ, village in pargâna Rasûlpûr, of tâhsîl Domariâganj, 28 miles north-west of Bastî, has an old tank, which is celebrated as one of Kriśna's favourite III. bathing-places. Close to the tank there is a large mound of brick ruins, rising to a height of some 18 feet above the surrounding plain, apparently the débris of some temple or vihâra. Around the *kherâ* are several smaller tanks and the foundations of a building, extending some 400 yards from north to south and some 350 from east to west. The ancient name of this *kherâ* is said to have been Bh arata bhârî.

III. At the neighbouring village of Hâthisarî, or Hastisandâ, there is a large *kherâ*, covered with bricks and fragments of pottery.

III. At the village of Paurîyâ, there are the ruins of a temple, called Samayasthâna.

III. 8. KATAHLÂ, small village in pargâna Bânsî West of tâhsîl Domariâganj, 46 miles north of Bastî, is situated on the southern bank of the Budhi Râptî, and possesses many small *kherâs*, scattered at irregular distances over a great extent of ground. The place seems to have been a town with many brick buildings and small tanks, but no traces of fortification, and to have extended more than a mile each way. On the banks of a tank are the foundations of two small stone temples, near which many fragments of dressed stone are lying.

III. At the deserted village of Sanauli, three miles west of Katahlâ in the forest, there is a large mud fort with a deep and wide ditch and a strong rampart, but with no considerable buildings within the walls.

III. IIIb. The village of Sarayat, two miles to the east of Katahlâ, stands on the south side of a large brick mound. Two small modern temples, consisting of a cubical chamber surmounted by a dome, are perched on the ruins of a large stone temple, the foundations of which in some places are still a few feet high. Many fragments of pillars, ceiling stones, etc., are scattered about.

III. Close to the village of Mahâdêva, eight miles east of Katahlâ, are two brick mounds, apparently the ruins of temples. The top of each mound is crowned with a *lingam*, which evidently belonged to the old temples.

III. Two miles to the east of Mahâdêva, at the village of Musharûâ, there are the ruins of a large brick fort.

III. 9. KUÑNIPÛR, small village in pargâna Bastî West of tâhsîl Harâiyâ, five miles north-west-west of Bastî, possesses on the east bank of the Kûânî river the ruins of a brick stûpa, which, according to Mr. Carlleyle,<sup>1</sup> marks the very spot where Buddha, as prince Siddhârtha, crossed the first river he met in his course, after he left Kapilavastu, in order to enter upon the life of an ascetic. This ruined stûpa is nearly three miles to the south-south-east of Barâh Chhetra and a little to the south-east of the Sidhâoni Ghât, which is one of the most ancient ghâts on the Kûânî river.

<sup>1</sup> Cunningham, *Archæological Reports*, Vol. XVIII, pages 1 and 2.

III. About a quarter of a mile to the north of Sidhâoni Ghât, on the left bank of the Kûâni river, there is an ancient site called Chimirâwa Dîh, covered with fragments of brick and pottery, the ruins of an ancient city.

IIa. About one and-a-half mile to the east-south-east of Khirnipûr, there is a large ancient tank, called Bhainsâ Pokharâ, at the north-west corner of which there III. are the ruins of a brick stûpa.

IIa. About a quarter of a mile to the west of Bhainsâ Pokharâ there is a small brick temple, entirely enclosed within the roots of a huge pîpal tree.

III. Two miles to the east of Sidhâoni Ghât there is a mound of ruins, called Baherîya Dîh.

III. About four miles to the north-east of Sidhâoni Ghât, and to the east of the village of Barâwa, there are the ruins of a stone temple.

III. About three miles to the north-east of Sidhâoni Ghât, at the village of Lakshtamânpûr there is a mound of ruins.

III. About five miles to the north-east of Sidhâoni Ghât, there is a large ruined site, called Kailî Dîh.

III. About eight and-a-half miles east-north-east of Sidhâoni Ghât, at the village of Haṭhâ, there is a large mound of ruins.

III. 10. MAGHAR,<sup>1</sup> village in tahsîl Khalilâbâd, 27 miles south-east of Bastî, is an ancient site, though its remains at present visible do not appear to be of very ancient date. It is, however, reputed to have been the seat of Buddhist hierarchs for some time after Kapilavastu was destroyed.

IIb. To the east of the town, on the right bank of the Âmî river, there is the cenotaph (*rauza*) of the famous reformer Kabîr Dâs, or Kabîr Shâh, erected in A.D. 1450 by Bijli Khân and restored in A.D. 1567 by Nawâb Fidâi Khân. A little IIb. further stands another shrine, dedicated to Kabîr Dâs, and frequented by Hindûs only, and a masjid; but neither is architecturally striking, neither impressively large.

III. III. In the town itself stands the tomb of Qâzî Khalil-ur-Rahmân, a governor of Maghar in the 17th century. Westward may be traced the remains of a castle which is said to have been the stronghold of the Maghar Râjâs. The fortifications cover some 16 acres, and are in the usual style of a quadrangle defended by a ditch and an earthen rampart. Around the castle itself and thence through the town to Kabîr's rauza may be seen several mounds covered with brick and pottery.

III. About two and-a-half miles to the west-south-west of Maghar there is an extensive ruined site, called the Mahâsthân Dîh, near the eastern bank of a lake, called the Sirsâra Tâl. The village of Sirsârâo is situated on a mound of ruins, and at the distance of about 400 feet to the east of the village there are the remains of a brick stûpa which, according to Mr. Carley,<sup>2</sup> marks the spot where Buddha cut off his hair. About 300 feet to the north-east of the Sirsârâo stûpa there is a massive circular mound of bricks, about 50 feet in diameter, probably the remains of the great stûpa of Aśoka, where Buddha parted with his servant Chaṇḍaka and his horse.<sup>3</sup> About 370 feet to the north of this ruin there is a large round-topped mound of bricks, probably the remains of a stûpa, which marks the spot where Buddha

<sup>1</sup> Cunningham, *Archæological Reports*, Vol. XXII, page 72.

<sup>2</sup> Cunningham, *Archæological Reports*, Vol. XVIII, pages 27–31; Vol. XXII, pages 5 and 6.

<sup>3</sup> Beal, *t.c.*, Vol. II, page 30.

put off his royal garments and exchanged them for those of a hunter, supposed to be Brahma. About 550 feet to the south-east of this mound there is a smaller, longish, ridge-shaped mound of solid brick, called Paithâna Dîh. The whole of the extensive open space lying between these mounds of ruins is covered with fragments of brick and pottery, and betokens a very extensive ruined site, which probably comprises the ruins of various vihâras, besides the stûpas mentioned.

About six miles north of Maghar, at the village of Kôpa, there is a large mound of brick ruins, about a third of a mile in diameter and very irregular in shape.  
 III. mound of brick ruins, about a third of a mile in diameter and very irregular in shape.  
 IIb. A little way to the east of the *kherâ* stands the modern temple of Siva, called Kôpêsvâra.

11. MÂHOLI, the ancient Mâhuliyâ, village in tahsil Khalilâbâd, near the right bank of the Katnayâ, 18 miles south-east of Bastî, possesses the ruins of a brick fort, built on an ancient *kherâ*, the ruins of a Buddhist vihâra.

12. NAGAR KHÂS,<sup>1</sup> or Aurangâbâd Nagar, village in tahsil Bastî, six miles south-west of head-quarters, is situated at the east end of a large lake, called Chando Tâl. Adjoining it is the comparatively modern fort of the late Râjâs. To the west of the modern village of Nagar Khâs, there is a large, long-shaped mound, about half a mile in length, covered with fragments of large bricks and ancient pottery.

About a mile to the south of Nagar Khâs, on the bank of the eastern end of the Chando Tâl, there is an isolated, circular-shaped mound, probably the remains of a stûpa.

Near the village of Pokhrâ there is a small *kherâ*, probably the ruins of a Buddhist vihâra. About a mile to the west of Pokhrâ there is another small mound.

The great mound near Nagar Khâs may very probably be the site of some ancient city, perhaps one of the "ten deserted towns" which are stated by Hiuen Tsiang<sup>2</sup> to have existed in the dominions of the Sâkyas.

13. RÂMPÛR DÊORIYÂ, village in pargâna Mâholi West of tahsil Bastî, 11 miles south-east of head-quarters, situated near the head of a great lake called Marawâ Tâl, has been identified by Mr. Carleyle<sup>3</sup> with the Râmagrâma of Fa Hian<sup>4</sup> and Hiuen Tsiang.<sup>5</sup>

The village of Râmpûr is situated on a considerably large mound of ruins which is of greater extent than the present village. And at the north-west corner of the village there is a large elevated bare space of ruined mound, composed of solid bricks which was apparently occupied by some large building in ancient times, probably the Vihâra mentioned by Hiuen Tsiang as existing at Râmagrâma. There are six tanks at Râmpûr, of which four surround the village; of these five are ancient and one is said to be modern. The furthest north-eastern tank is the most ancient of all, and close to the south-west of it there is a ruined stûpa of about 20 feet perpendicular height. It stands upon the ruined remains of a brick platform which projects somewhat beyond the base of the ruined stûpa. The sloping side of it is about 50 feet, and the diameter at base about 85 feet. The top of the ruined stûpa is sur-

<sup>1</sup> Cunningham, *Archæological Reports*, Vol. XII, pages 83-89.

<sup>2</sup> Beal, *l.c.*, Vol. II, page 14.

<sup>3</sup> Cunningham, *Archæological Reports*, Vol. XVIII, pages 3-10; Vol. XXII, page 2.

<sup>4</sup> Beal, *l.c.*, Vol. I, page L.

<sup>5</sup> Beal, *l.c.*, Vol. II, pages 26-31.

mounted by a stone *lingam* which stands in the centre of the ruined foundations of a small square building. Fragments of Bauddha and Vaishṇava sculptures are scattered about. There can be no doubt that this conical mound is the remains of a stūpa, as the circular courses of brick are clearly visible in many places. A sloping mass of brick, about 80 feet in length, runs down from the north-east front of the stūpa to the ancient tank, most probably a ghāṭ leading from the stūpa to the tank. Mr. Carleyle believes that in this tank the Nāgas lived who guarded the stūpa, and who assumed the form of men during the day, but resumed the shapes of Nāgas at night.

III. About 13 miles to the south of Rāmpūr, the village of Koron or Korāwa,<sup>1</sup> is situated at the eastern end of an extensive mound of ruins, which is larger than the great *dīh* at Bhūila, and which has once been the site of an ancient town (*Subhamaninagara*), upwards of a mile in circuit. The great mound of ruins measures about 2,100 feet in length from east to west, by about 1,400 feet in breadth from north to south. There are no remains now on the Korāwa Dih, except three ancient wells; but to the west there are two small mounds named *Pipravā Mahādēva* and *Barewā Mahādēva*, which are the ruins of Brāhmaṇical temples. A great mass of ruins lies to the south of the Rasārhi Nālā, on the northern bank of the Harnāyā Tāl, and one quarter of a mile to the east of the village of Chanduā. These remains are known by the general name of *Bithā* or "mounds," and extend for about 400 feet in length by 150 feet in breadth. The principal ruin is a mound of 10 feet in height with the remains of walls 120 feet apart, probably the remains of a temple or vihāra. Numerous carved bricks and a broken statue of Sārya are lying about the place.

III. 14. TAMA, small village in pargana Maghar East of tāhsil Khalilābād, 25 miles south-east of Bastī. Close to the village there is a very large and extensive mound of ruins, on which there is a modern temple, called Tamēsvara Nātha, which *kherā* has been identified by Mr. Carleyle<sup>2</sup> as the site of the ancient town of Mānēya, mentioned in the Buddhist chronicles.

The main mass of ruins at Tamēsvara Dih consists of an elevated flat-topped plateau, about a mile in length from north to south, and which is entirely composed of brick ruins. The breadth of this mass of ruins from east to west is irregular, it being in some places broad and in other places narrow. In the northern end of these ruins there is a large tank, called Sāgar, on the north-west corner of which there is a ruined cone-shaped brick stūpa which is fully 30 feet in height. There are also many other detached ruins scattered here and there, round about. About a mile to the north there is a village, called Mēnhīya, a modern corruption of the ancient Mānēyanagara.

III. About a mile to the north of Tamēsvara Dih, and about half a mile to the east of Mēnhīya, and about a quarter of a mile from the west bank of the Kūdawā Nādī, in the midst of dense jangal, there are the traces of a circular brick ruin, the remains of a stūpa which, according to Mr. Carleyle, marks the spot where Buddha leaped across the Anomā with his horse, which river he identifies with the Kūdawā Nādī,<sup>3</sup> or "the river of the leap."

<sup>1</sup> Cunningham, *Archæological Reports*, Vol. XI, page 101; Vol. XII, pages 217-219.

<sup>2</sup> Cunningham, *Archæological Reports*, Vol. XII, pages 223-226; Vol. XVIII, pages 22-27; Vol. XXII, pages 2 and 3.

<sup>3</sup> Cunningham, *Archæological Reports*, Vol. XII, page 224; Vol. XVIII, pages 13-22; Vol. XXII, pages 3-5.

About two miles to the north of Tamêšvar Dih, at the village of Seôsarâ, there is said to be a copperplate *inscription* in the possession of one Kishan Bhât.

III. 15. WARÂî,<sup>1</sup> small village in tahsil Bastî, five and-a-half miles to the south-east of head-quarters, possesses to the north a large mound of ruins at the south-eastern end of a lake, called Barka Tâl, and about half a mile to the south of a village, named Baisukhîyâ. The *dîh*, or great mound of ruins, measures about 1,500 feet in length from north to south by about 700 feet in breadth from east to west. On the top of this mound there is a large, octagonal-shaped well. There are also several smaller mounds of ruins a short distance to the west. These extensive ruins show that Warâî Dih must have been the site of an ancient town of some size and importance.

#### V.—GHÂZÎPÛR DISTRICT.<sup>2</sup>

III. 1. ÂONRÎHÂR, small village in tahsil Saïdpûr, 26 miles west of Ghâzîpûr, is built on a large *kherâ*, the ruined site of an ancient city. The whole ground is covered with fragments of bricks and stones, and every few yards masonry walls occur. In the village itself large carved stones are scattered about, and pieces of fine sculptures are utilized as common building stones. To the north-west of Âonrîhâr the remains of masonry walls may still be traced running in the direction of the enormous mound known as Mâsâon Dîh. Dr. Oldham<sup>3</sup> identifies these remains as the ruins of a monastery founded by Asoka to the north-west of the capital of the kingdom of Chen-chu, and visited by Hiuen Tsiang.<sup>4</sup> See, however, article on Ghâzîpûr.

IIb. 2. BAHÂDURGANJ, town in pargana Zahûrâbâd of tahsil Korantâdih, 20 miles north of Ghâzîpûr, possesses on its western outskirts a neat masjid and îdgâh.

III. 3. BÂRA, old village in tahsil Zamâniyâ, 18 miles south-east of Ghâzîpûr, possesses a pyramidal-shaped mound. About a mile to the west of Bâra, there is a large mound of ruins, probably those of an ancient *köt*. This is about two and-a-half miles to the north-east of a place named Gahmar in the maps; but the correct spelling of which is Gelimur or "abode of Mura," the name of a demon fabled to have been destroyed by Krishna, who, in consequence of this feat, obtained the name Murâri, or "the foe of Mura."

III. 4. BÂRHÂNPÛR, village in tahsil Saïdpûr, 14 miles south-west of Ghâzîpûr, possesses an old ruined fort, overgrown with jangal.

III. About a mile to the north-east of Barhânpûr, there is a small conical mound close to the north-west of Nandganj, and there is another mound about a mile to the south of that place.

III. About two miles to the south of Nandganj there are two mounds of ruins near a village called Sabûwâ, on the south bank of the Gângî Nâdi.

III. There is another mound of ruins to the west of Meharâuli, one and-a-quarter miles to the north-east of Chochakpur Ghât.

III. 5. BHARAULI GÂNGATIR, village in pargana Garhâ of tahsil Korantâdih, possesses on the road to Narhi a banyan grove of great antiquity, in which there are traces

<sup>1</sup> Cunningham, *Archæological Reports*, Vol. XII, pages 221 and 222.

<sup>2</sup> North-Western Provinces Gazetteer, Vol. XIII, Part II, pages 51—56 and 105—147; Dr. W. Oldham, *Historical and Statistical Memoir of the Ghâzîpûr District*: Allahabad, 1870, Part I, pages 15—40.

<sup>3</sup> *Memoir*, Vol. I, page 37.

<sup>4</sup> Beal, *I.c.*, Vol. II, page 61.

of ancient buildings. The place has been identified by Dr. Oldham<sup>1</sup> as the site of the "temple of the vast solitude," visited by Fa Hian<sup>2</sup> and Hiuen Tsiang.<sup>3</sup> See, however, article on Bâliyâ.

III. 6. BHITARI,<sup>4</sup> village in tahsil Saïdpûr, 20 miles west of Ghâzîpûr, situated on the left bank of the Gângî Nadî, contains the most important archæological remains in the district. Its appearance in the distance is that of a long low mound which on nearer approach displays a reddish hue on account of the large quantity of brick rubbish entering into its composition. In form it is nearly rectangular, and the only deviation from that form is caused by an eminence or spur running from the south-west corner, which has evidently been crowned by some imposing edifice. A mound rises at each corner, and another half-way along each face, and many more are within the enclosure itself. The general aspect of the site is that of a fort with projecting towers at the corners, connected together by a low embankment or wall, whilst the *débris* scattered about in every direction and the numerous mounds would seem to indicate that formerly extensive buildings existed upon it. On the spur is a recently-erected imâmbâra, under the foundations of which a hole has been made into the mound on which it stands, revealing the original foundations of a very ancient edifice lying *in situ*. The bricks are of exceedingly large dimensions, some being 19" × 12" × 3". Excavations made, in 1863, by Mr. C. Horne into several mounds in the immediate neighbourhood of the inhabited portion of Bhitarî, yielded nothing of importance, as only vast masses of earth, pottery, brick, and other rubbish were discovered. It by no means follows, however, that because no ancient relics were brought to light in those *kherâs* which were then laid open, that a further and more complete investigation would be fruitless. It is only natural that the changes which have taken place through many generations among the buildings which the successive inhabitants of Bhitarî have erected, having recourse to the ancient structures for their materials from century to century, rather than to materials of their own manufacture, should have occasioned the formation of some, perhaps of many, of the existing mounds. It is the opinion of General Cunningham that the Bhitarî ruins date from the Gupta period, and that they are amongst the oldest Brâhmaical remains known to us. He is wrong, however, in the implied supposition that they are altogether of Brâhmaical origin, as there can be no doubt that during the Buddhist period several temples and one or two monasteries flourished in Bhitarî.

II. In a masjid in the village, of modern erection, are 30 stone pillars, seven of them being elaborately carved. These must have been taken from buildings situated here in ancient times, for they present similar characteristics to the columns of Buddhist shrines and monasteries, of which remains are still found at Banâras and elsewhere.

IIa. In a small uncovered brick enclosure are several old sculptures, among them a rude statue of Buddha in excellent preservation. Of the other sculptured stones found at this spot, one exhibits the figure of a man seated on a prancing ram, which may possibly be intended to illustrate one of the signs of the zodiac. Portions of cloister

<sup>1</sup> *Memoir*, Vol. I, page 32.

<sup>2</sup> Beal, *I.c.*, Vol. I, page LXVII.

<sup>3</sup> Beal, *I.c.* Vol. II, page 62.

<sup>4</sup> Cunningham, *Archæological Reports*, Vol. I, pages 96—103; *Journal, Asiatic Society of Bengal*, Vol. XXXIV, pages 82—89; Dr. Oldham, *Memoir*, Vol. I, pages 16—21.

pillars, square below and octagonal above, may be here and there seen. These were manifestly first cut down and rounded by the Hindûs, to serve as *lingams*, and when the Musalmâns became dominant, were then used by them as head-stones for their graves. Some of the massive stones of the masjid now used as architraves and pillars were evidently taken from ancient edifices; and it is not difficult to trace roofing stones of old cloisters in some of the stones in the pavement and in the covering stones of the graves. It seems evident, therefore, that the ancient remains at Bhîtarî are both of Buddhist and of Brâhmañical origin, though it is hard to say precisely which preceded the other. The twofold character of the discovered remains tends to show that ancient Bhîtarî was alternately in the hands of Buddhist and Brâhmañical monarchs during the Gupta period, who severally embellished it, according to their distinctive religious views.

Ib. Judging from the tombs and masjids dispersed over the village and its suburbs, Bhîtarî must have been a place of some importance during the Musalmân period. The bridge over the Gângî below the village was erected by the Musalmâns at least three centuries ago, and the original structure, General Cunningham considers, "consisted of only two small arches," to which two others have subsequently been added. The bridge has been altogether built with cut stones taken from other buildings, and in one place a figure of a non-descript animal, such as supports the brackets, in the Ataladêvî Masjid at Jaunpûr, is inserted into the wall. Although in a dilapidated condition, the bridge nevertheless possesses considerable strength, and its thorough repair which is very desirable might be effected at a comparatively small cost.

Ib. The most noticeable object inside the ruined fort enclosure is undoubtedly the famous *lât* with an *inscription*<sup>1</sup> of Skandagupta upon it. The column consists of a single block of reddish sandstone,  $28\frac{1}{2}$  feet in height, and stands upon a rough stone, seven or eight feet below the present level of the soil. For the first 10 feet two inches it is square, and at the top of the square part is the *inscription*, facing east. The upper part, including the capital, is circular. At its junction with the square part its diameter is two feet three inches, and the same thickness is preserved in its whole length. The capital is about three feet in height, bell-shaped and reeded like the capitals of the Aśoka pillars. From this capital on the western side a slice has been broken off, exposing a deep narrow socket which may have held a metal spike. The shaft of the pillar is split to a depth of about two feet from the top, a fact attributed on the spot to lightning, but is more probably due to the destructive bigotry of the Musalmân invaders. The statue of a lion may have topped the column, and the treatment such objects received during the early Musalmân period is sufficiently notorious to warrant this suspicion. The *inscription* itself consists of 19 lines of well-shaped characters of the Gupta period; but, unfortunately, the letters are much weather-worn and the stone has peeled off in several places. It chiefly refers to the reign of Skandagupta, closing with his death and the accession of his son, Kumâragupta Mahendrâ, and records the erection of a sacred image of Vishnu, and the allotment, to the image, of the village in which the column stands.

<sup>1</sup> *Journal, Bombay Branch, Royal Asiatic Society*, Vol. X, page 59; Vol. XVI, page 349; *Journal, Asiatic Society of Bengal*, Vol. VI, page 1 *seqq.*; Prinsep, *Indian Antiquities*, Vol. I, pages 240—245; *Corpus Inscriptionum Indicarum*, Vol. III, page 52.

To this monarch General Cunningham attributes the persecution of the Buddhists mentioned by Hiuen Tsiang.

At the foot of the *lât* several large bricks have been excavated, inscribed with the name of Śrî Kumāragupta. An oval silver plate with an *inscription* of Kumāragupta was discovered, in 1885, amongst the ruins close to the *lât*; but it has as yet not been published. Besides, several hoards of Gupta gold, silver, and copper coins have been unearthed at Bhitarî.

III. 7. Bîrpûr, village in pargâna Muhammadâbâd of tahsîl Korantâdîn, on the left bank of the Ganges, 22 miles east of Ghâzîpûr, was once a place of some importance, as coins of the Gupta period and ancient sculptures have been discovered near the village.

III. 8. DHÂNAPÛR,<sup>1</sup> village in pargâna Mahâîch of tahsîl Zamâniyâ, 16 miles south-west of Ghâzîpûr, is said to have been founded by Râjâ Dhâna Dêva, belonging to a tribe called Sûriyân (probably the Sabaras). To the south-west of the village lies an ancient *köt*, overgrown with jangal; and about half a mile to the north-east of the village there is a large mound of brick ruins.

III. IIa. About two and a-half miles south-west of Dhânapûr there is the village of Hingotâr, possessing a small ruined fort, close to the south of the village. The fort is surrounded by a ditch; within it there are ruins both of brick and stone. The fort has been added to or rebuilt upon while in the hands of the Musalmâns, and there are several blocks of stone bearing carvings of Musalmân workmanship; but there are also several sculptured pillars, some standing and some fallen, which are decidedly of Hindû workmanship. Inside the fort are the fallen ruins of a masjid which was no doubt partly built out of Hindû materials; and there is a fragmentary Persian *inscription* on a block of stone which must have belonged to the doorway of the building. In the village there is still partly standing, on an elevated platform of stone, a small flat-roofed structure, built of large and richly carved stones and supported on 16 massive square pillars.

III. 9. DILDÂRNAGAR,<sup>2</sup> village in tahsîl Zamâniyâ, 12 miles south of Ghâzîpûr, derives its name from a Pathân named Dildâr Khân who settled here in the reign of A u - r a n g z i b , after having destroyed the ancient Hindû town of A k h a n d h â , the ruins of which are represented by a large *kherâ* lying between the railway station and the village of Dildârnagar. The whole mound of ruins is about 300 feet long by 250 feet broad, on the top of which the remains of temples and other buildings occupy symmetrical positions. Exactly in the middle are the foundations of two temples, of which one was certainly dedicated to Śiva, as it still contains a *lingam* of black stone *in situ*, although one-half of the *argha* is gone. The entrance was to the east, with a water-spout to the north. The external dimensions of this small temple are only 17 feet six inches by 15 feet 8 inches. The external dimensions of the second temple are almost the same. Between the two temples there is a broken figure of Durgâ seated on a lion in black basalt. On the east side of the mound there are the remains of a large temple which was most probably dedicated to Lakshmi-Nârâyana, as in the centre of the lower lintel there is a seated figure of Lakshmi being anointed by

<sup>1</sup> Cunningham, *Archæological Reports*, Vol. XXII, pages 118 and 119.

<sup>2</sup> Cunningham, *Archæological Reports*, Vol. III, pages 63 and 64; Vol. XIX, page 23.

two elephants, with Vishnû over the right jamb and Sîva over the left. The left jamb is divided into panels with various figures, and the sill is ornamented with a row of musicians, the whole being surrounded with a rich leaf border. Altogether, these remains are fine specimens of Hindû work. Richly ornamented pillars and pilasters, apparently belonging to this fine temple, are lying about near the foot of the mound. To the west of the *kherâ* there is a large lake, called Râñî Sâgar, attributed to Nala's wife, Damayantî.

III. 10. GHÂUSPÛR, village in pargâna Muhammadâbâd of tahsil Korantâdih, seven miles east of Ghâzîpûr, is a place of considerable archæological interest. Large masses of dressed stone and quantities of brick have been from time to time discovered; the upper half of a finely-carved female figure, dug out of a tank, is now an object of religious veneration. In a *sivâla* near by, the lower half of this figure, and another unbroken female statue, and a remarkably fine sculpture of a lion, four feet long and three feet high, resembling those found as capitals of ancient pillars, have been collected. A very fine sculpture representing the Narasimha Avatâra of Vishnû was discovered in a tank in the village, and is now set up in a temple as an object of worship. Dr. Oldham<sup>1</sup> identifies the place as the site of the Buddhist "monastery of those whose ears are not pierced," visited by Hiuen Tsiang.<sup>2</sup> See, however, article on Balîyâ.

11. GHÂZÎPÛR, [lat. 25°-35' N., long. 83°-38' E., capital of the district, on the left bank of the Ganges, is said to have been founded in A.H. 730 by Mâlik-us-Sâ'dât Masa'ûd Ghâzî, who conquered the district in the reign of Muhammâd bîn Tugh-lâq. According to Hindû tradition the ancient name of the city was either Gâdhî-pura or Gâjî-pura; and there is some suspicion shown upon this by the fact that the Hindûs generally pronounce the present name of the place as Gâjî-pûr. There can be no doubt that the spot which the native town of Ghâzîpûr occupies is an old site. On examining an exposed section of the high river bank on which the town of Ghâzîpûr stands, one can see that the soil contains many fragments of old brick and pottery. General Cunningham<sup>3</sup> proposes to identify this ancient site with the capital of the kingdom of Chen-chu, or "the lord of battles," visited and described by Hiuen Tsiang,<sup>4</sup> and he proposes Garjapatipura as the Sanskrit equivalent for the Chinese rendering of the name.

IIb. The only ancient buildings worthy of notice are the perfectly plain tombs of the founder of the city and his son, built in the usual Pathân style; the fine masonry tank and tomb of Pahâr Khân, faujdâr of the city in A.D. 1580; a masjid and imâmbâra, built by Nawâb Shaikh Abdullâ, a former governor of the Ghâzîpûr sarkâr under the Nawâb Vazîr of Audh; the large garden, tank, and tomb, known as Nawâb-ki-châr-Diwârî, built by the same governor and his son, Fazl Alî Khân; and his palace Chihâl Satûn or "forty pillars," now in ruins. The handsome gateway of this picturesque building still remains in a tolerably perfect condition. Near the tomb of Mâlik-us-Sâ'dât Masa'ûd Ghâzî there is a small neat masjid, which was without doubt formerly a Hindû building. There are also the remains of a mud fort overlooking the river.

<sup>1</sup> *Memoir*, Vol. I, page 37.

<sup>2</sup> Beal, *l.c.*, Vol. II, page 62.

<sup>3</sup> *Ancient Geography of India*, pages 438—440.

<sup>4</sup> Beal, *l.c.*, Vol. II, pages 61—66.

Ia. The only remarkable building in the civil station is the Cornwallis monument. This is a heavy structure with a domed roof supported by 12 Doric columns. The floor is raised some twelve feet from the ground, and is of handsome grey marble. In the centre stands a cenotaph of white marble, bearing on the south side a medallion bust of Lord Cornwallis, who died at Ghâzîpûr in 1805, between the figures of a Brâhman and a Musalmân, and on the north side the figures of a European and native soldier in attitudes of sorrow. The cenotaph is from the chisel of Flaxman.

III. Three miles to the west of the native town of Ghâzîpûr, there is an ancient site near two villages, called Hêmpûr and Atrauli, where a copperplate is said to have been found in 1878; but which apparently has never been published.

III. About six miles to the south-west of Ghâzîpûr, there is a *dîh*, or mound of ruins, called Suîrî-kâ-Râj, near the south bank of the Gângî Nâdi, to the south-east of a village called Permit. The name applied to these ruins seems to indicate the site of an ancient town which was founded by the Sûîrs, or Sâabarâs.

III. 12. JALÂLÂBÂD, village in pargâna Sâdiâbâd of tahsil Ghâzîpûr, 20 miles north-west of head-quarters, possesses the remains of a brick fort constructed by Nawâb Shaikh Abdullâ, who in 1738 A.D. was governor of Ghâzîpûr.

III. 13. KÂSIMÂBÂD, or Sonbarsâ, village in pargâna Zahûrâbâd of tahsil Korantâdîh, possesses the ruins of a brick fort built by Nawâb Shaikh Abdullâ, who named the village after his father. The fort is built on an elevated mound to the west of the village, surrounded by a moat, now dry. The four corners were defended by round towers; part of one of these is still standing, and forms a picturesque feature in the landscape.

Ia. 14. LÂTRIYÂ,<sup>1</sup> small village in tahsil Zamâniyâ, 13½ miles south of Ghâzîpûr, receives its name from a stone *lât*, standing on the western end of a mound of brick ruins, about 500 feet long by 200 feet broad, which is surrounded on all but the east side by a shallow sheet of water. The pillar is a single circular shaft of polished sand-stone, one foot eight and-a-half inches in diameter, where it springs from the square base, and 20 feet in height. The square portion now stands two feet six inches out of the ground, but only one foot six inches of this portion is properly smoothed. On the top of the shaft there is a bell-shaped capital, two feet in height, surmounted by an upper capital formed by eight lions facing outwards. The capital was once crowned by two half-length female figures back to back, resting on a circle of lotus leaves. This stone, which is now lying on the ground, has a socket hole nine inches deep. The total height of the pillar was, therefore, just 30 feet. The pillar is about 18 inches out of the perpendicular; but it is firmly fixed in the ground by four large upright stones, one at each side. The actual depth of the column itself below ground is only four feet seven and-a-half inches; but as long as the four upright stones retain their position, the column is perfectly safe. There is no *inscription*, and not even a single letter upon any part of the pillar. From the shape of the bell-capital and the medium size of the bricks in the mound, 14"×9"×2½", General Cunningham judges the pillar to belong to the Gupta period. Dr. Oldham<sup>2</sup> regards it as a sister column to the Pahlâd pûr *lât*. Nothing trustworthy is known by the

<sup>1</sup> Cunningham, *Archæological Reports*, Vol. III, pages 61—63.

<sup>2</sup> *Memoir*, Vol. I, page 24.

people either about the monolith or the place. It stands only about one mile and-a-half east of the Ganges and of the town of Zamâniyâ, to which all the stories refer. See article on Zamâniyâ.

III. 15. MASÂON DîH,<sup>1</sup> deserted site on the north bank of the Ganges in tahsil Saïd-pûr, 24 miles west of Ghâzîpûr, is the ancient Kreluledrapura according to an inscribed statue found by Mr. Carlleyle in the ruins of an old temple which formerly stood near this spot. The great mound measures about 1,500 feet in length from east to west, by about 1,000 feet in breadth from north to south at the west end, and about 600 feet in breadth at the east end. The highest point of the mound rises to a height of about 50 feet above the surrounding fields, while the height of the rest of the mound varies from 20 to 30 feet. On parts of the mound, mostly near the edge, there are narrow circular wells lined with cylinders of earthenware measuring two and-a-half feet in diameter. The whole of this great mound is entirely waste and unoccupied, and covered with jangal.

IIb. A short distance to the north of the great *kherâ*, there is a tank called Kal-wâri-kâ-Pokhrâ, with high embankments on both sides.

To the south, west, and south-east of Masâon Dih are traces of an ancient river bed, probably an ancient branch of the Ganges.

III. About a mile to the south of Masâon Dih and close to the village of Budhû-pûr, there is a village called Joharganj. This place is said to have been formerly called Bânjhulâwan from a mound of ruins close to the west of Joharganj, where robbers laid in wait for travellers. This mound was excavated by Mr. Carlleyle, who found several coins of the Buddhist period with legends in the Maurya alphabet, the *kalasa* of an old temple, fragments of statues of Sûrya, clay beads, ivory armlets, agate beads of various shapes, and stone celts.

III. About 1,000 feet to the south-east of this mound, there is another high *kherâ* on the bank of the Ganges; and close to the west of that mound, there are some lower mounds of ruins and several broken statues of Hindû deities lying on the ground. The precipitous face of the river bank, opposite this spot, is full of ancient broken bricks and fragments of pottery. The ancient name of this ruined site is said to have been Dhanâwar, or Dhanapura; which assertion is corroborated by the fact that a copper coin of Dhanadêva, inscribed in Maurya characters, was found in these ruins.

Ib. 16. Nârâyanpûr, village in pargâna Muhammadâbâd of tahsil Korantâdih, 24 miles east of Ghâzîpûr, on the north bank of the Ganges, is a place of some archæological interest, as ancient coins and sculptures have been found here. Dr. Oldham<sup>2</sup> identifies it as the site of the temple of Nârâyanâ Dêva visited by Hiuen Tsiang.<sup>3</sup> See, however, article on Nârâyanpûr of the Bâliyâ district.

III. About a mile to the east of Nârâyanpûr on the north bank of the Ganges, there is a place called Matliyâ; and half a mile to the south of Nârâyanpûr there is a village called Kôtwâ. The whole of these places occupy an ancient site covered with the ruins of many temples.

<sup>1</sup> Cunningham, *Archæological Reports*, Vol. XXII, pages 96—105.

<sup>2</sup> *Memoir*, Vol. I, page 37.

<sup>3</sup> Beal, *l.c.*, Vol. II, page 64.

III. About five miles to the south-west of Nârâyanpur, on the north bank of the Ganges, there are two groups of *kherâs* called Chetiyâ and Ambi Kôt, or Ambirikh. The mounds of Ambi Kôt consist of the remains of an ancient fort which is said to have been constructed by Ambika Rishi. The place is also said to have belonged to the Chérû-kâ-Râj. A portion of this ancient site has been cut away by the Ganges, leaving a high perpendicular cliff overhanging the river; in this exposed section numerous bricks and fragments of ancient pottery are visible.

Ia. 17. PAHLÂDPUR, or Pâllât pûr, village in pargana Mahâîch of tahsil Zamâniyâ, 14 miles south-west of Ghâzîpûr, is remarkable on account of a *lât* of red sandstone, about 30 feet high and two feet thick, having been found here. The monolith was removed, many years ago, by order of Mr. Thomason, when Lieutenant-Governor, to the Queen's College at Banâras, where it now stands. It bears a short Sanskrit inscription<sup>1</sup> of Sisupâla in Gupta characters, of which a good *fac-simile* and transcript is given in *Corpus Inscriptionum Indicarum*, Volume III, page 250.

IIb. 18. SÂDÎBÂD, village in tahsil Ghâzîpûr, 14 miles north-west of head-quarters, derives its name from Sâdî, the servant of Mâlik Mardân, brother of Mâlik Bahri, who first conquered this part of the country. The tombs of Mâlik Mardân and Sâdî are still venerated. That of Mâlik Mardân is said by Dr. Oldham<sup>2</sup> to be really an ancient Hindû structure, transformed by the addition of five domes into a Musalmân dargâh.

IIb. 19. SAÎDPUR,<sup>3</sup> tahsil, 24 miles west of Ghâzîpûr, possesses many ancient remains of great interest and importance. In the town itself there are two Musalmân dargâhs, which are of undoubted antiquity. The first is a small domed building sustained by four stone pillars, the bases of which rest on a platform 12 feet square, raised a few inches above the ground. The shafts of the pillars are square and the capitals are cruciform, each limb being one foot 10 inches in length and having the usual Buddhist bell ornamentation. The pillars on the north and east quarters exhibit a groove which evidently once contained a pierced stone railing. The eave-stones above are apparently original, and have a projection of 15 inches. These eaves are strikingly characteristic of the architecture of the early period to which this building must be assigned, and are often of great size and solidity. In ancient Buddhist structures both in Banâras and in Jaunpur, as well as in this instance, they are cut on the upper surface to resemble woodwork. Some persons will be reminded by this circumstance of Akbar's stone roof at Fathpur Sikri, cut in imitation of tiles, and of the carved beams in the caves at Elephanta.

IIb. The second building is 26½ feet long by 23 feet broad, and is upheld by at least 34 columns disposed in the following remarkable order, viz., six at each of the north-east and south-east corners, nine couples at intervals in the circumference, and four single pillars in the centre forming a square. The two clusters of six pillars have been united by stone slabs into two thick ones, each 2½ feet square. This curious amalgamation is in all probability the work of the Musalmâns, though from what motive it is hard to conjecture. The building was already strongly supported, and the alteration con-

<sup>1</sup> *Journal, Asiatic Society of Bengal*, Vol. VII, page 1055; Dr. Oldham, *Memoir*, Vol. I, page 24.

<sup>2</sup> *Memoir*, Vol. I, page 39.

<sup>3</sup> *Journal, Asiatic Society of Bengal*, Vol. XXXIV, pages 80—82.

siderably detracts from its simplicity. The space between the side pillars is five feet nine inches, between the side and centre pillars six feet four inches, and between the centre pillars themselves five feet one inch. The height of each column is six feet 11 inches, of which the base is nine inches, the shaft four feet eight inches, the stone upon it 10 inches, and the capital one foot eight inches. The innermost line of columns is built into a wall of solid masonry composed of ancient stones, and is of more recent date than other parts of the edifice. The roof is of long slabs, but in its centre is a primitive Buddhist ceiling consisting of four stones placed diagonally upon the architraves and crowned by a flat stone ornamented with a lotus blossom. Each corner stone also exhibits this flower in relief. The existence of the original eave-stones on portions of three sides of this structure, is sufficient proof that it could not have been any larger than it is at present; but the great strength of the supports above alluded to, would appear to indicate that it once possessed a second or even third storey. Upon the roof is a diminutive chamber of comparatively modern construction, sustained by four ancient pillars. The shafts are octagonal, and the capitals and rounded bases are richly carved with the bell and leaf pattern. These pillars have been doubtless taken from old buildings which were formerly situated in this neighbourhood.

There can be no doubt that these two edifices were separate *chaityas* attached to a Buddhist Vihâra, traces of which are still visible. The preservation of these interesting remains is to be attributed to the circumstance of a Musalmân faqîr, named Shaikh Samman, having taken up his abode in one of them, and having been buried in it at his death, in A.H. 1003, as stated in a Persian *inscription* on a pillar close by. The second *chaitya* contains the tomb of one Makhdûm Shâh. Many of the Musalmân tombs, which abound in this locality, have been constructed with stone taken from the usual Musalmân quarries of Brâhmañical and Buddhist remains.

About three quarters of a mile from Saïdpûr, on the high road, is the small village III. of Zahûrganj, between which and the Ganges is a mound regarded by the people as the remains of an old fort. Bricks are cropping out of its sides, and for some distance along the banks of the river round to the main road beyond the village, the soil is strewn with broken brick, showing that formerly buildings of this material were standing here. To the north of the road, but almost close to it, is a mound called III. Râm Tawakkû, rising abruptly from the plain, on which are also numerous fragments of broken brick. To the north, about a mile from the public road, is an immense terrace raised from 30 to 40 feet high above the surrounding country; its length is 420 paces and its breadth 190. The terrace is thickly covered with broken brick, and at one corner there are likewise fragments of stone. This enormous mound is of irregular shape. There is little doubt that extensive buildings lie buried here, which, judging from the quantity of brick rubbish found above, are for the most part probably of this material. Close by are two other *kherâs* and further III. off, in the Khân pûr pargana, on the banks of the Gûmtî, are many more which contain masonry wells and débris of brick.

About half a mile beyond Zahûrganj, a few steps from the road, is a stone platform Ib. on which are two statues, one representing the Varâha Avatâra, and the other Kriñña with the gôpis. Both are old and in excellent preservation.

Dr. Oldham<sup>1</sup> identifies the country round Saïdpûr as having been the site of the capital of the kingdom of Chen-chu visited by Hiuen Tsiang. See, however, articles on Ghâzipûr and Udharanpûr.

III. 20. SHAIKHÂNPÛR, village in pargâna Zahûrâbâd of tahsil Korantâdih, 12 miles north-east of Ghâzipûr, is a place of some antiquity, as ancient remains have often been found by the villagers. Dr. Oldham<sup>2</sup> found here during an excavation a small, but finely-carved, stone head and an extensive brick building, now buried beneath earth and débris.

III. 21. UDHARANPÛR, small village in tahsil Zamâniyâ, six miles south-east of Ghâzipûr, situated on an ancient bed of the Ganges, possesses extensive mounds of ruins. Mr. Carleyle<sup>3</sup> thinks the name of Udharanpûr might be a modern corruption of Yud-dharaṇapura, the Sanskrit equivalent of Chen-chu, or the capital of "the lord of battles," visited by Hiuen Tsiang.

22. ZAMÂNIYÂ,<sup>4</sup> tahsil, 10 miles south of Ghâzipûr, on the right bank of the Ganges, is a place of some historical interest. According to the Hindûs, Jamadagni Rishi and his wife lived in a hut on the bank of the Ganges close to the present town, whence it received its name of Jâmadagniyâ, which they say is the true form of the present name. The wife of Jamadagni was a sister of the queen of Râjâ Madana, who lived in the town. One day when Râjâ Madana and his wife were passing by the Rishi's hut, on a visit to his father-in-law, Râjâ Gâdhî of Gâdhipura, the sage's wife wished to entertain her sister and brother-in-law. The Rishi gave his consent very reluctantly. The Râjâ was accordingly treated with the dignity due to his rank, the whole of the entertainment having been supplied by the never-failing cow Kâmadhênu. The Râjâ was surprised, but instead of being thankful, he carried off Kâmadhênu by force. Râjâ Madana was afterwards overcome in fight by Parasurâma, son of Jamadagni, and Kâmadhênu was recovered.

The Râjâ was humbled, and offered a sacrifice in satisfaction of his sin. No less than 11 *padams* of *rûpis* were expended on an *asvamêdha* by Râjâ Madana. About 60 years ago a copperplate *inscription* giving an account of Râjâ Madana's sacrifice was found at Zamâniyâ by a Mûsalmân. It was enclosed in a pewter box inside a stone box. The copperplate was thrown either into the Ganges or into the Maknâ tank owing to a quarrel which arose on the Tiwâri Brâhmans of the place asserting that it recorded a grant of land made to their ancestor by Râjâ Madana.

After the sacrifice the Râjâ erected a temple to Madanâśvara at Lâtîyâ, one mile east of Zamâniyâ, and set up the *lât* on the mound where it now stands, as a memorial that he wished to build a city on the site of Jâmadagniyâ, which was to be called Banâras. But the Brâhmans considered the site not sufficiently auspicious, and the design was abandoned. Jâmadagniyâ was then called Madana Banâras, "the desired or intended Banâras," a name which is mentioned in the *Ain-i-Akbarî*.<sup>5</sup>

Such is the story which is now in everybody's mouth, the whole of which General Cunningham believes to have been invented within the last three centuries by the

<sup>1</sup> *Memoir*, Vol. I, page 87.

<sup>2</sup> *Memoir*, Vol. I, page 26.

<sup>3</sup> Cunningham, *Archæological Reports*, Vol. XXII, page 94.

<sup>4</sup> Cunningham, *Archæological Reports*, Vol. III, page 62.

<sup>5</sup> Blochman, *'Ain-i-Akbarî*, page 320.

fertile mendacity of the Brâhmaṇs. The place was originally called Madana Banâras; but the whole story about Jamadagni has been invented to account for the name of Ja m â n i y â , as they pronounce it, but which is correctly speaking Zamâniyâ, as the town was founded in A.D. 1560 by Khân Zamân, governor of Jaunpûr, in the early part of Akbar's reign. Two hundred years after its foundation, the town was burnt down by Fazl Ali Khân, and remained for some years deserted till the âmil of the pargâna, Chaudhri Muhammad Ajmâl, rebuilt it.

III. In the northern portion of the town, near the Ganges, there is an extensive *köt* from which massive carved stones have been frequently excavated. They are to be found in numbers scattered about the mound, and also in the walls of dwelling-houses, masjids, and other buildings in the vicinity.

#### VI.—GÔRAKHPÛR DISTRICT.<sup>1</sup>

III. 1. ANÂULÂ, or Sa n g r â m p û r, village in tahsîl Bânsgâon, 13 miles south-south-west of Gôrakhpûr, is built on an ancient *kherâ*, covered with fragments of brick and pottery; a good many old brick wells may be found in its neighbourhood.

A memorial of ancient woodland survives in tappâ B a n k a t â , "forest-clearing," to the west of Anâulâ.

III. 2. BAIRÂUNÂ KHÂS, village in pargâna Salîmpûr of tahsîl Dêoriyâ, 37 miles south-east of Gôrakhpûr, contains the ruins of an ancient fort attributed to the Bhârs.

III. 3. BÂNSGÂON, tahsîl, 19 miles south of Gôrakhpûr, is perched on an old *dîk*, the highest eminence of which is called Barâbân, or "the great forest." It possesses two Hindû temples, erected on old temple mounds, and a masjid of no great architectural pretensions.

III. 4. BARHAJ, town in pargâna Salîmpûr of tahsîl Dêoriyâ, 41 miles south-east of Gôrakhpûr, possesses near the banks of the Râptî the ruins of a fort said to have been built by Kuâr Dhîr Sâhi. This stronghold is believed to have been stormed and destroyed by Musalmâns about 200 years ago. The town contains five modern Hindû temples, dedicated to Śiva, and a good-looking masjid.

IIb. Legend derives the name of Barhaj from one Barahan or Barhajî, a Brâhmaṇ hermit who turned Musalmân; his supposed tomb is still an object of veneration.

IIb. 5. BARHALGANJ, small town in pargâna Chillûpûr of tahsîl Bânsgâon, 36 miles south-south-east of Gôrakhpûr, possesses a famous temple sacred to Śiva as Jaleś-varanâtha Mahâdêva, and a Vaishnava temple, known as Charanapâduka.

III. 6. BARHÎ, village in pargâna Havelî of Sadr tahsîl, 13 miles south-east of Gôrakhpûr, is situated on the left bank of the Râptî. A short distance east of Barhî, in the villages of Updhâoliyâ and Râjdhanî, are the extensive remains of a very large ancient city, which has been identified by Mr. Carlleyle<sup>2</sup> with Môriyaganagara, the city of the Môriyas in the Nyagrôdha forest, where the charcoal ashes of Buddha's funeral pyre were enshrined in a stûpa.

This ancient city appears to have extended from the Râptî river eastwards to the Pharân river, or for a distance of fully four miles from west to east, with a varying breadth of about a mile from north to south. The ruins commence near Dîh Ghât.

<sup>1</sup> North-Western Provinces Gazetteer, Vol. VI, pages 459—550, *passim*.

<sup>2</sup> Cunningham, Archaeological Reports, Vol. XXVIII, pages 31—41; and Vol. XXXII, pages 7 and 8.

on the eastern bank of the Râptî, a series of detached mounds of brick ruins extending thence to the Gorrâ river. Next, on the eastern bank of the Gorrâ river, there is a very large mound of ruins, called Updâholiyâ Dîh, which is about a mile in length from north to south by about 1,600 feet in breadth from west to east. On the western part of the dîh there is a conical ruined brick stûpa, which is still nearly 30 feet in perpendicular height. These are probably the remains of the famous Ashes stûpa, visited by Fa Hian<sup>1</sup> and Hiuen Tsiang.<sup>2</sup> At the south-eastern corner of the dîh there is another ruined stûpa, about 17 feet in height. At the distance of about three-quarters of a mile to the north-east of Updhâoliyâ Dîh there is the village of Râjdhâni, which is situated on part of a wide flattish mound of ruins, the rest of which is covered with jangal. About one and-a-quarter mile to the north-east of Râjdhâni, there is an ancient brick enclosure, called Sâhankôt, which is situated in the midst of a dense forest of *bar*, *sâl*, and *jâman* trees, and at the distance of about half a mile from the banks of the Pharêñ river. This square brick enclosure measures about 1,900 feet in length from west to east, by about 1,300 feet in breadth from north to south. But traces of brick ruins already commence in the jangal half-way between the village of Râjdhâni and Sâhankôt. This brick enclosure is most probably the large *saṅghârâma*, or monastery, mentioned by Fa Hian and Hiuen Tsiang, which appears to have been situated to the north-east of the city of the Môriyas.

Five miles to the south-east of Râjdhâni lies the ancient village of Mithabel<sup>3</sup> III. which is situated on a broad mound of ruins in the midst of a dense forest of banyan trees, which are apparently the remains of the ancient Nyagrôdha forest mentioned by Hiuen Tsiang. To the north side of Mithabel, there is a large tank and a II. *sivâla*. About one mile to the south of Mithabel, and in the middle of the *bar* forest, II. there is a small temple of modern age, containing ancient statues of Nârâyaña and Lakshmî. Close to the west side of the temple there is a double-topped mound of brick ruins which appear like the ruins of twin stûpas. About a quarter of a mile to the north of the last there are three conical-shaped mounds of brick ruins, probably the ruins of stûpas; the ground all around is strewn with fragments of brick for some distance.

Six miles to the north of Mithabel lies the village of Châorâ, and half a mile to the north-west of Châorâ there is an old village called Bhôpâ,<sup>4</sup> which is situated III. on a flattish mound of brick ruins; and many fragments of old bricks are strewn about the southern side of the village. Immediately to the north of the high road, exactly opposite to Bhôpâ, there are three high conical mounds of bricks, which are evidently the ruins of stûpas. About half a mile to the south-west of these mounds there is a considerably extensive mass of ruins, including also some high conical mounds of brick, in a grove of high trees and jangal. About two miles to the west-north-west of these ruins, in the middle of a forest, and near the left bank of the Pharêñ river, III. there is a smallish mound of ruins, on which there is an *âsthâna* of Dêvi, called Tar-kulaki-kî-Dêvî-kî-thân, where a great *melâ* is held every year.

<sup>1</sup> Beal, *I.c.*, Vol. I, page XLI.

<sup>2</sup> Beal, *I.c.*, Vol. II, page 31.

<sup>3</sup> Cunningham, *Archæological Reports*, Vol. XVIII, pages 52 and 53; Vol. XXII, page 13.

<sup>4</sup> Cunningham, *Archæological Reports*, Vol. XVIII, page 54; Vol. XXII, page 15.

Ia. 7. BHÂGALPÛR,<sup>1</sup> village in pargâna Salîmpûr of tahsil Dêoriyâ, on the left bank of the Ghâgrâ, 52 miles south-east of Gôrakhpûr, was evidently the site of an ancient city, said to have been named Bhârgavapura. Apparently the ruins at Khairâgarh, near Turtipâr, which are now on the Bâliyâ bank of the river, were once conterminous with Bhâgalpûr, and have been separated from it by a change in the course of the Ghâgrâ. The ancient buildings on the Gôrakhpûr side have almost all disappeared, and only the *inscribed* monolith of rough grey sandstone remains, which stands about half a mile to the east of Bhâgalpûr, and quite close to the river banks. The total height of the pillar is about 17 feet, with a circumference of about five feet; it had a square base below, but the whole shaft is round. The capital is merely a circular slab supporting a cone. The *inscription* is on the east face of the pillar, and consists of 21 lines written in so-called Kuṭila characters of the 10th century. Unfortunately, the inscribed portion is much injured and defaced, as a large piece on the right side has been broken out of the pillar. About the top of the Kuṭila *inscription* is a short record of a Hindû yogî, engraved in large modern Dêvanâgari letters. The people call the *lât* the club (*gadâ*) of Paraśurâma.

IIb. About three miles east of Bhâgalpûr, at the village of Sahiyâ, there is a modern temple, called Chaturbhûjî Nârâyanî, standing on a mound of brick ruins, apparently the site of a Buddhist monastery, as several Buddhist statues have been recovered from this *kherâ*.

III. 8. BHÂUÂPÂR, village in tahsil Bângâon, eight miles south of Gôrakhpûr, possesses the ruins of a large castle on the highland overlooking the Rapti, and in the neighbourhood numerous mounds, the sites of ancient forts or villages, attributed as usual to the Thârûs.

III. 9. CHETIYÂON, small village in pargâna Sidhuâ Jobnâ of tahsil Parâunâ, 47 miles south-east of Gôrakhpûr, contains the extensive ruins of an ancient city which has been identified by Mr. Carleyle<sup>2</sup> with Pâwâ, at or near which Buddha is said to have rested and drank water and bathed, before proceeding on to Kuśinagara on his last journey, the course of which was from Vaiśâlî (the modern Besârh in the Muzaffarpûr district of Bangâl) to Kuśinagara (the modern Kasiâ of the Gôrakhpûr district). Afterwards, on the death of Buddha, Mahâkâsyapa, his chief disciple, also halted at Pâwâ, on his way to Kuśinagara. Here, also, was a great stûpa in which one of the original eight portions of the relics of Buddha was enshrined. In the Ceylonese Buddhist chronicles, Pâwâ is said to have been situated at the distance of about 12 miles from Kuśinagara in the direction of the Gandak river, that is evidently somewhere to the east or south-east of Kuśinagara and on the old road which people travelled between Vaiśâlî and Kuśinagara. The Ceylonese chronicles also mention that between Pâwâ and Kuśinagara there was a small river, called the Kukuttha, at which Buddha stopped to bathe and drink; but in the Burmese version the stream is called Kakukhâ.<sup>3</sup> This is probably the present Ghâgi river, which runs at a distance of nearly six miles to the east-south-east of Kasiâ.

<sup>1</sup> Cunningham, *Archæological Reports*, Vol. XVI, page 130; Vol. XXII, page 60; *Journal, Asiatic Society of Bengal*, Vol. VII, page 34.

<sup>2</sup> Cunningham, *Archæological Reports*, Vol. XVIII, pages 101 to 116; Vol. XXII, pages 29 to 35.

<sup>3</sup> Cunningham, *Ancient Geography of India*, page 435.

III. The remains at Chetiyâon consist mostly of a large *dîh*, the north-eastern corner of which is situated at the distance of less than half a mile to the south-west of the village of Fâjila or Fâzilnagar. The greatest length of this mound of ruins is 1,900 feet from north to south, whilst the greatest breadth is 900 feet from east to west. There is a large pond of water, about 1,200 feet in length by 550 feet in breadth, close to the western side of the Chetiyâon Dih. At the distance of about 650 feet to the south-west of the great *dîh* and in the middle of the fields, there is a gradually-sloping somewhat circular-shaped mound, about 270 feet in diameter, the remains of a stûpa. Besides these, there are several other mounds and large ancient tanks in the neighbourhood of the great *dîh*. The bricks composing the ruins of this ancient city are of a large size, 18" × 10" × 2".

III. Less than half a mile to the north-east from the north-eastern corner of the great *dîh* of Chetiyâon lies the village of Fâjila, or Fâzilnagar, perched on the narrow northern extension of a great mound of moderate elevation containing traces of brick ruins. On the very top of this mound are the ruins of a large stûpa which stands upon a great oblong-shaped quadrangular platform of masonry, measuring 270 feet from east to west by 157 feet from north to south. The circumference of the ruined stûpa at its base, above the plinth, was about 400 feet, giving a diameter of about 127 feet. The present perpendicular height of the ruined stûpa appears to be about 35 feet above the plinth; but if the stûpa was originally hemispherical, its original height must have been about 63½ feet. This ruined stûpa is probably the famous stûpa of Pâwâ, which contained one of the eight portions of the relics of Buddha.

III. On the top of the long eastern extension of the great platform, and about 40 feet to the north-east of the stûpa, there is a mound, the circumference of which measures about 170 feet, and which contains the ruins of an oblong-shaped building, the remains of walls of which crop out at the top of the mound. This building, apparently a temple, appears to have been about 30 feet in length from east to west by 21 feet in breadth.

III. Three miles to the north-north-west of Chetiyâon Dih, on the west bank of the Sarêyâ Tâl, lies a mound of ruins, called Sarêyâ.

About three and-a-half miles to the north-west of Chetiyâon, and near the junction of the Ghâgî and Bândî rivers, is the village of Kukkupati. The place is only remarkable from its name, which might possibly be connected with that of the Kukuttha river of the Ceylonese Buddhist chronicles.

III. About three miles to the west-south-west of Chetiyâon is a mound of ruins, called Nandwâ.

III. About three and-a-half miles to the south-west of Chetiyâon lies a mound of ruins called Danahâ.

III. At the distance of three and-a-half miles due south of Chetiyâon is a very large mound of brick ruins, called Asmân pûr Dih.

III. About four miles to the south-east of Chetiyâon lies the village of Mîr Bihâr, at which there is a small conical-shaped mound of brick ruins. The name Bihâr is apparently derived from some former Buddhist vihâra.

III. About three and two-thirds miles to the north-east of Chetiyâon is a large flat-topped mound of ruins, named Jharmatiyâ.

III. About three and-a-quarter miles due north of Chetiyyâon is the village of Gaṅgî Tikâr. Close to the south of it there is a large mound of ruins, covered with *bar* trees, which is called Gaṅgî Dîh.

10. CHUATARÎYÂ,<sup>1</sup> small village in pargâna Vinâyakpâr of tâhsîl Mahârâjganj, near the Nepâl border, 52 miles north of Gôrakhpûr, is only remarkable on account of two copperplate grants, dated Samvat 1836 and 1845, and written in the Bhôjpuri dialect of Hindî, having been found there in 1877.

III. 11. DÊORIYÂ, tâhsîl, 33 miles to the north-west of Gôrakhpûr, is built on an old *kherâ*. About a mile north, at the village of Bharâuli, is a great *kherâ* beside the Karñâ watercourse, on the top of which there is an ancient statue of Śiva and the foundations of a temple. In the village of Bâhmnî, south of the Karñâ, there are more extensive ruins, in which a *lingam* and a statue of Pârvatî have been discovered, besides the moulded foundations of two temples. West of these temples is an ancient tank about 40 yards square, and up to the temples there are the remains of a flight of masonry ghâts. At the other side of the Karñâ are the remains of a mud fort, the moat of which is still clearly traceable. On the top of the fort is the tomb of some Shahîd.

III. About five miles south-south-west of Dêoriyâ, at the village of Saraulî, are the remains of an extensive fort, overgrown with jangal and covering an area of about 22 acres. Within are three large masonry wells and the remains of a bâoli. Traces of a surrounding ditch are still visible.

III. 12. DHURIÂPÂR, village in tâhsîl Bângâon, 26 miles south-south-west of Gôrakh-pûr, contains the ruins of an enormous fort on the left bank of the Kuânâ river, which is traditionally assigned to the Bhârs or Thârûs.

III. About eight miles to the north of Dhuriâpâr, at the village of Barhiâpûr or Bhadâr Khâs, is a series of enormous mounds, evidently marking the site of a very extensive ancient city.

III. 13. GAGAHÂ,<sup>2</sup> small village in pargâna Bhâuâpâr of tâhsîl Bângâon, 26 miles south of Gôrakhpûr, is an ancient site, covered with mounds of brick ruins and possessing a very ancient masonry well. In one of these mounds were found, in 1877, two copperplates<sup>3</sup> constituting one grant of Râjyapâla, son of Govindachandra Dêva of Kanauj, dated Samvat 1199, or A.D. 1142. In the *inscription*, Râjyapâla is simply called *mahârâjaputra*, so that he was not reigning.

III. Three miles to the north-east of Gagahâ lies the village of Kôtâwâ, perched on an old *dîh* on the left bank of the Râpti. A hoard of 16 gold coins of the Gupta dynasty<sup>4</sup> was found loose under some bricks, in 1887, by some chamârs when digging in a field adjoining a high *kherâ* close to the village. This hoard is remarkable for its variety, as no less than seven distinct types are comprised in this small batch of coins. They all belong to the reigns of Chandragupta II and Kumâragupta Mahendra, and are now deposited in the Lucknow Museum Coin Cabinet.

III. Two miles north of Kôtâwâ lies the village of Gajpûr, possessing a ruinous *köt* on the left bank of the Râpti.

<sup>1</sup> Cunningham, *Archaeological Reports*, Vol. XXII, page 61.

<sup>2</sup> Cunningham, *Archaeological Reports*, Vol. XXII, page 59.

<sup>3</sup> *Indian Antiquary*, Vol. XVIII, page 20.

<sup>4</sup> *Proceedings, Asiatic Society of Bengal*, for 1887, pages 182–185.

IIb. 14. GÔPÂLPÛR, village in pargana Dhuriâpâr of talûsîl Bânsgâon, 33 miles south of Gôrakhpûr, possesses a fine brick castle, still used, and to the west of the village an extensive mound, apparently the site of an ancient city.

III. 15. GÔRAKHPÛR, head-quarters of the district, lat. 26°-42' N., long 83°-23' E., possesses very few buildings of any real mark, and these are of rather modern date. IIb. The masonry sarâî stands in mahallâ Basantpûr on the rising ground overlooking the stretch of alluvion which intervenes between the city and the Râptî. Its high and turreted enclosing wall is entered by a great gateway; within there is a small masjid. IIb. The imâmbâra, an imposing structure, was built by Raushan Ali in the time of Asaf-ad-daula, Nawâb of Oudh (A.D. 1775—1797). The Khudâi Masjid, a plain and rather heavy-looking structure, was erected by Qâzî Khalil-ur-Rahmân of Maghar under orders of Prince Mu'azîm, afterwards Emperor Bahâdur Shâh of Delhi, in whose honour Gôrakhpûr was for a short time called Mu'azîmâbâd. The Jail marks the site of the old fort above the Râptî built by Râjâ Basant Singh of Satâsi; the site is raised about 10 feet above the general level of the town.

III. The temple of Gôrakhnâtha is more remarkable for the strange legends told of Gôrakhnâth in whose honour it was founded than for any architectural merit.

III. About one and-a-half miles to the north-west of Gôrakhpûr, close to the junction of the Rôhiñî with the Râptî, is a large and high mound, the ruins of the ancient Dômangârî,<sup>1</sup> said to have been founded by, and to have received its name from, a ruling tribe called Dôm-katîar. The bricks which compose the interior or oldest portion of the ruins of Dômangârî are very large and thick, and of a square shape.

During the construction of the Bengal and North-West Railway, in 1884, a relic casket was discovered near this *kherâ* containing an amulet of thin plate gold, representing Yasôdharâ and Râhula, the wife and son of prince Siddhârtha, as well as the ornaments of a child. The relics are deposited in Lucknow Provincial Museum.

III. About a mile to the north-north-east of Gôrakhpûr, at the village of Jattâî, there is an ancient tank, called Asurân-kâ-pokharâ, and popularly ascribed to Râjâ Sri Pâla.

Besides these, there are several other mounds of ruins in the neighbourhood of Gôrakhpûr, viz.:—Râmgârî, two and three-quarters miles to the east of Gôrakhpûr, on the east bank of the Râmgârî Tâl, and on the south side of the road to Kasiâ.

Bhêriyâgârî, two and-a-half miles to the north-east of Gôrakhpûr, and on the south side of the road to Piprâich.

Baitâlgârî, about four and-a-half miles to the north-east of Gôrakhpûr and to the south side of the road to Piprâich.

Mâola Kôl and Patara, eight miles to the north-east of Gôrakhpûr and on the road to Piprâich.

Jakahî Dîh, on the west bank of the Jakahî Tâl, seven and-a-quarter miles to the north-west of Gôrakhpûr. One mile to the east of this mound there is an old *dîh*, called Sakhui.

Bhiti, nine and-a-half miles to the north-north-west of Gôrakhpûr.

Râjâ Bârî, on the east bank of the Râptî, 11 miles to the north-north-west of Gôrakhpûr.

<sup>1</sup> Cunningham, *Archæological Reports*, Vol. XXII, pages 65—72.

Kanapâr Gaṅgâpâr,  $11\frac{1}{2}$  miles to the north-north-west of Gôrakhpûr.

Khâkukhûrî, 16 miles to the north-north-west of Gôrakhpûr.

Sarahrî Dîh, on a lake close to the east bank of the Rôhinî, 11 miles due north of Gôrakhpûr. Two miles to the east-north-east of this *kherâ* there is a mound of ruins near the village of Tekriyâ.

Narkatahâ Dîh, on the Rôhinî,  $14\frac{1}{2}$  miles north of Gôrakhpûr.

Matihaniyâ, about 20 miles to the west-north-west of Gôrakhpûr.

Barâichâ and Matkopâ, 30 miles north-east of Gôrakhpûr.

IIb. 16. Itâya, hamlet in pargâna Havelî of Sadr tahsil, eight miles north-east of Gôrakhpûr, possesses the dargâh of Abdûl Qâdir Hazrat, an object of pilgrimage.

III. 17. KAHÂON,<sup>1</sup> small village in pargâna Salimpûr of tahsil Dêoriyâ, 46 miles south-east of Gôrakhpûr, is the ancient Kakubha, or Kakubhagramâ built on a low but extensive mound of brick ruins. Although the *kherâ* is of rather irregular outline on the east side, it may be best described as a square of nearly 800 yards. The village occupies the south-eastern quarter of the square, and contains some fine old wells built of very large bricks, which are a sure sign of antiquity. The other ancient

IIb. remains at Kahâon consist of an *inscribed* stone pillar, two ruined temples, and several tanks. The tanks, which would seem to have been connected with the old buildings, are all called *gar*, probably another form of *gadha* or *gadhaiyâ*. These are the Purê-nagar, to the north of the village; the Karhâhîgar to the north-west angle of the ruins; and the Askâminî, or Akâskâminîgar to the east of the village.

Ib. The pillar, popularly known as Bhîmsêna's *lât*, is a single block of coarse grey sandstone, 24 feet three inches in height from the ground to the metal spike on the top. The existence of this spike shows that the pillar has once been crowned by a pinnacle of some sort, perhaps by a statue of a lion; but its height could not have exceeded two and-a-half or three feet. The total height of the column, therefore, must have been about 27 feet. The lower part of the shaft, to a height of four and-a-half feet, is a square of one foot 10 inches; above this, for a height of six feet three inches, it is octagonal; then sixteen-sided for a height of five feet  $10\frac{1}{2}$  inches, and then circular for a height of two feet one and-a-half inches. Above this, for a height of nine inches, the pillar becomes square with a side of 18 inches, and then circular again for a height of four and-a-half inches, making the total height of the shaft 19 feet  $10\frac{1}{2}$  inches. The height of the capital, in its present incomplete state, is four feet four and-a-half inches. The lower portion, which is two and-a-half feet high, is bell-shaped, with circular bands of moulding both above and below. The bell itself is reeded after the fashion of the Asoka pillars. Above this the capital is square, with a small niche on each side holding a naked standing Jain figure. The square top slopes backward on all sides, and is surmounted by a low circular band in which is fixed the metal spike.

On the western face of the square base there is a niche holding a naked standing figure, with very long arms reaching to his knees. Behind there is a large snake folded in horizontal coils, one above the other, and with its seven heads forming a canopy over the image, which represents the Jain Tirthamkara Pârvanâtha. Two

<sup>1</sup> Cunningham, *Archæological Reports*, Vol. I, pages 91–95; Vol. XVI, page 129.

small figures, male and female, are kneeling at the feet and looking up to the Tirthamkara with offerings in their hands.

On the three northern faces of the octagonal portion of the *lāt*, there is an *inscription*<sup>1</sup> of 12 lines in Gupta characters, recording the dedication of five stone images of Ādikartṛis, or Tirthankaras by one Madra in Gupta Samvat 141 during the reign of Skandagupta.

Immediately to the north of the pillar, and on the highest point of the mound, there are traces of the brick walls of two temples. General Cunningham presumes that the pillar must have been placed opposite the entrance of the temple in which the five Jain images were enshrined. It is probable that there were several temples and other buildings crowded around the pillar, otherwise it will be difficult to account for the great size of the mound, which, though not more than six feet above the fields, extends from west to east upwards of 1,200 feet, with an average breadth of 400 feet.

18. Kasiā, village in pargana Sidhuā Jobnā of tahsil Parāṇā, 37 miles east of Gôrakhpûr, has been identified by General Cunningham<sup>2</sup> with the celebrated Kuśinagara, which, as the scene of Buddha's death, was famous throughout India. This sacred spot was visited both by Fa Hian<sup>3</sup> and Hiuen Tsiang,<sup>4</sup> and the latter has left a detailed account of the various stūpas which still existed in his time. Most of these have now disappeared, owing partly to the removal of bricks by the villagers, but chiefly to the inundations of the little Gandak river, which at some former period must have flowed close by the sacred buildings of Kuśinagara, as there are several old channels between the two principal masses of ruins which are still occasionally filled during the rainy season.

The existing remains lie south-west of the village near the Khânuā Nadi, and consist of a lofty mound of solid brick-work, called Devisthân, or Râmabhâr Bhavâni; an oblong mound, called the fort of Mâthâ Kuâr, which is covered with broken bricks and jangal, and on which stands a much-ruined brick stūpa; a large statue of Buddha, the ascetic; a colossal statue representing Buddha's Nirvâna; a low square mound covered with broken bricks near the village of Anirudhwâ, and a number of low earthen mounds like barrows, which are scattered over the plain to the north and east of the great mound.

The mound, called Devisthân, or Râmabhâr Tilâ, is the ruin of a large ancient stūpa of solid brickwork which is still 49 feet in height above the fields. It is situated somewhat less than one mile to the south-west of Kasiā. On the top, under a fine old banyan tree, was once the shrine of Dêvi or Bhavâni; there is neither statue nor building, but only some votive figures in baked clay, the offerings of the poor people to their favourite Dêvi. The goddess is also called Râmabhâr Bhavâni, because the mound is situated on the western bank of the Râmabhâr Jhil, a large sheet of water, which forms part of the bed of the Chakdawâ Nâlâ, one of the old channels of the little Gandak. As the mound is also called Râmabhâr Tilâ, it is possible that this name may have originally belonged to the stūpa. The mound has been

<sup>1</sup> *Journal, Asiatic Society of Bengal*, Vol. VII, pages 36 to 38; Prinsep, *Indian Antiquities*, edited by E. Thomas, Vol. I, page 250; *Corpus Inscriptionum Indicarum*, Vol. III, page 65.

<sup>2</sup> *Archæological Reports*, Vol. I, pages 76 to 85; Vol. XVI, pages 120 to 125; Vol. XVIII, pages 55 to 101; Vol. XXII, pages 16 to 29.

<sup>3</sup> Beal, *I.c.*, Vol. I, page LI.

<sup>4</sup> Beal, *I.c.*, Vol. II, pages 31 to 47.

thoroughly excavated, but nothing was found except a few lac seals. At the south-eastern foot of the great stûpa are the remains of a small stûpa, formed of very large wedge-shaped bricks with a diameter of only  $16\frac{1}{2}$  feet.

III.

The large mound, called Mâthâ-kuâr-kâ-kôt, or "the fort of the dead prince," i.e., Buddha, is situated nearly 1,600 yards to the west-north-west of Râmabhâr Tilâ, and is 600 feet in length from north-west to south-east, and from 200 to 300 feet in breadth. Towards the eastern end of the mound, at its highest point, which is 30 feet three inches in height above the plain, the *kherâ* is formed entirely of solid brick-work, the remains of a Buddhist relic stûpa of the usual type, viz., a round brick tower with a spherical roof. General Cunningham concludes that this tower was built between 200 and 600 A.D., on the *débris* of some older buildings. Its original diameter, now somewhat reduced, was about  $27\frac{1}{2}$  feet, and its original height would, according to the usual proportion, have been about 55 feet.

Ib. Close to the west side of this great stûpa, Mr. Carlleyle,<sup>1</sup> during his excavations, discovered the famous Nirvâna statue of Buddha, just as it was described by the Chinese pilgrim, Hiuen Tsiang. It is quite certain that this statue is the same that was seen by the pilgrim, as there is an *inscription*<sup>2</sup> on the pedestal of the mourning figure, beside the *simhâsanam*, of two lines in early Gupta characters, recording it to be the meritorious gift of Haribala, the great master of the vihâra. The figure is colossal, 20 feet in length, and is represented lying on the right side with the right hand under the head, and facing to the west precisely as described by Hiuen Tsiang. The statue was enshrined in a vaulted temple, the inner chamber of which was 30 feet in length by 12 feet in breadth, the vault being constructed in the old Hindû fashion, such as is found in the great temple of Mahâbodhi at Buddha Gayâ. In this construction the radiating voussoirs are placed edge to edge, instead of face to face. The thickness of the walls of the temple, on a level with the floor, was nearly 10 feet, and the dimensions of the temple exteriorly, along the foot of the walls outside, were about 47 feet eight inches by 32 feet. But there was, besides, also an antechamber on the west side, which was about 35 feet 10 inches in length by about 15 feet in breadth outside, with walls about five feet thick, the dimensions of the interior being about 26 feet by 10 feet six inches.

This great vihâra has been roofed in and repaired by Mr. Carlleyle at his own expense and according to his own taste, to afford shelter for the colossal statue of Buddha's Nirvâna discovered by him on the mound in A.D. 1875. But the vihâra, which Mr. Carlleyle repaired, was not the original or most ancient temple, or at least not the only temple that had been built on the same site; for he discovered that the present temple was closely surrounded on three sides by the ruined remains of the base of another brick wall which extended from the front along the sides to within six feet of the back of the present temple, while it extended about 10 feet beyond the front of the present temple. The exterior outline of this low ruined wall presented a series of horizontal step-like ins and outs, the four corners being thus frittered off by a series of angular recessions. The dimensions of this outer building would appear to have been about 85 feet from north to south by about 50 feet from

<sup>1</sup> Cunningham, *Archæological Reports*, Vol. XVIII, pages 55 to 101; Vol. XXII, pages 16 to 29.

<sup>2</sup> *Corpus Inscriptionum Indicarum*, Vol. III, page 272.

east to west. There were ancient steps running down from the west side of the base of the ancient temple. These ancient steps were lower than, and about 10 feet distant to, the west of the steps of the present temple; and the ancient steps probably originally reached down to the same level as the base of the lower plinth of the great stūpa.

The circular tower of the great stūpa stands at the distance of only 13 feet to the east of the back wall of the vihāra. The vihāra and stūpa stand on one and the same plinth; for the plinth of the stūpa is carried on westwards, as it continues to be visible along the southern and northern sides of the vihāra, and it terminates close to west or front of the temple. The original total length of the grand plinth from east to west was thus probably about 150 feet, the breadth of the plinth at its base from north to south being about 92 feet.

Close adjoining to the east side of the base of the lower plinth of the stūpa, Mr. Carleyle excavated a row of five small stūpas of various diameters, viz., nine feet one inch, eight feet four inches, seven feet eight inches, six feet, and three feet 10 inches. Adjoining the south side of the basement of the great stūpa, he discovered another small stūpa, six feet in diameter, and in a very perfect condition; and in the course of his general excavations he found a numerous assemblage of small brick stūpas scattered over the eastern half of the great mound.

To the west-north-west of the great temple, Mr. Carleyle uncovered a portion of the walls of two sides of some large building, which appears to have been probably a great monastery. The greatest length of this building from south to north appears to be about 120 feet, whilst the length of the building from east to west, as far as the excavation was carried, was only about 80 feet; but as the excavation at this side was not complete, it is probable that this side of the building was equally as long as the other, namely about 120 feet. It is not impossible that this building was a great equilateral quadrangle, with a court in the centre, surrounded by a series of chambers on all four sides.

During his excavations round the plinth of the great stūpa, Mr. Carleyle found the following objects of interest:—a terra-cotta figure of Buddha, the teacher; a small sitting figure of Mâyâdêvî; two fragments of a canopy of a small statue, which from a fragment of a Kûṭila *inscription* on the back of one of the fragments would appear to have been a statue of Sâriputra, the most famous of Buddha's disciples; a small copperplate, four and-a-half inches by one inch, with the Buddhist creed formula *inscribed* in characters of the fifth century of our era; upwards of 20 burnt clay seals, with the Buddhist creed formula impressed upon them in characters of the eighth century; a statue of Buddha, sitting in meditation, with the Buddhist creed formula inscribed on the back in Kûṭila characters; a four-armed figure of Gañësa, and a broken statue of Vishnu. The scarcity of Brâhmanical figures discovered in the various mounds, seems to show that Kuśinagara boasted of very few Hindû temples.

About 400 yards to the south-west of the great stūpa there is a large statue<sup>1</sup> of Buddha, known as Mâthâ Kuâr; it is of the dark blue stone of Gayâ, split into two pieces from top to bottom, and otherwise much injured. The short Kûṭila *inscription* on its pedestal has been almost worn out by the villagers in sharpening

their tools. The figure itself represents Buddha Bikshu, seated under the Bodhi tree at Buddha Gayâ. The whole sculpture is  $10\frac{1}{2}$  feet in height by four and three-quarter feet in breadth. The height of Buddha alone is five feet four and-a-half inches, the breadth across the shoulders being three feet eight and-a-half inches and across the knees four feet five inches. Close to the east side of the statue there is a low square mound, containing the base of a small square temple, about 23 feet exteriorly and about 10 feet square interiorly, in which the image was formerly enshrined. On excavating round about the walls outside, Mr. Carlleyle found a large slab of blue stone, with a mutilated Kuṭila *inscription*, measuring two feet 11 inches by 18 inches, lying near the wall on the south side of the doorway.

III. Between the Mâthâ Kuâr-kâ-kôt and the Râmabhâr Tilâ there is a low mound of brick ruins about 500 feet square, which is said to have been a kôt, and to which no name is given; but as it lies close to the village of Anirudhwâ, on the north-east, it may be called the Anirudhwâ Kherâ. There is nothing now left to show the nature of the buildings which once stood on this site; but from the square shape of the ruins, it may be conjectured with some probability that they must be the remains of a large palace. The adjacent village clearly derives its name from Anirudha, the cousin and disciple of Buddha; it is situated on a low mound of irregular shape which is mainly composed of the *débris* of ruins. General Cunningham identifies the mound and village of Anirudhwâ as the site of the ancient Buddhist city, in the middle of which the palace of the Mallâ nobles was standing, where Buddha's cremation took place.

About 1,400 yards westwards from the village of Anirudhwâ and on the west bank of the Khanûâ Nâlâ, there is a small village called Râm n â g â r , situated on a low mound.

III. Three thousand feet to the north-east of the great vihâra on the Mâthâ Kuâr-kâ-kôt, there is an ancient tank called the Kusmî Pokharâ; close to the south side of Kusmî Pokharâ there is a small village called Binâoliyâ, situated on a low broad-shaped mound of ruins.

III. On the plain lying between the Mâthâ Kuâr-kâ-kôt and the Kusmî Pokharâ as well as on the plain lying between the Mâthâ Kuâr-kâ-kôt and the Râmabhâr Tilâ, there are about 50 small mounds or barrows, from three to six feet in height and from 12 to 25 feet in diameter. These mounds are called *bhimawât*, or "fearsome spots" by the natives of the neighbouring villages; they are probably sepulchral. Megasthenes (300 B.C.) describes the Indian sepulchres as plain tumuli of low earth. But neither General Cunningham's nor Mr. Carlleyle's excavations of some of these mounds did result in any discovery, except a small quantity of a pale powdery substance resembling bone-ashes and a few minute dark-coloured particles resembling charcoal.

19. KHAKHUNDÛ, village in pargâna Salimpûr of tahsîl Dêorîyâ, 44 miles south-east of Gôrakhpûr, is said to be the ancient Kishkindâpura, so called from Kishkinda, a mountain in Southern India, famous in the history of Râma. General Cunningham<sup>1</sup> believes it to be the large village described by Hiuen Tsiang,<sup>2</sup> in which a rich Brâhmaṇa had spent his wealth in the magnificent decoration of a Buddhist monastery; whilst Mr. Carlleyle<sup>3</sup> places this spot at the ancient town of Rudrapûr.

<sup>1</sup> Cunningham, *Archæological Reports*, Vol. I, pages 85—91; Vol. XVI, pages 127—129.

<sup>2</sup> Beal, *l.c.*, Vol. II, page 42.

<sup>3</sup> Cunningham, *Archæological Reports*, Vol. XVIII, page 41.

III. The extensive remains at Khakhundû consist of a few large tanks and of about 30 low mounds covered with broken brick and thick jangal. The ruins which lie scattered about over the plain and amongst the fields to the south of Khakhundû cover nearly one square mile of ground. All the larger mounds are square in form and are beyond all doubt the ruins of Brâhmañical and Jain temples, whose overthrow General Cunningham attributes to the destructive power of the roots of lofty trees growing on the summits of these mounds. Only three of them have special names, the rest being simply called dêorâ. The greatest mound is 120 feet square at base and 18 feet in height.

Ib. On the tops of the mounds many ancient and interesting objects are even now visible. There are four-armed figures of Vishnu in blue stone, and representations of the same god under five of his ten avatâras; there are *lingam* and *yoni* of blue stone, and statues of Šiva, Pârvatî, and Gañësa. But there are also the stone foundations of several *lingam* temples, and fragments of moulded bricks, with flower ornaments.

Ib. In some cases the remains, whether sculpture or masonry, are distinctly Jain in character. There are statues of Âdinâtha, Šântinâtha, Pârvanâtha, and Mahâvira-nâtha, the statue of the latter being called by the people Jugbir, or Yugavira. There is also one good piece of sculpture representing two seated figures, entirely naked with the exception of some ornaments, male and female, the latter with a child in her arms. A tree rises behind them, and with its branches forms a canopy over their heads. The figures represent Naya and Triśalâ, the father and mother of Mahâvira-nâtha, or Vardhamâna Nâyaputta, the 24th and last Tirthamkara of the Jainas, or Niganthas.

IIb. Though it now contains no Jain residents, Khakhundû has still a Jain temple; this is a modern structure, square, flat-roofed, and brick-built. Inside, squatting beneath a triple umbrella, is a large image in blue stone, of Vrishabhanâtha, the first Tirthamkara. The temple is often visited by Baniyâs and Agarwâlâ Sarâugis of Gôrakhpûr and Patnâ.

III. On a long low mound of ruins, to the south-west of Khakhundû, General Cunningham discovered the remains of an octagonal building of 14 feet across, with projections on the four sides facing the cardinal points, which he is inclined to believe a Buddhist stûpa.

IIb. 20. Lâr, village in pargâna Salimpûr of tahsil Dêoriyâ, 52 miles south-east of Gôrakhpûr, possesses a Hindû temple, whose foundation is ascribed to Vaśishthâ, three masjids, and an imâmbâra, which in design and workmanship is the best modern Muslim building in the district.

IIb. 21. MAJHÂULî, village in pargâna Salimpûr of tahsil Dêoriyâ, 53 miles south-east of Gôrakhpûr, on the left bank of the Chotâ Gandak, possesses four Šaiva temples, and a castle, the residence of the Majhâuli Râjâs, which is a block of commonplace brick buildings on a sandy bluff overlooking the Chotâ Gandak.

IIb. On the opposite bank of the river lies Salimpûr, which possesses two masjids.

III. Two miles south-east of Majhâuli, at the village of Kunarâ, also called Kundilpûr, are the ruins of a brick fort.

22. MOTIRÂM-KÂ-ADDÂ, or Addâ Motirâm, a police outpost on the Dêoriyâ road, eight miles south-east of Gôrakhpûr, is also known as Châh Shikasta, or

Ib. the broken well; the *bâoli* being a large masonry structure in the dense sâl forest close by.

III. 23. NICHALAVAL, an ancient village in pargana Tilpûr of tahsil Mahârâjganj, 51 miles north-north-east of Gôrakhpûr, contains the ruins of a large brick fort.

24. PAPARÂUNÂ, or Pârâunâ, tahsil, 49 miles north-north-east of Gôrakhpûr, has been identified by General Cunningham<sup>1</sup> with the ancient Pâwâ, both on account of its situation and the similarity of names, taking the name of the village to be merely another reading of Paḍarâvâna, which might have been shortened to Parban and Pâwâ. See, however, article on Chetiyâon.

III. The remains to the south of Padarâunâ consist of a large mound covered with broken brick and a few statues. The mound is 220 feet in length from west to east, 120 feet in breadth from north to south, and 14 feet in height at the western end above the fields. General Cunningham made an excavation on the highest part of the mound, and concludes that the mound must have been the site of a large Buddhist monastery, about 100 feet square, with cells on each side for the accommodation of the monks. In the centre of the courtyard, whose entrance was seemingly on the eastern side, stood probably a relic stûpa, as wedge-shaped bricks and bricks with rounded edges of two sizes as well as the base of a grey sandstone pillar were unearthed during the excavation.

In a small roofless brick building at a short distance to the north of this mound there are a few old sculptures. The temple is dedicated to Hâthi Bhavâni, most probably to Pârvatî as mother of Gañësa. The principal image, however, from which the temple derives its name, is not that of a Hindû goddess, but of some naked Jain Tirthamkara, squatting under a triple umbrella.

IIb. About four miles east of Padarâunâ is the tomb of Barhan Shahid, said to have been one of Sâlár-î-Masaûd's principal officers. The tomb of a martyr so called is also shown at Bâdâon.

III. 25. RÂNIGHÂT, village in pargana Salîmpûr of tahsil Dêorîyâ, 46 miles south-east of Gôrakhpûr, possesses on the banks of the Chotâ Gandak the remains of a very large brick fort.

26. RUDRAPÛR, town in pargana Silhaṭ of tahsil Hâtâ on the eastern bank of the Mânjhûe river, 27 miles south-south-east of Gôrakhpûr, has been identified by Mr. Carleyle<sup>2</sup> with the large village where a hospitable Brâhmaṇa lived, who was devoted to Buddhism, and which was visited by Hiuen Tsiang<sup>3</sup> on his way from Kusinagara, the modern Kasiâ, to Banâras. Its ancient name is said to have been Haṁsâkshetra.

III. The ruins are situated mostly to the north, but also extend to the east and west of the town of Rudrapûr. The great fort, called Sâhanâkôṭ or Nâthnagar, is situated about three-quarters of a mile to the north of the town. This great ancient fort is a quadrangle of which the sides are not equal. According to Mr. Carleyle's measurements, the northern side is 2,500 feet in length, the eastern side 2,300 feet, the southern side 2,200 feet, and the western side 2,015 feet. There is also a sort of outer and lower enclosure to the south of the former, which measures 2,300 feet from

<sup>1</sup> *Archæological Reports*, Vol. I, pages 74 and 75; Vol. XVI, pages 118 and 119.

<sup>2</sup> Cunningham, *Archæological Reports*, Vol. XVIII, pages 41–52; Vol. XXII, pages 9 to 13.

<sup>3</sup> Beal, *l.c.*, Vol. II, page 42.

lyingan stone by the Brahmapus, would naturally have been changed to the hill of Adhésar, as the "hill of the Adhwā river," which, after the adoption of the name of the river and that of the hill. The latter was probably named between the name of the river and that of the hill. It is possible that there may have been some connection originally Adhwā river. It is possible that there may have been some opposition back of the facing the most eastern peaks of the Vīḍhyā range on the part of the Kālī sandstone. The hill itself is an isolated offshoot of the Kālī in immediately of granite, thickly covered with jangal, and the upper portion being a bare bluff of Iājā and Ajāgāṛ, the lower three-fourths being comparatively easy slopes.

The Adhésar Hill seems to be similar in its formation to the hill forts of Kā-

of ladders, and that he found an image of Parvati.

however, that one of the Bijaypur Rājās managed to reach one of the caves by means with jangal that none of the Kālī population ever attempted to ascend it. It is believed, sandstone cliff near the top of the hill, but the lower slopes are so densely covered dip into Rewā. It is said that there are several caves in the precipitous stands on the left side of the road leading from Mirzapur through Hāliyā and south-west of head-quarters, is a lofty, flat-topped peak, some 800 feet in height.

1. Adhésar, hill in tapā Uprādh, pargaṇa Kānṭī of tahsil Mirzapur, 48 miles

III.

III.

## VII.—MIRZĀPŪR DISTRICT.<sup>2</sup>

On the whole Sōhanāg is very interesting, and offers a good field for archaeological exploration, as it seems never to have been excavated. It was probably one of a line of Buddhist cities extending from Bhagalpur Ghat on the Ghāgarā to Kusinagara; the south-south-east of Gorakhpur, is situated on a great low mound of brick ruins, on which small Buddhist coins are frequently found in the rainy season. A short distance westwards there is a much higher cliff, apparently the remains of a Buddhist stūpa.

28. Tārākutwā, large village in pargaṇa Shāhjāhpur of tahsil Hātī, 40 miles intermediate stages being perhaps Kāhabon, Sōhanāg, Kharakundū, Deoriyā, and Tāra-kulwā, in all of which Buddhist remains exist.

The ancient name of Sōhanāg is said to have been Nāgāpura, where Parasurāma did penance to recover his divinity.

On the whole Sōhanāg is said to have been Nāgāpura, where Parasurāma did penance to recover his divinity.

The name of Sōhanāg is formed out of a handful of kusa grass. Lost of the chandras who was miraculously formed out of both Rāma's sons, viz., Lava and Kuśa, that son of Rāma compounded from those of both Rāma's sons, viz., Lava and Kuśa. The name seems to have been tree is a small Buddhist figure known as Lākuśa. The name seems to have been of the tank are the remains of a ancient stone ghāṭ, and under an adjoining pīṭhal called Jharakādi Mahādēva, and two Buddhist black stone images in excellent preservation, said to represent Parśurāma's parents, Jamadagni and Rēṇukā. On the edge of the tank are the remains of a small ruined temple containing a black stone image representing a man with a woman in his lap, known as Gauri, known as Mahārādrāmātha. Close by there is a ruined temple, containing a small black stone image representing a man with a woman in his lap, known as Gauri, known as Mahārādrāmātha. Close by there is a ruined temple, containing a small

side. The spring flows out from beneath, the cave and its course is marked by a green truck right down to the foot of the hill. There is no *inscription* in the cave.

III. 15. HALIYÂ,<sup>1</sup> village in tappâ Upraudh, pargana Kanjtît of tahsîl Mîrzâpûr, 31 miles south-west of head-quarters, is situated on the right bank of the Adhwâ. It possesses an old mud fort, once doubtless of use as commanding the ford of the Adhwâ close to the village. The place was formerly of much importance as a halting-place on the old route of the Dakhin trade which passed through Haliyâ to Mîrzâpûr from the Dibhôr and Kerâhi passes; but it has lost most of its importance since the new road by the Katrâ Pass from Mîrzâpûr to Rewâ was completed.

Ia. On the bank of the river, on a high point above the road, there is a large flat slab, seven feet eight inches high by four feet six inches broad, with two long *inscriptions* in English and Hindî, describing the capture of the fort of Bho pâri (Rewâ) on the Sôn river on 18th April, A.D. 1811, by a regiment of native infantry. Both inscriptions are rather roughly cut.

III. 16. KARSOTÂ, small village in pargana Barhar of tahsîl Robertsganj, 30 miles south of Mîrzâpûr, possesses a large irrigation tank, formed by a massive masonry dam thrown across the head of a shallow valley. The work is referred by the people vaguely to the Bhârs, but is probably the work of the Bâla n d Râjâs of Agorî.

17. KÉRA MANGRAUR, pargana of tahsîl Family Domains of the Mahârâjâ of Banâras, lies along the eastern border of the Mîrzâpûr district, and stretches from the Ganges southwards to about the centre of the Vindhya Range. It possesses very few buildings of any note.

III. At Bhîkam pûr and Sikandarpûr are the scanty remnants of ancient forts dating from Ga ha r wâr times; but these are now little more than heaps of stone.

III. On the precipitous cliff overhanging the great fall of the Chandraprabhâ, there is a large enclosure, surrounded by a high wall of dressed stones. This is called by the people the kôt of Râjâ Pûrvâ, and the fall is in consequence known as Pûrvadarî. The enclosure contains no buildings, and was probably meant solely as a place of refuge in troublesome times.

III. At Muzaaffarpûr on the Chandraprabhâ, shortly after it issues from the hills, and where the dam which diverts its waters in the Bahachandrâ canal is erected, are the remains of a Chandella temple built of large dressed stones put together without cement.

III. In the north-eastern extremity of talûka Naugâr h there is a very singular dell, called Amchuhâ. It is a deep cleft in the mountain, formed by the bed of a small torrent, dry in the hot weather. A reservoir excavated in the solid rock remains constantly full of delicious fresh water, being fed apparently by percolation from the rock. The descent to the dell is exceedingly steep, and beneath a projecting rock, which overhangs the reservoir, is a deep cavern which presents the *beau ideal* of a sâdhû's cell.

More than one of the hill tops of the Vindhya Range bear the half-obliterated signs of fortifications, which the people, probably with correctness, attribute to the vanished aboriginal races.

III. 18. KORADH, small village in pargana Bhâgwat of tahsîl Chunâr, 28 miles south-east of Mîrzâpûr, is situated on the banks of a large artificial lake, similar to the one at

<sup>1</sup> Cunningham, *Archaeological Reports*, Vol. XXI, page 121.

Karsotâ. It is said to have been constructed in the time of the Bâlân d Râjâs. Within a range of 10 miles there are two other lakes larger than this referred to the same era.

19. Mîrzâpûr, capital of the district, lat 25°-9' N., long. 82°-38' E., being of modern origin, affords little scope for antiquarian research. No buildings of considerable size or boldness of outline rise from the banks of the Ganges; the ghâts, though numbering more than a score, great and small, are with four exceptions small in size and feeble in design; and many, from the insecurity of their foundations, are in various stages of ruin and decay. But the clusters of temples at Bariâghât and Nârgâhât, and the graceful arcades, massive piers, and broad stairways of the Pakkâ and Tirmohâni ghâts are worthy of more than passing notice. Many of these temples, however, enshrine ancient statues and decorative pieces of sculpture of apparently ancient date. The temple of Vindhya vâsinî at Bariâghât claims a hoary antiquity; but the present building is comparatively modern, having been erected in succession to one which the Ganges swept away, the ruins of which are still visible when the river is at its lowest. The finest site along the whole line, that whose name, the kôt, recalls the memory of an entirely obliterated and forgotten fort, is occupied by the dismal ruins of immense warehouses.

In the town itself are few buildings of note, the only ones whose towers break the sky-line being a couple of modern masjids of no great pretensions, the largest of which the town owes to Gangâ Bibî.

20. PATITA, village in pargâna Bhâgwat of tahsîl Chunâr, 32 miles south-east of Mîrzâpûr, possesses a large mud fort, once one of the principal strongholds of the Musalmân zamindârs of the pargâna in the last century.

21. Pûr, village in pargâna Barhar of tahsîl Robertsganj, 34 miles south-east of Mîrzâpûr, is remarkable for a large masonry tank, attributed to a certain Arjan, a Râjâ of the Gadaria caste; but the work is similar to the other monuments of Bâlân d supremacy in these parts, and may probably be referred to that dynasty.

22. SAKTISGARH, small village in pargâna Kanâtî of tahsîl Chunâr, 22 miles south of Mîrzâpûr, is only interesting from its connection with the fort, erected by Sakat Sing h, to control the Kôls in the reign of Akbar. This stronghold is situated just at the mouth of the gorge by which the Jirgo river debouches from the hills. It consists of a small, plain, rectangular building of stone, with flanking towers at the corners, enclosing a two-storeyed building, the decorations of which in glass mosaic have obtained for it the name of the Shîsh Mahal. Around the fort there is a considerable *enceinte* enclosed on two sides by projecting hills, and towards the plain by a rampart and ditch, which must have formed a place of refuge for the neighbourhood in times of invasion. Inside this area there are the foundations of a small temple.

## VIII.—LAKHNÂÛ DIVISION.<sup>1</sup>

### I.—BÂRA BAÑKÎ DISTRICT.

1. ALIABÂD, town in pargana Rudauli of tahsil Râmsanehî Ghât, lat. 26°-56' N., long. 81°-41' E., 30 miles east of Bâra Bañkî, is supposed to be about five hundred years old. The size and number of the now dilapidated buildings attest its former importance.

2. BADDÛ SARÂÎ, village in tahsil Fathpûr, lat. 27° N., long. 81°-30' E., 20 miles north-east of head-quarters, said to have been founded some 500 years ago by Baddû Shâh, a faqîr, possesses the dargâh of Malâmat Shâh, which is considered a place of great sanctity in the neighbourhood.

IIb. At a distance of four miles east-south-east of the village is the temple of Jagannâtha Dâsa, with a fine brick tank in front.

3. BÂRA BAÑKÎ, or Nawâbganj, tahsil and head-quarters of district, lat. 26°-55' N., long. 81°-15' E., situated on a high bare kherâ, is a place of great antiquity, and was known before the Musalmân conquest as Jasnaul,—from Jas, a Râjâ of the Bhâr tribe, who is said to have founded it some nine hundred years ago. The masjid in Bich-kî-sarâî, built by Sirâj-ad-daulah, and two Hindû temples are the only buildings of any interest, and even these are of very little historical or architectural value.

At the village of Sarthrâ, five miles south-west of tahsilî, there is a well with a Persian *inscription* of A.H. 1166.

The village of Sarâî Akbarâbâd, three miles south of tahsilî, possesses a masjid near Pul Minâ, built by Akbar in A.H. 987, according to a Persian *inscription*.

III. At the village of Dalvî, nine miles north of tahsilî, there is the ruined masjid of Qâzî Mahmûd, built by Malik Tuti in A.H. 718, according to a Persian *inscription* in Kûfi characters, now deposited in the house of Shâh Fazl Husain.

4. DARYÂBÂD, village in tahsil Râmsanehî Ghât, lat. 26°-53' N., long. 81°-36' E., 24 miles east of head-quarters, was founded by Daryâ Khân, a subâhdâr of Muhammad Ibrâhîm Sharqî.

Ia. A copperplate grant of Râjâ Govindachandra Dêva of Kanauj, dated Samvat 1208, was found in December 1887, in a field near the village of Bangâwan in this pargana. The original plate is now in the Lucknow Museum.

5. Dêwâ, town in tahsil Nawâbganj, lat. 27°-5' N., long. 81°-21' E., eight miles north of the Sadr station, was once an old Hindû head-quarters town, and is a Musalmân town of very old standing, but no remains are now visible. In the centre of the town is a high kherâ, which was formerly crowned by a brick fort, as mentioned in the *Ain-i-Akkari*. On the west was a handsome sarâî of red brick, built by a former chakladâr, Afzal Khân, but now disused.

6. FATHPÛR, tahsil, lat. 27°-10' N., long. 81°-15' E., 15 miles north-north-east of head-quarters, said to have been founded about A.D. 1321 by Fa'th Muham-

<sup>1</sup> *Oudh Gazetteer*, Vols. I—III, *sub voce, passim*.

mad Khân, one of the Dehlî princes, possesses a common-place masjid of Abul Fazl, called *sâtburjî*, and built between A.H. 1083—1093, as stated in an Arabic *inscription*. The most imposing structure is an imâmbâra, built by Maulavî Karâmat Ali, an officer of high rank at the court of Nasîr-ad-dîn Haidar of Lakhnâû.

III. 7. HAIDARGARH, tahsîl, 25 miles east of head-quarters, possesses in its neighbourhood several mounds, covered with bricks and fragments of statues, which are ascribed to the Bhârs.

At the village of Ahrwâ-Bhavâni, four miles south-east of tahsîl, are several good sculptures of Pârvatî, Nârâyaña reclining on Ananta, etc.

III. 8. KURSI, town in tahsîl Fâthpûr, lat. 27°-8' N., long. 81°-9' E., 16 miles west-north-west from head-quarters, is perched on a high *dih*, the site of an old fort, said to have been called Kesrigarh. The only objects of interest are the masjid of Sirâj-ad-dîn, built during the reign of Shâh Jahân in A.H. 1063; a masjid in Qâzî tôlâ, built during the reign of Alâmgîr, and the masjid of Sa'âdat Ali Khân, erected in A.H. 1193, as is apparent from the Persian *inscriptions* inside these buildings.

III. About two miles to the north of Kursî lies the village of Mansar, or Ma h-sand, on a very high brick-covered *dih* of great extent, and below it on the north III. II.b. is a huge well built of slabs of *kankar*, and ascribed to the Bhârs. The tomb of Sa'id Nûr Ali Shâh, who is revered as a *shahid*, is a common-place building.

III. At the neighbouring village of Ghugtîr there is another large brick-strewn mound.

II.b. 9. RUDAULI, town in tahsîl Râmsanehî Ghât, lat. 26°-45' N., long. 81°-46' E., 37 miles east-south-east of head-quarters, possesses the dargâh of Shâh Ahmad, a local saint, and the tomb of Zohra Bibî, the daughter of the Sa'id Râñî of Rudauli.

II.b. 10. SATRIKH, old Hindû town in tahsîl Nawâbganj, lat. 26°-51' N., long. 81°-14' E., five miles south-east of head-quarters, possesses a dargâh of Sâlâr Sâhû, the brother-in-law of Ma h m û d Ghaznavî.

II.b. 11. SIDDEHAUR, village in tahsîl Haidargaṛh, lat. 26°-46' N., long. 81°-26' E., 16 miles west of head-quarters, is said to be the ancient Siddhapura. The old temple of Siddhêsvâra Mahâdêva, the dargâh of Qâzî Qutb, and the masjid near Machhi Mahal, erected in A.H. 1156, are the only buildings of any interest.

III. 12. SUBEHÂ, village in tahsîl Haidargaṛh, lat. 26°-38' N., long. 81°-34' E., 30 miles east of head-quarters, is built on an ancient *kherâ*, ascribed to the Bhârs. It possesses a brick fort built by Mirzâ Quli in the reign of Asaf-ad-daulah of Lakhnâû.

## II.—LAKHNÂÛ DISTRICT.

III. 1. AMETHÎ, or Amethî Dingur, town in tahsîl Mohânlâlganj, 17 miles east-south-east of head-quarters, is perched on a Bhâr *dih*, and possesses numerous masjids and tombs, amongst which the most noteworthy are those of Jûgan Shahid, Sêj-ad-dîn Gada Shahid, Hazrat Bandagi Miyân, Shaikh Bahâ-al-Haq, and Shâh Yûsuf Qalandari Faqîr, built during the time of Akbar.

III. About three miles south-west of Amethî lies the village of Gosâinganj, possessing the somewhat extensive remains of an old mud fort. The small walls

III. of the fort are still standing surrounded by a deep moat, now almost fallen in and overgrown with grass and bushes. The fort was built on a deserted village site, one of the old Bhâr *dîhs* of the country, and is elevated enough to command an extended view of the country lying round. An old statue of Vishnu is worshipped as Chaturbhujî Devî in a modern temple, and a heap of stones on the old *dîh* as Râjâ Bîr.

A few miles south-east, at the village of Kan hûpûr, are several well-executed *kankar* statues, representing the *saptamâtrîs*, the Vâmana-Avatâra, and Sûrya; the *saptamâtrîs* are worshipped as *sâtbahinîs*.

III. 2. BÎJNÔR, town in tahsîl Lakhnâû, lat. 26°-44' N., long. 80°-56' E., 10 miles south of head-quarters, possesses to the south the ruins of an old brick fort, and on the west side the extensive remains of brick tombs built over the Musalmâns who fell in battle against the Hindûs. The place is called the Ganj Shahîdân, or martyrs' gathering-place. Close to the Ganj Shahîdân is a tomb of immense size, ascribed to Malik Ambar, who, according to tradition, was killed with Sâlâr Mâsâûd at Bahrâîch, but wandered back on his horse, a headless corpse, to Bijnôr.

III. The town is said to have been founded by, and to take its name from Bijli Râjâ, a Pâsî, who built the great fort of Na thâwân, about a mile to the north of Bijnôr; an elevated mound of considerable extent and striking appearance from the wide plains in which it is situated still marks its site. This Râjâ is said to have possessed 12 forts, amongst which were Kâli Pachchhim, Mâtî, Parwâr Pûrab, lying to the east of pargâna Bijnôr, and others whose names are forgotten, but which extended up to Sarsâwân and the Gûmtî in a north-eastern direction.

III. 3. KÂKORî, town in tahsîl Lakhnâû, lat. 26°-12' N., long. 80°-57' E., nine miles west of head-quarters, is probably of considerable antiquity. It is said to have been inhabited by Bhârs, whose fort was known as Kâkor gârî. A little below the fort to the south are three old tombs, one erected to Shâh Bhîkhan and two to his disciples, Sultân Gulrat of the Imperial family of Dehlî, and his foster-brother Shams-ad-dîn. According to the Persian *inscriptions* on the tombs, they were built in A.H. 988 and 1037 respectively. Further on to the outside of the town on the south-east are two other dargâhs raised to Makhdûm Shâh, Muhammad Kâzim, and Makhdûm Shâh Turâb.

III. 4. KASMANDî KALÂN, village in tahsîl Malîyâbâd, lat. 26°-55' N., long. 80°-45' E., 19 miles west of Lakhnâû, is chiefly worthy of notice as the seat of Râjâ Kamasa, who fell in battle against Sâîd Sâlâr Mâsâûd. Outside the village are numerous dargâhs, and two especially are pointed out as the tombs of Saîds Hâshim and Qâsim.

III. At the village of Kaithaulî, close by, is a small mound of broken bricks which is pointed out as *ranakhambhâ*, or battle-pillar.

III. 5. LAKHNÂÛ, the capital of Audh, lat. 26°-52' N., long. 81° E., is said to be the ancient Lakshmañavatî, founded by Lakshmaña, the brother of Râmachandra of Ayodhyâ. To this mythical period is ascribed the Lachhamañ Tilâ, the high ground situated within the defences of the dismantled Machchî Bhawân Fort, which is now surmounted by a small masjid, erected during Aurangzîb's reign.

III. Lakhnâû, viewed from a distance, and not too closely scrutinized, is one of the most beautiful and picturesque large cities of India. There are two noble masjids,

one Imâmbâra of imperial dimensions, four tombs of regal splendour—those of Sa'âdat Âlî Khân, Murshîd Zâdî, Muhammad Âlî Shâh, and Ghâzî-ad-dîn Haidar; there are two great palaces, or rather collections of palaces, the Chhatar Manzil and the Qaisar Bâgh; besides a host of garden-houses, pavilions, town mansions, masjids, karbalâs, and dargâhs—all erected during the last one hundred years by a number of wealthy, prodigal kings, and their equally lavish courtiers. But nowhere can we see more markedly the influence of a depraved oriental court and its politics upon art and architecture than in Lakhnâû. Whilst some of the tombs, masjids, and portals, erected by Âsaf-a-d-daulah and Ghâzî-ad-dîn Haidar, though detestable in detail, are still grand in outline, and have a strong smack of the old solemn sepulchres of a better age, and whilst especially one building, the great Imâmbâra, is the architectural glory of Audh, the more modern buildings of Nasîr-ad-dîn Haidar and Wâjid Âlî Shâh are the most debased examples of architecture to be found in India.

IIb. The great I m â m b â r a cannot, it is true, compare with the pure examples of Moghal architecture which adorn Âgrâ and Dehlî; but taken along with the adjoining masjid, the Husainâbâd Imâmbâra, and the Rûmî Darwâza, it forms a group of buildings whose dimensions and picturesque splendour render it one of the most imposing in India. According to Fergusson<sup>1</sup> the principal hall is 162 feet long by 53 feet six inches wide. On the two sides are verandahs, respectively 26 feet six inches and 27 feet three inches wide, and at each end an octagonal apartment, 53 feet in diameter; the whole interior dimensions being thus 263 feet by 145. This immense building is covered with vaults of very simple form and still simpler construction, being of a rubble or coarse concrete several feet in thickness, which is laid on a rude mould or centering of bricks and mud, and allowed to stand a year or two to dry and set. The centering is then removed, and the vault, being in one piece, stands without abutment or thrust, apparently a better and more durable form of roof than our most scientific Gothic vaulting; certainly far cheaper and far more easily made, since it is literally cast on a mud form which may be moulded into any shape the fancy of the architect may dictate. The building is as solid as it is graceful, built from very deep foundations, and no woodwork is used throughout. It was erected by Âsaf-a-d-daulah in A.D. 1784 according to the plan of the architect Kifâyat-ullah, and at his death he was buried in it.

III. The Rûmî Darwâza is a magnificent gateway that still leads out of the Machhî Bhawân Fort. Though standing almost alone, yet the abutments are so contrived as to remove all appearance of heaviness; it is almost 60 feet high to the apex of the arch, which indeed is rather an alcove than an arch. The gateway is but the half of a huge dome, cut down perpendicularly, and the passage is a comparatively small square doorway in the base.

Ib. The plans of Âsaf-ad-daulah's bridge, fort, masjids, and towers are simple and grand. The arches are the finest features; constructively they have little to be desired, except a better material. His fort, noticeable for its round earthen bastions and famous for its strength, was demolished some years ago for strategic reasons.

<sup>1</sup> *History of Indian and Eastern Architecture*, page 605.

Ia. The Residency, standing on a considerable elevation about 300 yards from the right bank of the Gûmtî, was another of the works completed by Asaf-ad-daulah. It is, however, far too famous a place and too generally known to require a detailed description.

III. The remaining buildings of a later period, whose style was avowedly and openly copied from debased European models, are unfit to be spoken of in the same chapter as the earlier buildings. All the mongrel vulgarities which were applied in Vaux-hall, Rosherville, and the Surrey Gardens, took refuge in the Qaisar Bâgh and Chhatar Manzil when expelled from thence, as, for instance, Corinthian pilasters under Moslîm domes, false venetian blinds, imitation marbles, pea-green mermaids sprawling over a blue sky above a yellow entablature, etc.

IIb. The oldest epigraphic monument in the town is the tomb of Shaikh Mînâ, the patron saint of Lakhnâû, who induced the Shaîkhs to colonise Lakhnâû, on the esplanade of the Machhî Bhawân Fort. According to the *inscription*<sup>1</sup> Shaikh Mînâ would have died in A.H. 884, or A.D. 1479; whilst the biographical works on Musalmân saints mention A.H. 879, or A.D. 1465, as the year of his death. Shaikh Mînâ's real name was Shaikh Muhammad; he was born at Lakhnâû, and was brought up by Shaikh Qiwân-ad-dîn, a dervish of repute.

IIb. There are, besides, some common-place masjids of the time of Akbar and Shâh Jahân. Shér Shâh and Akbar struck copper coins at the Lakhnâû Mint, and the later Moghals coined silver here. Humâyûn visited Lakhnâû in 1530.

III. About four miles to the north of Lakhnâû lies the village of Maṇḍigâon, or Mariâon. The village is said to derive its name from Mandala Rishi, who here in the centre of a large forest performed his solitary devotions to Siva. It possesses the dargâh of Naugajâ Pîr, and the remains of the old cantonments of Sa'âdat Ali Khân.

6. MAHONÂ, village in tahsîl Maliyâbâd, lat. 27°-5' N., long. 80°-55' E., 15 miles north of Lakhnâû, possesses the ruins of a brick fort.

III. At the neighbouring villages of Arjunpûr and Rukhâra are old mounds of considerable extent, with the usual broken bricks scattered about, which are ascribed to the Bhârs.

III. At the villages of Mâl and Ânt is a huge masonry well and the foundation of a large brick building.

7. MALIYÂBÂD, tahsîl, lat. 26°-55' N., long 80°-45' E., 15 miles west of Lakhnâû, possesses the ruins of an old brick fort.

III. 8. MOHÂN'LÂLGANJ, tahsîl, 14 miles south of Lakhnâû, is built on the land of the old village of Chorhâñ-kâ-Mâû, which, however, is devoid of any remains; but the pargana of Mohân'lâlganj abounds in about 20 old *dîhs* which are sometimes of great elevation and extent. They are quite deserted, and the only signs of the ancient habitations are the broken bricks which lie scattered over the mounds, and occasionally a hut on the summit devoted to some deified hero, who is worshipped under the title of Bîr. These mounds are usually ascribed to the Bhârs; but they are in fact the deserted sites of Buddhist towns and forts. The greatest of these mounds are at Pahârnagar Tikuriâ, Siris, and Nagrâm.

<sup>1</sup> *Proceedings, Asiatic Society of Bengal*, for 1873, page 11.

III. Nagrām, the ancient N a l a g r ā m a , possesses the ruins of a large fort, the site of which, a high mound in the centre of the village, still exists. It seems to have fallen in the track of Sa'îd Sâlâr's invasion; for on the mound of the fort are the dargâhs of Munawwar and Anwar Shahîds, and outside the tomb of Pîran Hâjî Bard, and a Ganj Shahidân. A very interesting *kankar* image, representing Šîva and Pârvatî, has lately been dug out of the fort mound, and has been placed in the Lucknow Museum.

III. Nîgohân, town in tahsîl Mohânlâlganj, 23 miles south of Lakhnâû, said to have been founded by Râjâ N a g h u s h a of Ayodhyâ, is built on a Bhâr *dîh*.

### III.—UNÂO DISTRICT.<sup>1</sup>

III. Ajgâôn, large village in tahsîl Mohân, 24 miles north of Unâo, possesses an extensive *dîh* in the centre of the village. The masses of broken brick that cover it speak of a different people or different circumstances and customs than those of its present inhabitants.

III. About four miles south of Ajgâôn, lies the town of Asîwân, which possesses a masjid built in A.H. 1040, or A.D. 1631, as stated in a Persian *inscription*. This is, however, not the original date of the settlement, as the Musalmâns of Asîwân are an offshoot from Safîpûr, the inhabitants of which place found there the tombs of those followers of Sâlâr Masa'u'd who had been killed in the fight of Bârithâna, a village close by.

III. Asohâ, village in tahsîl Pûrwâ, 32 miles east of Unâo, is said to have been founded by Aśvattâman of the Mahâbhârata; but it contains no ancient remains of any importance, except a small modern shrine in honor of the eponymous hero of the village. See also article on A sothâr in the Faṭhpûr district.

In November, 1874, a large hoard of ancient Buddhist silver coins, exhibiting the *dharma-chakra*, the *bodhi*-tree, and the *chaitya*-emblem, were discovered in the village of Simrî, near the banks of the river Sâî, in the immediate neighbourhood of Asohâ.

III. Baksar Ghât,<sup>2</sup> village in tahsîl Pûrwâ, 32 miles south-east of Unâo, is a very holy place on the Ganges which received its name Vakâśrama from the demon Vaka, who was killed by Krishna. He is also said to have founded the temple of Vakêśvara in honour of Šîva.

III. About four miles west of Baksar Ghât lies Daundia Kherâ, a dilapidated fort of the Bais Rajpûts, perched on a bold projecting point of the river bank, 385 feet square, and about 50 feet high at its highest point, with the walls of two buildings which are called the Râjâ's and the Râñî's palaces. The neighbouring village of Samgrâmpûr possesses seven temples, but they are comparatively modern. The bricks are all small, the sculptures are all modern, and there is nothing now to be seen save the lofty mound that would suggest an antiquity of more than a few centuries.

General Cunningham,<sup>3</sup> in 1862, placed at this place the capital of the kingdom of 'O - y e - m u - k h i (Hayamukha), visited by Hiuen Tsiang.<sup>4</sup> But as there

<sup>1</sup> A. Elliott, *The Chronicles of Unâo*, Allahabad, 1862, *passim*.

<sup>2</sup> Cunningham, *Archæological Reports*, Vol. XI, page 57.

<sup>3</sup> *Archæological Reports*, Vol. I, page 296.

<sup>4</sup> Beal, *I.c.*, Vol. I, page 229.

are no remains of any buildings which can be identified with the monuments described by Hiuen Tsiang, he changed his opinion in 1878, and identified<sup>1</sup> Tusâ-rân Bihâr in the Pratâpgarh district and Singraur in the Allahâbâd district with that ancient Buddhist place.

4. BÂNGARMÂÛ, town in tâhsîl Safîpûr, 31 miles north-west of Unâo, built on the high bank of the old course of the Ganges, is the earliest Musalmân settlement in the Unâo district. The name of the place is significant: "the fort on the Bân-gar," or highland beyond the danger of fluvial action, as opposed to Kachâr, or lowland subject to inundation when a river rises in the rainy season. It is a ruinous town now; but there are many roomy masonry houses which are the remnants of past prosperity and importance. The present homestead covers but a trifling part of the rising ground which marks the site and extent of the original town and fort. Traces of old buildings are to be seen cropping up here and there at some distance from the habitations now occupied, and a few old shrines still stand in the outskirts of the town.

There are two ancient monuments of the early Musalmân incursions or settlements existing at Bângarmâû. The earlier of these is a dargâh erected to the memory of Sa'îd Alâ-ad-dîn Alî, son of Qatâîm Samsâtî,<sup>2</sup> who died in A.H. 702, or A.D. 1302, as stated in two Arabic *inscriptions* on the building, written in Khatt-i-Suls characters. The courtyard of the dargâh is paved with large bricks, 15 by 10 inches, stamped with four finger marks, and the verandah contains twelve Hindû pillars, and lying round about there are many blocks of *kankar*, of red sandstone, and of a dirty yellowish stone; there are also several capitals of pillars in red sandstone. The tombs are on a high mound, which was no doubt the site of some old Hindû building.

Ib. Close by is another tomb which memorializes an historical fact, *viz.*, the erection of the dargâh by Firûz Shâh Tughlaq in A.H. 784, as stated in two Persian *inscriptions*. The occupants of the tomb are Sa'îd Muzaffar-ad-dîn and Jalâl Khusrû of Bângarmâû, who accompanied Malik Sultân Shâh Khushdil, one of Firûz Shâh's generals, who was murdered in A.H. 792. A third *inscription* records the date A.H. 782.

III. Close by, about two miles to the north-west of Bângarmâû, on the bank of the Pachnâi Nâlâ and on the high bank of the old course of the Ganges which is now called Kalyânî Nadî, is a very extensive mound of ruins covering some 15 acres, known as Nawal. Local tradition claims for it that it was a city prior to the rise of Bângarmâû, that in fact it was the fall of Nawal which led to the rise of Bângarmâû. This tradition is supported by the fact that although old coins prior to the Musalmân era are found at Nawal, none are found at Bângarmâû.

There is, however, a tradition linking the overthrow of Nawal and the foundation of Bângarmâû with Sa'îd Alâ-ad-dîn Alî, who died in A.H. 702. They say that Nawal was the capital of a Hindû sovereign when this Musalmân worthy, whom they locally speak of as Mîran Sâhib, came and settled in a jangal of *nâgphanni*, or prickly pear, on the elevated ground, where now stands Bângarmâû. The washer-

<sup>1</sup> *Archæological Reports*, Vol. XI, page 68.

<sup>2</sup> Samsât is a town on the Euphrates, celebrated for its learned men.

man, who washed Mîran Sâhib's clothes, lived in Nawal and was named Bângâ. He also washed for the king. On one occasion when the *dhabî* washed the venerable Moslim's drawers and the king's clothes at the same time, the royal garments became pervaded by a sweet odour, and no sooner did they reach the palace than every chamber became fragrant. This excited the king's curiosity, and he enquired and found that the scent came from the clothes. He sent for the *dhabî* and demanded the secret; the washerman explained his inability to explain the origin of the perfume. The king threatened to kill him next day unless he disclosed the secret. The unfortunate Bângâ went to Mîran Sâhib and told him everything. He told the *dhabî* to return to Nawal and shout in every street:—"To-morrow shall Nawal be overturned." The *dhabî* did so, but the inhabitants thought him mad. Next morning the saint overturned (*lautâ*) the city of Nawal, and then a new town was founded and called Bângarmâû after the *dhabî* Bângâ. To this day Bângarmâû and Nawal are collectively called *Lautâ Shahr*.

This tradition bears obviously the traces of Musalmân embellishment and is a figment, but from it we gather that Nawal was a capital at one time prior to Musalmân invasion and to the rise of Bângarmâû. It was quite in keeping with the general character of the Moslim advance to raze a Hindû capital and erect another centre of government near it. Besides, the position of Bângarmâû and Nawal lying on the line which connects three great ancient cities, *viz.*, Mathurâ, Kanyakubja and Ayodhyâ, must not be lost sight of. This line was and is a highway of communication, and there are not less than six ferries connecting Kanauj with Audh, and all within easy range of Bângarmâû and Nawal. The chief of these is the Nânamâû Ghât, due west of Bângarmâû. An old unmetalled road leads from the ghât to the town, and the distance is 10 miles. There is no doubt that the latter kings of Kanauj held sway over the part of Audh opposite their capital, and when the earlier Musalmân sovereigns of Dehlî established themselves at Kanauj, they entered Audh by Bângarmâû and Nawal.

The ruins of Nawal have been identified by General Cunningham<sup>1</sup> with the Na-po-ti-po-ku-lo, or Navadevakula, of Hiuen Tsiang.<sup>2</sup> The word means "the community of the new god;" but it is natural to suppose the word *navakula*, "the new sect," equally applicable to the eponymous community, and the transition from *Navakula* to Nawal is obviously easy.

III.

The ancient remains at Nawal consist of five mounds, *viz.*, Deorâ dîh, Sitalâ dîh, Dânothêro, Mahâdêva, and Phûlwârî; with traces of walls, carved bricks, broken statues, and terra-cottas, both Brâhmaṇical and Buddhist, including also Buddhist coins and beads. The village itself stands on a mound, and is undoubtedly an old place, being a vast ruin, undulating, uncultivated, a concrete of ruined houses smoothed down by the wear of ages, with a few prominences, and with one or two shrines still crowning its heights.

In comparing Hiuen Tsiang's account of the buildings at Navadevakula with the remains now existing at Nawal and Bângarmâû, it is necessary to remember that although the extreme points of the two places are about two miles apart, yet the

<sup>1</sup> *Archæological Reports*, Vol. XI, pages 47–53.

<sup>2</sup> Beal, *i.c.*, Vol. I, page 223.

distance between the village of Nawal and the high mounds of Bângarmâû is only one mile. There can be no doubt, therefore, that the old buildings which once stood on the mounds of Bângarmâû must have belonged to the larger town of Navadevakula, which Hiuen Tsiang describes as being 20 *li*, or upwards of three miles in circuit.

According to Dr. Hörnle,<sup>1</sup> the modern Nawal is identical with the forest of Â-lo, mentioned by Fa Hian. It is stated<sup>2</sup> that on his way from Kanauj to Sha-chi (see Sañchânkôt in the Unâo district), Fa Hian met that forest on the eastern side of the Ganges. He stayed and preached there; and there were also stûpas there. It is clear, therefore, that it cannot have been a mere forest, but that there was an inhabited place (Âlavî) in or near it. Dr. Hörnle is of opinion that the town named Âlavî in Pâli books and existing in Buddha's time is the same as the town called Âlabhî or Âlabhiyâ in Jain books, and which lay within that comparatively narrow circle within which Mahâvîra made his missionary peregrinations. Compare, also, notes on Airwâ in the Itâwah district.

It is interesting to note that, in 1876, several rectangular Chinese silver coins III. were found close to the river Ganges in a *dîh* at Âlâ-ad-dîn pûr, about six miles west of Bângarmâû.

About five miles north-east of Bângarmâû lies Joggikôt, perched on a large III. ancient *kherâ*. A statue of Pârvatî, locally called Phûlmatî Devî, bears a short dedicatory *inscription* in characters of the fifth century.

5. BIHÂR, old decayed town in tahsil Pûrwâ, 28 miles south-east of Unâo, is usually called Pâtan-Bihâr, by joining to it the name of Pâtan, a small town in the neighbourhood, in order to distinguish it from other places of the same name. The present town of Bihâr is not more than about 300 years old; but the site of the III. large ruined fort to the south-east is said to be very ancient. It is rather more than a quarter of a mile long from north to south, by 1,000 feet in breadth at the northern and 750 feet at the southern end. The whole is built of mud, with round towers and a broad deep ditch, which widens into a large sheet of water on the north side. In the middle of the fort there is a square mound of brick ruins, of which the walls have been dug out. The remains of rooms are still marked by the straight lines of excavation. There are fragments of very large thick bricks of the olden time, mixed with the thin bricks of a later date; but the old bricks are said to have been nearly all carried away to build the houses of the present town. There are also IIb. large bricks in the foundations of a dargâh and idgâh close to the fort.

General Cunningham<sup>3</sup> conjectures that this might possibly be the Buddhist site mentioned by Hiuen Tsiang<sup>4</sup> under the name of O'-yu-t'o. In favour of Bihâr, according to his opinion, there is its eminently Buddhist name, and the remains of a square building in the middle of the fort which answers to the *samghârâma* of Vasubandhu Bodhisattva inside the town. See, however, article on Jagatpûr in the Râi Barêli district.

<sup>1</sup> *The Uvâsagadasâo*, Appendix III, page 51.

<sup>2</sup> Beal, *l.c.*, Vol. I, page XLIII.

<sup>3</sup> *Archæological Reports*, Vol. XI, page 55.

<sup>4</sup> Beal, *l.c.*, Vol. I, page 224.

III. The neighbouring town of Pâtan is perched on an extensive *dîh*, crowned with a small modern temple where ancient statues of Vishnu, Nârâyaña, Pârvatî, etc., are collected. The tomb of Mahâbat Shâh, a celebrated faqîr, who died in the time of Asaf-ad-daulah of Audh, is a common-place structure.

III. 6. HARHÂ, village in tahsil Unâo, eight miles south-east of head-quarters, possesses the ruins of a large brick fort, ascribed to Mahmûd of Ghaznî, and a dargâh of Sa'îd Magbûl-i-Âlam, inside the fort, of the same period.

Ib. In the neighbouring village Badarqa Harbans there is a large dwelling-house erected in A.H. 1052 by Râjâ Harbans Kâyath, an officer of the court of Shâh Jahân. The walls of this fine building are of *kankar* blocks to a height of about 15 feet, then rises a brick turreted wall; over the gateway is an elaborate frieze of red sandstone in which appear alternately pairs of geese and pairs of elephants. A large hall of audience supported on carved pillars formerly stood inside the building; but Asaf-ad-daulah of Audh took these away to help in building his great Imâmbâra at Lakhnâû. This structure is very picturesque and massive; from its strength of construction it would seem to defy the hand of time, which has only as yet clipped off the coigns and pinnacles, and here and there planted a *pîpal* tree on its loftiest towers.

III. 7. KURSAT, village in tahsil Safîpûr, 28 miles north-west of Unâo, possesses the remains of a brick fort. The village is said to have been founded by Quds-ad-dîn in the time of Bâbâr, and named after him Qudsat, now changed to Kursat.

III. 8. MAWÂF, village in pargana Maurâwân of tahsil Pûrwâ; 32 miles south-east of Unâo, stands on an old *kherâ*, said to be the ruins of a Bhâr fort.

III. 9. MOHÂN, tahsil, 24 miles north-east of Unâo, a Musalmân town of considerable size and importance, stands on a high *dîh*, the deserted site of some ancient Hindû town. A well has been sunk through the centre of the *kherâ*, and at several places on its steep side may be seen the remains of pipes in a good state of preservation, through which water was apparently drawn from a reservoir supplied from the river Sâi. The workmanship of the piping is of no mean order, and the separate pipes are some 20 inches in diameter, four inches in depth, and curved to enable one to lap over the other.

III. About two miles south-west of Mohân lies the Musalmân village Nêotinî, perched on an ancient *dîh*, and possessing some old ruined masjids. According to tradition, the place was formerly called Khudâdâd, which would give, according to *abjad*, A.H. 614 as the year of its foundation.

IIb. 10. PARIÂR, village in tahsil Unâo, 14 miles north-west of head-quarters, is a sacred bathing-place of the Hindûs on the left bank of the Ganges. Tradition relates that there was formerly a dense jangal here, and that Sîtâ, the wife of Râmachandra of Ayodhyâ, was turned out on this land, when divorced by her husband; hence the name of the village from the Sanskrit *parihâra*, "abandoning, deserting," afterwards corrupted into Pariâr. The great *jhil*, which almost surrounds Pariâr, is called Mahâna, said to be a corruption from *mahâraṇa*, "the great fight," in which Lava and Kuśa, the sons of Râmachandra, unaided, vanquished the mighty armies sent by their father. In the temple of Somêśvara Mahâdêva on the banks of the *jhil* are collected a large number of metal arrow-heads said to have

been used by the contending armies; they are also occasionally picked up in the bed of the jhîl and of the Ganges. See, also, note on Bithûr in the Kâñhpûr district, which is on the opposite bank of the river.

- IIb. The temples on the bank of the Ganges are all modern and of no interest.  
 III. The ruins of a large brick fort, erected in the time of Vazîr Mîr 'Almâs 'Alî Khân, are very picturesquely situated on a high cliff overlooking the Ganges.

III. 11. PARSANDAN, village in tahsîl Mohân, 14 miles north-east of Unâo, is believed to have taken its name from having been the residence of Paraśurâma, who performed his penances here. There are, however, no ancient remains now visible, with the exception of the ruins of an old brick fort.

IIb. 12. PÛRWÂ, tahsîl, lat.  $26^{\circ}32'$  N., long.  $80^{\circ}52'$  E., 20 miles south-east of Unâo, possesses a noted *lingam*, called Bilêśvara Mahâdêva, in a common-place temple. A large masonry tank, with *zanâna* ghâts for women, in front of the temple, is called Trivedî-kâ-talâo; fragments of ancient sculptures are built into the walls of the tank. The tombs of Mînâ Sâhib, Niyâmat Shâh, and Hîra Shâh are of little or no interest.

IIb. The village of Maurâwân, six miles east of tahsîlî, is said to have been founded by Mayûradhvaja, who, according to tradition, celebrated the *âsvamedha* simultaneously with the Pâñdavas at Hastinâpura. It possesses two masjids and nine Hindû temples of no interest.

III. IIb. At the village of Panhan, five miles south of tahsîlî, are the remains of an old brick fort, ascribed to the Bhârs, on the summit of which stands a noted *lingam*, called Achalêśvara Mahâdêva. The dargâh of Faqîr Muhammad Shâh is a common-place building.

III. About six miles north-east of Pûrwâ lies the ancient village Sarwan, where king Daśaratha of Ayodhyâ is said to have killed the holy rishi Sarwan, who, being on a pilgrimage, was carrying his blind parents in a *kanwar*, slung over his shoulders. An ancient stone figure of Sarwan Bâbâ is still lying under a tree near the banks of the village tank.

III. 13. RASULÂBÂD, town in tahsîl Mohân, 14 miles north of Unâo, possesses the ruins of a brick fort and a masjid erected by Mujâhid 'Alî Khân, during the reign of 'Alamgîr, in A.H. 1085, according to a Persian *inscription*.

14. SAFÎPÛR, or Sâipûr, tahsil, lat.  $26^{\circ}50'$  N., long.  $80^{\circ}24'$  E., 17 miles north-west of Unâo, is one of the earliest Musalmân settlements in the Unâo district. At the time of the conquest, the country belonged to five Râjâs of the Šakal tribe of Brâhmaṇs, who had forts at the five villages of Arâî, Sakhan, Palînd, Pîkhî, and Sâipûr. In A.H. 818, or A.D. 1414, a dervish named Maulânâ Shâh 'Akrâm came from Bakkar in Sindh to Jaunpûr, at the invitation of Ibrâhîm Shâh Sharqî. On his journey, he stopped at the Suhora tank, near Sâipûr, to sound the *azân*, on which occasion he was insulted by Râjâ Sâî Šakal of Sâipûr. The dervish then went to Jaunpûr and made his complaint to Ibrâhîm Shâh Sharqî. At that time the whole of Audh was subject to Jaunpûr, and Kanauj was the boundary between Jaunpûr and Dehlî, and was the scene of constant battles between the forces of the rival monarchies. Ibrâhîm at once sent troops to redress the injury done to the dervish. The leaders of the force were Sa'îd Bahâ-ad-dîn 'Arzânî, 'Akrâm Khel,

III. Sa'íd Alâ-ad-dîn Wastî, Sa'íd Mîr, and Shaikh Quṭb-ad-dîn. In A.H. 819 they crossed the Ganges near Bîthûr, attacked and slew the Brâhmaṇ Râjâs, and destroyed their five forts, the ruins of which are still to be seen at the villages of Arâi, Sakhâi, Palind, Pikhî, and Sâipûr. In the battle Sa'íd Alâ-ad-dîn was killed, and his tomb still exists in Safipûr; a peculiar sanctity attaches to it, and many miracles are said to have been wrought at the shrine of this *shahîd*. The great grandson of Shâh Akrâm was the celebrated dervish, Shâh Safî, who gave his name to the town, which instead of Sâipûr was henceforth called Safipûr; but in the district throughout the epithet of Sâipûr is still more common.

IIb. The present town of Safipûr possesses 14 masjids and six Hindû temples, all of which are neither of archæological nor architectural value. The only remains of antiquarian interest are the dargâhs of five noted dervishes, *viz.*, of Shâh Safî, Qudrat-ullâ, Fâmi-ullâ, Hâfiz-ullâ, and Abdullâ, in the construction of which fragments of ancient Hindû sculptures of superior workmanship have been utilized.

IIb. The temples of Râmasvâmî Mahâdêva in the village of Vakarma and of Pârvatî at Balirâj Atâha claim a hoary antiquity; but they are common-place structures of the last century.

III. About four miles north-west of the tahsîl lies the village of Uggû, perched on an ancient *kherâ*, where the foundations of large brick temples, palaces, and court-houses are still traceable.

IIb. The village of Qâzîpûr possesses a neat masjid, built by Qâzî Abul Hasan, in A.H. 1072, according to an Arabic *inscription*.

15. SAÑCHÂNKÔT,<sup>1</sup> or Suñjân kôt, old village in pargana Bângarmâû of tahsil Safipûr, 34 miles north-west of Unâo, on the right bank of the river Sâi, is perched on a great mound, about half-way between Bângarmâû and Sandilâ. The place is marked Râmkôt in the maps, but if any one were to ask a villager for 10 miles round for Râmkôt, he would be met with a vacant gaze of ignorance and surprise.

The position of the great mound of Sañchânkôt reminds one much of that of Srâvasti (Sâhet-Mâhet in the Gondâ district), standing as it does in the general form of an elongated irregular semicircle with its diameter facing the river Sâi. The view to be had across the Sâi from any high point in the breast facing the river is incomparably finer than that from any similar position in the ruins of Srâvasti. The river Sâi makes a bend and washes two faces of the mound which is generally known as *qilâ* or the "fort." This was always a favourite position with the Hindûs, and as the place is on the high road between the ancient cities of Kanyakubja and Ayodhyâ, there can be no doubt that it was occupied at a very early date. The fort is nearly half a mile square, with two suburbs outside: one to the north-west, which is deserted; and the other to the south-east, on which stands the present village. To the south of the village, and close to the high road leading to Sandilâ, there is another mound with a large pit in the middle, from which bricks of a *stûpa* have been dug out by the villagers. The stûpa was only 18½ feet in diameter, but it stood on a lofty terrace, 60 feet square and 15 feet above the fields, with a wall six feet thick all round. It was built entirely of very large wedge-shaped bricks, which must have been made for the purpose, as they are slightly curved

<sup>1</sup> Cunningham, *Archæological Reports*, Vol. XI, page 53.

outside. Perfect specimens of these bricks measured  $18\frac{1}{4}$  inches in length on the outer face, and  $17\frac{1}{2}$  inches on the inner face, with a breadth of  $11\frac{1}{2}$  inches, and a thickness of four inches. General Cunningham found that six bricks laid together touching each other formed exactly one-sixth of the circumference, or nine feet  $1\frac{1}{2}$  inch. As this was also the radius of the circle, the diameter of the stûpa must have been 18 feet three inches.

The place is unquestionably a field of great promise, for the buildings, though covered, are becoming exposed by the action of the rains, and a thorough exploration would not be difficult. Large hoards of ancient Hindû coins, comprising Buddhist punch-marked and cast silver bits, Indo-Baktrian, Indo-Skythian, and Gupta copper, silver, and gold coins, are constantly dug out by the villagers during their search for bricks. Interesting fragments of stone statues and terra-cotta figures, both Buddhist and Brâhmaical, are scattered about over all the mounds.

The position of this great mound on the highway between ancient Kanauj and Ayodhyâ has its bearings on the identification of Sañchânkôt with the capital of the Sha-chi<sup>1</sup> (*Sâketam*), visited by Fa Hian.<sup>2</sup> This identification is placed beyond doubt by the existence of a stûpa on the south-east of the opening which seems to mark the south gate of the city, and four other marked eminences in other places.

It is quite clear that Fa Hian and Hiuen Tsiang both took the same route after leaving Kanauj; but while Fa Hian says he visited the capital of the country of the Sha-chi, Hiuen Tsiang names Nâvadevâkula (*NawaI* near Bângarmâû). The distances they give differ, and the places they describe differ; thus it is fair to conclude they visited two different places.

The distance from Kanauj to Sañchânkôt is 35 miles *viâ Nânâmâû Ghât*; but we must note that the Ganges has been subject to many variations of course in the past fourteen hundred years, and that it is also possible that Fa Hian may have crossed by some other ghât which is lower down the river, and this would add very much to the distance. Again we must remember that the river Ganges touched Kanauj in the pilgrim's time, and that the Kalyâñî Nadi has since then been directed into its present channel. If the pilgrim visited the sacred place he refers to on the north bank of the Ganges, and thus came down to Nânâmâû Ghât, we will have another distance longer than that covered by the route direct *viâ Nânâmâû Ghât*. This is stated to show that the shortest route from Kanauj to Sañchânkôt, and the most usually taken, is 35 miles, and there are other routes which would be much longer and may have been adopted by the pilgrim.

**IIb.** 16. SÂTAN, village in pargâna Harhâ of tahsîl Unâo, 14 miles south-east of head-quarters, possesses an old temple of Sitalâ Devî, with a square well, built of blocks of *kankar*, in its compound.

17. UNÂO, tahsîl and head-quarters of district, lat.  $26^{\circ}34'$  N., long.  $80^{\circ}22'$  E., was conquered from the Bais Râjâ, in 1450 A.D., by Sa'id Bahâ-a-d-dîn, son of Sa'id Alâ-ad-dîn, who was killed in the taking of Safipûr. The present town possesses

<sup>1</sup> General Cunningham, *Bhilas Topes*, page 180, wrongly identifies Sânchi in the Bhôpâl territory with the capital of the Sha-chi. *Archæological Reports*, Vol. I, page 318, he tries to show that Fa Hian's Sha-chi is the same as Hinen Tsiang's Visâkhâ, and that both are identical with Sâketam or Ayodhyâ.

<sup>2</sup> Beal, *l.c.*, Vol. I, page XLIII.

III. the ruins of the old Hindû fort, some uninteresting though picturesque mounds,  
IIIb. several old dargâhs with glazed tiles on the domes, 10 masjids, and 14 Hindû temples  
of no particular interest. Innumerable fragments of ancient sculptures are scattered  
about the town, and have been utilized either as isolated posts or as door-steps.

About five miles north-west of Unâo lies the village of Thâna, perched on  
III. an ancient *kherâ*, and possessing the ruins of a brick fort.

Two miles further north, at the ancient village of Râo Karña, are several  
III. high *kherâs*—the ruins of an old fortified city—on one of which, under a large  
banyan tree, is still standing a noted *lingam* of great antiquity.

## IX.—SÎTÂPÛR DIVISION.

### I.—HARDÔÎ DISTRICT.

1. ÂLAMNAGAR, village in tahsîl Shâhâbâd, 24 miles north of Hardôî, possesses,

III. close by the village lands, the ruins of the deserted town of Bâhlo l pûr, which are locally called R a h o , “the last left.”

III. 2. BARWÂN, village in tahsîl Hardôî, 13 miles west of head-quarters, possesses the ruins of a large brick fort.

III. Within its area of 53 square miles, the pargâna of Barwân contains 21 *dîhs*, or deserted village sites, which are believed to be of Thathêra origin.

3. BÂWÂN, village in tahsîl Hardôî, six miles west of head-quarters, is traditionally believed to have been the ancient Mahâbalipura, the capital of the well-known *daitya* Mahâbâli, from whom Vishnu, in his Vâmanâvatâra, took away the two worlds (heaven and earth) by two steps; but in consideration of his virtues left the lower regions still in his dominion. The present village is perched on a large *kherâ*, and contains some interesting fragments of Brâhmañical sculptures of superior workmanship. At the Sûrâjkuṇḍ, a large ancient tank with pakkâ ghâts, a *melâ* is annually held in honor of Darśanî Devî (Durgâ). The dargâh of Makhdûm Sâhib Abul Qâsim, a contemporary of Sa'îd Sâlâr Masa'ûd, is of no special interest.

III. There are eleven *dîhs* in the pargâna of Bâwân, all of which are ascribed to the Thathêras. The most imposing of these mounds is called Kalhaur, or Kîlhô, and said to be the ruins of the chief stronghold of the Thathêras in this part of Audh. That it was of considerable size is shown by the height and extent of its débris which cover several acres in the heart of the jangals of Dânyal ganj. The remains of a huge masonry well, 15 feet in diameter, and a ruinous tank, called Râmakunḍ, are still visible.

4. BILGRÂM, tahsîl, 15 miles south of Hardôî, is built on and round a lofty *tilâ*, said to be ruins of the ancient Hindû town of Srînagara, whose correct name, however, was most probably Bhilla grâma. The *tilâ* seems to have been originally a high bluff on the edge of the old left bank of the Ganges, whose natural height has been increased by successive strata of débris of the habitations of B hills, Thathêras, Raikwârs, Shaikhs, and Sa'îds. The older portion of the town abounds with fragments of carved bas-reliefs, pillars, sur-capitalis of old Hindû temples, and huge blocks of hewn *kankar*, the remains of palaces and temples of the past. The best of these sculptural relics are collected in the small modern temple of Gûdar Nâth, in Lamkaniâ tolâ, the Brâhmans' quarter, lying to the north of the lofty *tilâ*, round a *kherâ* attributed to the Thathêras, on which traces of their smelting-houses are still to be seen. There is every reason to believe that these stones are the remains of the old Hindû town of Bhilla grâma, its fort, temples, and tank, called Sâgar. Some 20 years ago, on the traditional site of the tank Sâgar, in the Haidarâbâd mahallâ, a flight of hewn *kankar* steps was found under a deposit of mud and rubbish; but these blocks were speedily used

up for building purposes. Everywhere such blocks are to be traced in the foundations and lower courses of masjids, dargâhs, and houses, in wells, and at door-steps; many of them are grooved, showing that they have been taken from some older building. This tank Sâgar gives its name to a portion of the town lying at the foot of the high mound, or *tîlâ*, on which stood the old Hindû fort, and between it and mahallâ Maidânpora. This quarter seems to have been founded on a flat piece of land (*maidân*) left by the recession of the Ganges. Along the ridge that separates the Haidarâbâd and Maidânpora mahallâs remnants of boats are found from time to time in sinking wells.

The ancient Hindû town of Bhillagrâma could, however, not have grown into a town of much importance by the time of Sultân Mahmûd's campaign to Kanauj, in A.D. 1018; otherwise from its vicinity (11 miles north-west) to Kanauj, it would have been noticed by the contemporary historians, and by the author of the *Mirât-i-Masa'ûdî* in his mention of the places to which Sa'id Sâlâr despatched detachments from Satrikh in his Audh campaign, in A.D. 1032.

The campaign of Shâhâbâd-dîn Ghori, in A.D. 1193, and the fall of Kanauj must have shattered the power of the petty Hindû Râjâs on the Hardôî bank of the Ganges, so that when, a generation later, in A.D. 1217, Shamsâd-dîn Iltitîmîsh poured in his troops to complete the subjugation of the country, only a feeble resistance can have been made, and Shaikh Muhammad Faqîh of Irâq and Sa'id Muhammad Sughra seem to have reduced Bhillagrâma and the country round it. Since the Musalmân conquest, Bilgrâm is notorious for the learning of her men. Several works on history and philosophy, as well as poems, have been produced here.

IIIb. The present town possesses several old masonry wells, the following *inscribed* dargâhs and masjids:—The dargâh of Qâzî Yûsuf, dated A.H. 608; masjid in mahallâ Sa'idwalla, dated 627; the Chauhâth masjid, dated A.H. 882; the dargâh of Pîr Abdulla, dated A.H. 909; the masjid of Maulavi Pîr Baksh, dated A.H. 956; the masjid of Qâzî Mahmûd, dated A.H. 1011; the masjid of Muhammad Zâhid, dated A.H. 1042; the idgâh in mahallâ Katrâ, dated A.H. 1059; and the masjid of 'Alî Hasan, dated A.H. 1118.

IIb. The village of Bojhâr, north of Bilgrâm, contains the dargâh of Sa'id Sughra in the garden of Sa'id Mubâraq, dated A.H. 614; the tomb of Hâjî Afzal-ullâ, dated A.H. 980; and the Turvi well built in Akbar's time, according to a Persian *inscription*.

IIb. At the village of Naumâlikpûr there is a masonry well with a Sanskrit *inscription*, dated Samvat 1680.

III. The village of Mahmûdnagar, south of tahsîlî, possesses the dargâh of Qâzî Buddha, erected in A.H. 1022, according to a Persian *inscription*.

III. The village of Nazratnagar possesses a ruined masjid near Khajuâ tâlab, erected in A.H. 1011, according to a Persian *inscription*, and a masonry well of the same date.

At the villages of Shiâmpûr, Barâgâon, Mâron, Nagraurâ, Sâîâ, Tendûâpûr, Borâû, and Bibiâpûr in pargâna Katiârî, there are *dihs*, or deserted sites of fortified villages, ascribed to the Thathêras.

5. Gôpamâû, ancient Hindû town in tahsîl Hardôî, 14 miles north-east of quarters, is said to have been founded towards the end of the 10th century

III. by Râjâ Gôpa on or near the site of an old Thathêra clearing in the forest known then as Mawwa Sarâî, or Mawwa Châchar. Among the scanty relics of that time, two rude stone images, called Kaurehru Dêo and Bâdal Dêo, are still venerated as having been the gods of the departed Thathêras.

In A.D. 1032, Sa'îd Sâlâr Masa'u'd, whilst staying at Satrikh, sent out an army under Mîr Sa'îd Azîz-ad-dîn, celebrated now as Lâl Pîr, to conquer Gôpamâû. A terrible battle is said to have been fought, and Lâl Pîr was buried by his victorious army in the shrine of Gôpinâtha, said to have been a large stone temple, with three doors facing to the north. In 1232, Khwâjah Tâj-ad-dîn Husain, Chhishti Shaikh, was posted at Gôpamâû by Sultân Iltîtimish, who threw up an earthwork and built an unenclosed masjid, now ruined. At the suggestion of his spiritual preceptor, Khwâjah Qutb-ad-dîn, he built the dargâh of Lâl Pîr, which, however, in its present form was repaired in 1795 by Nawâb Muhammad Ali Khân Wâla Jâh, subâhdâr of Arkôt. The chief development of the town took place in the time of Hûmâyûn, of whom there still exists, in mahallâ Sa'îdpura, a masjid, with a well attached to it, called Gondnî-kâ-kûân, built by Sa'îd Kamâl, as stated in a Persian *inscription*. Up to a height of nearly seven feet from the ground this masjid is built of large slabs of *kankar*, measuring 46 feet by 10 inches. Similar blocks are to be seen in the doorway and steps of Lâl Pîr's dargâh and in a *bâradari*, built by Maulavi Ghulâm Rasûl, Qâzî of Trichinopoly, in the beginning of this century. These *kankar* blocks have no doubt been taken from the desecrated temple of Gopinâtha, or some other ancient Hindû fane.

IIb. The Jâmi Masjid, measuring 62 by 26 feet, an idgâh and well were built in the reign of Akbar, under the auspices of Khwâjah Habib-ullâ, in A.H. 978 and 979, as is apparent from three Persian *inscriptions*. The Jâmi Masjid and idgâh, which had been damaged by an earthquake, were repaired in A.D. 1786 by Nawâb Muhammad Ali Khân Wâla Jâh, subâhdâr of Arkôt.

IIb. To Nawâb Anwar-ad-dîn Khân the town owes a curious square well, called *chaukhanîtha*, and a masjid.

IIb. The present temple of Gôpinâtha, with its fine tank, was built by Nauniddha Râî in A.D. 1699, during the reign of Aurangzîb, as stated in a short Sanskrit *inscription* inside the temple. The renowned *lingam* of black stone, known as Gopinâtha, and several fragments of sculptured bas-reliefs representing Ganêsha, are the only remnants saved from the original ancient temple.

III. 6. GANDWÂ, village in tahsil Sandilâ, 34 miles south-east of Hardôî, possesses a ruined masonry fort, and near the villages of Bibî Kherâ and Bharâiyâ-Kharaulî, on the road to Attrâulî, immense brick mounds locally called Bhânkargâr, crowned with the ruins of an ancient Nâga temple and tank.

III. 7. HARDÔÎ, tahsil and head-quarters of the district, lat. 27°-26' N., long. 80°-10' E., possesses no ancient buildings of any interest. To the south-west of the present town there is a high irregular *kherâ* of about 16 acres, covered with broken bricks and fragments of ancient sculpture, said to be the ruins of the ancient Haradohî. Many of the houses of the modern town are built of large ancient bricks dug out of the mound, and traces of brick temples and palaces are continually cropping up here and there on the mound.

- III. About six miles east of Hardôî, at the village of Nîr, there is a high brick *kherâ*, said to be the ruins of the Thathêra stronghold Basohrâ.
- III. Six miles further south-east, at the village of Gaudâ Kherâ in pargana Bângar, there is a large *dîh*, ascribed to the Thathêras.
- III. 8. KALYÂNMAL, village in tahsil Sandilâ, 28 miles south-east of Hardôî, possesses the ruins of a brick fort built in the time of Âlamgîr, who stationed an âmil here.
- The ancient name of the present village is said to be Rathâuli, which is traced to the staying of Râmachandra's chariot (*ratha*) at this spot on his return from Laîkâ. Here he halted and visited the sacred tank at Hattia Haran (*hatyaharana*), that he might wash away the sin of slaying the demon Râvana. This sacred spot, also called *panchachhatta*, seems to have been one of the ancient Brâhmaṇical hermitages described in the Râmâyana.
- IIb. The present village of Kalyânmal possesses in a small modern temple a noted *lingam*, called Panchabgîr Mahâdêva, and believed to have been set up by Râjâ Yudhishthîra of Hastinâpura.
- III. Close to the village are two deserted sites, *viz.*, Wairî Dîh, the remains of the ancient fort of Rathâuli, and Kaimgarh Dîh, with the ruins of an ancient shrine of Kâlkadevî.
9. MALLÂWÂN, town in tahsil Bilgrâm, lat. 27°-3' N., long. 80°-11' E., 21 miles south of Hardôî, contains four masjids, a dargâh of Makhdûm Shâh (Misbâh-al-Âshiqîn), two imâmbâras, several ruined brick buildings of some architectural beauty, 15 Hindû temples, and 24 old masonry wells.
- As at Bilgrâm, many of the brick buildings and masjids, dating from the time of Akbar and Shâh Jahân, are faced with large hewn blocks of *kankar* to a height of about three feet from the ground. The dargâh of Makhdûm Shâh, and the masjid of his pupil Qâzî Bhikhârî, are thus faced throughout, the *kankar* slabs being relieved here and there with red sandstone. The dargâh is crowned with a plain Pathân dome, supported on eight slender Hindû pillars, richly ornamented; its style resembles that of Sadr Jahân's dargâh at Pi-hâni. Close by there is a fine well of the same period, also lined with blocks of the same material. The blocks thus used in the ruined Jâmi Masjid, of Akbar's time, have evidently been taken from some older building, but apparently at the restoration of the masjid, not at its original construction. Undoubtedly these *kankar* blocks have been taken from ancient Brâhmaṇical, Jaîn, or Buddhist shrines, of which the only relics now to be found are such fragments, built into Musalmân structures, and the broken sculptures that one sees so frequently grouped under some old *pîpal* trees. The Åsa Devî, in a modern Hindû temple at Mallâwân, is a relic of some such shrine; its seven-headed *nâga*-hood sheltering a female figure points to a Buddhist or Jain origin.
- III. Six miles north-east of Mallâwân, at the village of Bânsâ, there is a large *dîh* covered with broken bricks and pottery, on the summit of which stands a small ruined temple of the 10th century, with an image of Pârvatî, locally called Bânsâdevî. The ancient coins which are found here in considerable numbers during the rains show that the place must have been inhabited long before the Indo-Skythian period.
10. PÂLI, old town in tahsil Shâhabâd, lat. 27°-30' N., long. 79°-44' E., 20 miles north-west from Hardôî, was founded, according to local tradition, at the close of

the 12th century, shortly after the downfall of the Râthor dynasty of Kanauj. The name may, however, in all probability be connected with the Pâla dynasty of Kanauj, from which place Pâli is distant 34 miles. To the west of the present town there is a large ruined site, called Sâñdî Kherâ, which is ascribed to the Thathêras.

III. IIb. The town contains two modern masjids, one of which is a very showy florid structure, and a modern Hindû temple of no interest.

11. PIHÂNÎ, town in tahsil Shâhâbâd, lat. 27°-38' N., long. 80°-14' E., 18 miles north-east of Hardôî, is said to have been founded on the ruins of a Thathêra stronghold, during the reign of Humâyûn, by Abdul Maqtadi, a younger brother of Sa'id Abdul Ghafûr, who was Qâzî of Kanauj in A.D. 1540. The oldest portion of the town is called Barî Pi hânî; it is close to the *kherâ*, which marks the ruins of the first Sa'id settlement in the time of Humâyûn. The oldest building in it is the dargâh of Abdul Ghafûr, whose date stone has been lost. The Sa'id settlers seem to have obliterated all traces of the earlier occupants. No ruined temple is to be seen, only the remains of a huge masonry well.

III. III. Barî Pi hânî was deserted when Sa'id Nizâm Murtaza Khân founded the nearer adjacent town of Nizâm pûr, or Chhotî Pi hânî. The western gateway, with its huge shafts of red sandstone, the bastions of the high enclosing wall, brick-faced, with blocks of *kankar*: the remains of Murtaza Khân's fort, show many a scene of picturesque ruin. But the gem of the whole place is the grand masjid and tomb of Mîrân Sadr Jahân, Akbar's celebrated chancellor, and of his son, Mîr Badr-i-Âlam.

IIb. The dargâh is a building of much beauty. A double dome, poised on red sandstone pillars, rises from a pavement of brick, cased with carved slabs of stone, and shaded by tamarind trees of enormous girth. Lightness, symmetry, grace, delicate colour, and rich but not florid ornamentation, are its characteristics. According to its Persian *inscription* the building was commenced in A.H. 1057 and completed in A.H. 1067.

III. About five miles south-west of Pi hânî lies the small village of Mansûrnagar, whose original name was Nagar. Murîd Khân, the grandson of Mîrân Sadr Jahân, built a brick fort here, which was rebuilt in A.D. 1702, by Ibâdullâ Khân, who named the place Mansûrnagar after Nawâb Mansûr Ali Khân (Safdar Jang).

III. Three miles north of Mansûrnagar, at the village of Simaurgârî, are the vast ruins of a Thathêra stronghold. During the reign of Akbar, the Gaur Râjâ Lâkshmîsêna removed his head-quarters from Kalhaur to Simaurgârî and built there on the ruins of the old Thathêra castle a large and lofty fort, the outer enclosure of which measured a mile each way.

III. 12. SÂNDÎ, town in tahsil Bilgrâm, lat. 27°-17' N., long. 80° E., 12 miles south-west of Hardôî, takes its name from Sântannagar, or Sântankherâ, the fortified head-quarters of Râjâ Sântan Singh, a Sombansi Chhattri, the ruins of which are lying a short distance to the north of the present town of Sândî.

The Musalmân conquerors, in A.D. 1398, abandoned Sântankherâ, and founded a new town about a mile and-a-half to the south-east, and named it Fa'thpûr Islâmâbâd. But pestilence broke out 22 years later and caused the abandonment

III. of the new town. The village of Chāndīpūr stands near the deserted site which is now known as Fatihān Kherā. In compliance with the wishes of the inhabitants the old town was re-peopled, and the Musalmāns gave it the name of Ashrafābād; but the new title did not survive, and Sāntan dīh, contracted into Sāṇḍī, became its name.

III. The ruined fort of Rājā Sāntan Singh, now called Unchātilā, has been built on one of those isolated bluffs where soil harder than usual has withstood the river floods of ages, and has left a natural fortress commanding the adjacent basin of the river Garrā. Here, layer upon layer, are piled the vestiges of the Ārakhs, Thathēras, Sombansi, and Sa'ids of the past, crowned with the remains of an earthwork thrown up during the reign of Shujā-a-d-daulah.

IIb. To the east of the town are the dargāhs of Shāh Allah Baksh Darwesh, also called Zinda Pīr, and of Maulāna Khālis, faqīrs of great local renown, and claimed by tradition as companions in arms of Sa'id Sālār Masa'ud. These tombs seem to have been built about the end of the 14th century. One of them has evidently been chiefly erected out of the ruins of an ancient Hindū temple, being constructed almost entirely of large blocks of *kankar* of different sizes. At the edge and in front of the raised platform are two large blocks, of which the upper surface has been hewn into the segment of a large circle. In their present position these stones are without use or meaning; they have apparently been originally a part of the doorway of a Hindū temple.

IIb. IIa. Other fragments of pillars and bas-reliefs, belonging probably to the same building, are collected at the shrines of Mangalā Devī and Gobardhanī Devī, to the east of Mūratganj. Close by is the Phūlmati, a bas-relief representing a *chaitya*-like structure, rising over a seated central figure with attendants, of apparently Buddhist origin.

IIb. Ib. The town possesses two masjids, one built in A.H. 1013, and the other in A.H. 1113, and the tomb of Ali Raza, erected in A.H. 1144, as is apparent from their Persian *inscriptions*. In Munshiganj there is a large masonry well, called *mīthākūā*, said to be of a date prior to the Sombansi occupation of Sāṇḍī under Rājā Sāntan Singh.

IIb. A mile from the town, in Ādampūr, at the edge of the great Sāṇḍī lake Dāhār, a little spring wells up and trickles into it. The spot is called Brahmāvarta, and is regarded with peculiar veneration by the Hindūs of the neighbourhood.

III. IIb. 13. SĀNDILĀ, tahsil, 27°-4' N., long. 80°-34' E., 34 miles south-east of Hardōī, possesses a ruined masjid built in A.H. 769, during the reign of Firūz Shāh, another built in A.H. 962, during the reign of Akbar, and a third one built in 1121, as stated in their Persian *inscriptions*. In the garden enclosing the bārakhambhā, or hall of 12 pillars, there is a tomb, dated A.H. 971.

III. The village of Mānjhgāon, 14 miles north of Sandilā, possesses the ruins of a large brick fort, with a fragmentary Sanskrit *inscription* of the 12th century.

14. SĀRĀ, small village in tahsil Hardōī, 14 miles north of head-quarters, is devoid of antiquities; but the pargāna of Sārā contains the following twelve villages

III. which contain *dîhs*, ascribed to the Thathêras, *viz.*, Rûhi, Hariâon, Kur-selî, Bijgâon, Uttar, Ariâri, Bargâon, Todarpûr, Dhanwâr, Râmpûr, Sa'âdatnagar, and Kamâlpûr.

15. SHÂHÂBÂD, tahsîl, lat. 27°-38' N., long. 79°-59' E., 24 miles north of Hardôî, III. is built on an extensive *dîh*, the *débris* of a large Hindû town, ascribed to the Thathêras. In 1677 A.D., Nawâb Dilêr Khân, a distinguished officer of Shâh Jâhân, founded the present town of Shâhâbâd, and in the centre of the mound III. raised a spacious fortified brick-palace, known as the Barî Dêorhî, of which IIIb. two large gateways are still standing. He erected a fine Jâmi Masjid and his own IIa. *maqbara*, built of large dressed *kankar* blocks. The latter is in a ruinous condition, and its dome has fallen; the walls on the upper storey contain bands of florid decorations on red sandstone after the manner of those on the Tâj at Âgrâ. Fragments of Brâhmañical statues are lying on the banks of the old Raitauhâ tank.

About six miles south of Shâhâbâd, at the village of Saroman nagar, are III. the ruins of a large brick fort, erected in A.D. 1708 by Râî Saroman Dâs of Sândî.

## II.—KHERÎ DISTRICT.

1. AURANGÂBÂD, town in tahsîl Muhamdî, lat. 27°-47' N., long. 83°-27' E., 32 III. miles south-west of Kherî, possesses the ruins of a large brick fort and palace, built by Nawâb Sa'id Khurram in the time of Aurangzîb.

2. BALMIÂR-BARKHÂR, old village in tahsîl Muhamdî, 44 miles south-west of Kherî, is perched on the top of an extensive brick mound. Barkhâr, or Barikhâr is said to be a corruption of Bariyakherâ, or Vairâta kherâ, and its foundation is attributed to king Virâta in the time of the Pâñdavas.

According to General Cunningham,<sup>1</sup> the ruined mound is 1,000 feet in length at top from east to west by 600 feet in breadth, and from 16 to 20 feet in height. But the dimensions at the base are much more, as the slope is very gentle, being 200 feet in length on the north side. This would make the base of the mound about 1,400 by 1,000 feet, which agrees with the size of 50 *bîghas*, or 1,400,000 square feet, which is popularly attributed to it by the villagers themselves. But the fields are strewn with broken bricks for upwards of 1,000 feet to the northward, and for 500 or 600 feet to the eastward, where there are the remains of several brick temples. The area actually covered by ruins is not less than 2,000 feet square, or upwards of one and-a-half miles in circuit, which shows that Barkhâr must once have been a good-sized town; but the story of the Brâhmañas, which attributes its foundations to Virâta, must be rejected. Virâta's capital, where the five Pâñdavas spent their thirteenth year of exile, as described in the Mahâbhârata, has been correctly identified by General Cunningham<sup>2</sup> with Bairâtnagar, an ancient town in the Alwar State of Râjputâna.

IIb. The present village of Barkhâr possesses a small Hindû temple of no interest, where some broken sculptures of good workmanship are collected, amongst which there is a *lingam* with a fragmentary Kutîla inscription of the 10th century A.D.

<sup>1</sup> Archaeological Reports, Vol. I, page 351.

<sup>2</sup> Archaeological Reports, Vol. II, pages 241—249.

III. 3. BARWAR, town in tahsil Muhamdî, lat. 27°-50' N., long. 80°-24' E., 34 miles south-west of Kherî, possesses the ruins of a brick fort, built by Nawâb Maqtadi Khân, great-grandson of Mirân Sadr Jahân.

III. 4. BHÛR, village in tahsil Lakhimpûr, 16 miles north-west of Kherî, is devoid of objects of antiquarian interest; but all along the edge of the great *sâl* forest in pargana Bhûr, and near the banks of the river Ûl, there are found numerous brick-strewn mounds, or *dîhs*, and occasionally the remains of large masonry wells. These mounds have never been touched; and as some of them are certainly Buddhist stûpas, they are worthy of a careful exploration.

III. The villages of Alîganj, Shâhpûr, Barhêyâ Kherâ, and Jagdîspûr contain the ruins of large brick forts and tanks, ascribed to the mythical King Bén, or Vêna.

III. Close to Alîganj, at the village of Kâmp, are several old wells, the ruins of a large mediæval Hindû temple and of a brick fort, the latter having been erected by Chhîpi Khân, a famous Bâchhil Chief in Shâh Jahân's time. All these ruins are perched on a high bluff overlooking the Chaukâ river, buried in dense over-growth and overshadowed by lofty *pîpal* trees.

IIb. 5. DHAURAHRÂ, town in tahsil Nîghâsan, lat. 28° N., long. 81°9' E., 20 miles N.-E. of Kherî, possesses three Hindû temples and a masjid of no interest. The town III. is said to derive its name from *dêora*, a small ruined temple, also called *mâtâsthân*, outside the city walls.

III. The pargana possesses few antiquities worthy of the name. There is a small brick fort at Godurîâ, and a brick-strewn mound at the villages of Unchâgâon and Râmîâ-Bihâr.

III. Ten miles south-east of Dhaurahrâ lies the fortified village of Îsanagar, and six miles further Fîrûzâbâd, which was founded by Fîrûz Shâh Khilji in A.D. 1330. At both places there are ruined brick forts.

IIb. 6. GOLÂ-GÔKARNNÂTH, large village in pargana Haidarâbâd of tahsil Muhamdî, 24 miles north-west of Kherî, a famous place of Hindû pilgrimage, is very pictur-esqueley situated at the base of a semicircle of small hills, covered with *sâl* trees. There are four Hindû temples, a large masonry tank, four masjids, and numerous ruined Musalmân tombs, which crown the surrounding heights.

IIb. The temple of Gôkarñâtha, the most sacred of all places of worship, is a *śivâla* of ordinary construction, having a square pediment of about 10 feet, an octagonal shaft and a circular roof. The *lingam*, which the temple enshrines, is the shaft of a round pillar, bearing the mark of a heavy blow with an iron mace—most likely one of those so common round Buddhist stûpas. The present temple is apparently not older than the time of Aurangzib, and was most probably built on the ruins of a Buddhist stûpa. There is a tradition that Alamgîr endeavoured when visiting the place to drag out of the earth the great stone pillar which represents Mahâdeva; that the elephants harnessed to chains could not move it, although excavations had been made all round, and when the Emperor approached to discover the cause, tongues of flame darted from the bottom of the pillar towards him. The dismayed monarch is said to have retired, and endowed the shrine with extensive rent-free lands.





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## PREFACE.

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THE Classified Lists of the Monumental Antiquities and Inscriptions in the North-Western Provinces and Oudh contained in this volume have been prepared in compliance with the orders of the Government of India, Home Department (Archæology), Resolution No.  $\frac{5}{170-82}$  of the 22nd August, 1885. The information here given regarding these monuments is based partly on personal knowledge and partly on accounts given in the oriental scientific journals published since A.D. 1785 which bear on the subject. These include the numerous volumes of the *Asiatic Researches*, of the *Journals of the Asiatic Society of Bengal*, and of the *Bombay Branch of the Royal Asiatic Society*, as well as the whole of General Cunningham's *Archæological Reports*, the *Corpus Inscriptionum Indicarum*, the *Indian Antiquary*, and the *Epigraphia Indica*; in the foot-notes the volumes and pages of the works consulted have always been referred to, so that the reader who wishes further information may know where to find it. Some additions doubtless will still have to be made to these Lists; but it is believed they include nearly all that is at present known as deserving of special notice. Of only a small proportion of these monuments is conservation or restoration desirable and possible; of very many of them a detailed archæological survey and delineation is desirable, but even of these only a selection can be made.

All the monuments here mentioned have been classified, on the margin, in accordance with the requirements of the Government of India Resolution, Home Department (Archæology), No.  $\frac{3}{168-83}$  of the 26th November, 1883, as follows:—

—*Monuments which, from their present condition and historical or archæological value, ought to be maintained in permanent good repair, and which are in possession or charge of Government, or in respect of which Government must undertake the cost of all measures of conservation.*

Ib.—*Monuments of the same class, which are in possession or charge of private bodies or individuals.*

IIa.—*Monuments which it is now only possible or desirable to save from further decay by such minor measures as the eradication of vegetation, the exclusion of water from the walls, and the like, such being in possession or charge of Government, or in respect of which Government must undertake the cost of such measures.*

IIb.—*Monuments of the same class in possession of private bodies or individuals.*

III.—*Monuments which, from their advanced stage of decay or comparative unimportance, it is impossible or unnecessary to preserve.*

The lists given of all the *Inscriptions* known in each district are based on the same sources as the antiquities, but supplemented by the information obtained from the Returns of the "Inscription Forms," prepared by Dr. J. Burgess, C.I.E., the Director-General of the Archaeological Survey, and issued to a large number of officials and private gentlemen, both European and Native, in these Provinces, under the orders of the Government of India, Home Department (Archaeology), No.  $\frac{9}{269}$  of the 13th October, 1886. The statements made in these returns are doubtless in many cases inaccurate and unreliable; and the Lists must, therefore, be considered as only provisional and tentative, not final. By corrections, additions, and alterations, these *Inscription* Lists may, however, in the course of time be rendered perfect: at present they must in many instances be considered merely as forming a basis for investigation. Additional information will be gratefully received by the Department.

The object of this volume is not only to produce complete lists so far as known of the antiquities and epigraphs in each district for the use of the Archaeological Survey, but to furnish general information for the guidance of the many residents in these Provinces, with the view of enabling them, if their tastes so incline, to interest themselves in the character and history of the remains in their vicinity.

In conclusion, I have to thank Babu P. C. Ghosh, the Assistant in Charge, Camp Branch, Government Press, North-Western Provinces and Oudh, for the unremitting care and attention he has bestowed on the proof-sheets, and for the correctness and elegance of style with which this volume has been carried through the Press under his intelligent direction, which reflects great credit on Indian book printing.

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*Archaeological Survey, N.-W. P. and Oudh.*

PROVINCIAL MUSEUM, LUCKNOW:

*The 1st June, 1891.*

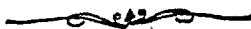
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## I.—MÎRATH DIVISION.

### I.—ĀLIGARH DISTRICT.

- III. 1. ĀKRÂBÂD, in tahsil Sikandrâ Râo, 12 miles S.-E. from Ālîgarh. Four miles to the west are two small villages known under the name Kherâ Bajerâ, the deserted site of an ancient town. The mound is full of broken bricks and old pottery; the bricks are of a large size, 1' 6"×9".<sup>1</sup>
- III. Six miles to the north-east from Ākrâbâd is Sâhêgarh (or Sâigârî) Kherâ, a very ancient and extensive deserted site. Old coins, especially Indo-Scythian, are found in great numbers during the rains.
- III. A mile to the west of Sâhêgarh there is another ancient site, called Naga riâ Kherâ.<sup>2</sup>
- III. 2. HÂTHRAS KHÂS, tahsil station, lat. 27°-35'-31" N., long. 78°-6'-9" E., 21 miles to the S.-W. of Ālîgarh. To the east of the town are the remains of Daya Râma's fort, consisting of a broken mound of earth-work and four corner bastions of great size, surrounded by a ditch fully 40 yards wide on the town side. Inside the fort there are the ruins of an old Hindû temple.
- IIb. 3. JALÂLÎ, in tahsil Kôl, 11 miles south-east from Ālîgarh, is said to have been founded about 700 years ago by the Pathâns near the ruins of an ancient Hindû town called Nilautî. There are three masjids in the town, besides numerous ruined tombs, and the ruins of some small masjids. There are several *inscriptions*, dated A.H. 965, in the Jâmi Masjid, and one in the Karbalâ, dated A.H. 1187. Of the old Hindû site nothing now remains except a bare *kherâ* about a quarter of a mile to the west of the town.
- III. About a mile and a half to the north-west is another ancient Hindû site, called Kitkharî Kherâ.<sup>3</sup>
- IIb. 4. KÔL (or K ô l),<sup>4</sup> lat. 27°-55'-44" N., long. 78°-6'-45" E., tahsil and headquarters of the district, so called after the neighbouring fort of that name. Local tradition identifies it with Kau sâm bî, to which Nichakra removed his capital after Hastinâpura had been swept away by the Ganges. But Kau sâm bî has been identified with Kosâm on the Jamnâ, in the Allâhâbâd district. The present name was given to the city by Balârâma, who slew here the great *asura* Kola, and with the assistance of the Ahîrs subdued this part of the Doâb. Kôl is undoubtedly a town of great antiquity, as statues of Buddha and other Buddhist as well as Hindû remains<sup>5</sup> have been found in excavations made on an eminence in the centre of the city known as the Bâla Qila. Close by stands the Jâmi Masjid of Nawâb Sâbit Khân commenced A.H. 1137 (1724 A.D.), and finished A.H. 1141 (A.D. 1728), as recorded in an *inscription*<sup>6</sup> over the entrance door. The architecture is the debased style of the last century; the building has five cupolas, three in the middle and one on each side. The materials are block *kankar*, brick in the domes, and here and there

<sup>1</sup> Cunningham, *Archaeological Reports*, Vol. XII, pages 7 to 9.

<sup>2</sup> Cunningham, *l. c.*, pages 9 to 12.

<sup>3</sup> Cunningham, *l. c.*, pages 12 to 15.

<sup>4</sup> *North-Western Provinces Gazetteer*, Vol. II, pages 484—490, 514—519.

<sup>5</sup> Deposited in the Aligarh Institute.

<sup>6</sup> *Proceedings of Asiatic Society of Bengal* for 1872, page 167.

- Ib. red sandstone. In the south-east corner of the Jâmi Masjid there is a well, built by Hâfiż Muhammad Afzal in A.H. 930, as recorded in an *inscription* on a white sandstone slab.
- IIb. Near the ruins of the old fort of Bâla Qila and south-east of the Jâmi Masjid is a smaller and somewhat more ornate masjid, attributed also to Sâbit Khân, and known as the Moti Masjid.
- Ia. Close to the Moti Masjid stands the dargâh of Shâh Ilâh Bakhsh; from the *inscription* it appears to have been built by Sâbit Khân, alias Jâfar Beg, in A.H. 1129 (A.D. 1717).
- IIb. The Masjid in mahallâh Banî Isrâîl was built by Ibrâhîm Sikandar Shâh in A.H. 930, as stated in an *inscription* over the entrance of the bath-room adjoining the Masjid.
- IIb. About a quarter of a mile to the west of the Jâmi Masjid there is a group of tombs to the south of the Khâir road; the central one is called the dargâh of Shâh Jamâl, Shams-al-Arifîn, built in A.H. 949, as stated in an *inscription* on the wall of the inner compound, opposite the entrance door. The building itself is insignificant, but the surrounding graveyard contains a number of slab tombs and head-stones of considerable antiquity, the *inscriptions* on a good many being in Arabic.
- Ia. Although the tomb of Shâh Jamâl is held in most reverence by the pious, the tomb of Muhammad Gêşû Khân is undoubtedly the most beautiful of the mortuary buildings around the town. Close behind it is an îdgâh, bearing a Persian *inscription*, showing that it was built by Muhammad Gêşû Khân, A.H. 970, A.D. 1563. On the high ground of the Bâla Qila stood formerly the great mînâr of Vazîr Ghiâs-ad-dîn Balban on the site of the principal Hindû temple to commemorate the reduction of the town in the reign of Sultân Nâsir-ad-dîn Mahmûd; it was pulled down with the sanction of Mr. G. Edmonstone, Lieutenant-Governor, in 1862, to make room for improvements round the Jâmi Masjid. According to its *inscription* in Tughrâ characters,<sup>1</sup> preserved in the Alîgarh Institute, it was erected in A.H. 652, or A.D. 1254. It consisted of a round tower on a square base, apparently divided by external cornices into stages. At the time of demolition, the first stage and part of the second remained. The base was of block *kankar*, with a few pieces of red sandstone; the first stage was entirely of block *kankar* and the second of burnt bricks. To the north, a doorway opened on a spiral staircase made of block *kankar*, which originally led to the top of the column. The staircase was lighted by several apertures, and opened on the balcony at the top of the first stage. The lower stage was 54 feet high, and what remained of the second stage was 20 feet. The external circumference at the base was 80 feet, and the walls here were six feet, diminishing at the top of the first stage to 4½ feet. Immediately where the *kankar* staircase terminated, there was an ornamental Hindû pillar laid across the stairway, and above this several beams of wood.
- IIa. The present fort of Kôl was originally known as Râmgâph, from the village of that name close by. An *inscription*<sup>2</sup> records its construction during the reign of

<sup>1</sup> Thomas, *Pathân Kings of Dehlî*, page 129. Cunningham, *Archæological Reports*, Vol. I, page 191.

<sup>2</sup> *Proceedings of Asiatic Society of Bengal* for 1872, page 167.

Ibrâhîm Lodi by the Shikkâr Muhammad, son of 'Umâr, in A.H. 931, or A.D. 1524, who called it Muhammâdgârî, after his own name. This name was changed to Sâbitgârî by Sâbit Khân, who repaired it about A.D. 1717, and to Râmgârî by the Jâts about 1757. Najaf Khân took the fort, and changed the name to Alîgârî, which it has since retained.

III. 5. LAKHANU (or Lâkhnô), six miles S.-E. from Hâthras, is a very ancient place. Several ancient Buddhist sculptures and other remains were found in a *tilâ* or mound about a quarter of a mile to the west of the town. There is another mound about one-third of a mile to the south-west from the town.<sup>1</sup>

IIb. 6. PILKHÂNA, small village in pargana Akrâbâd of tahsil Sikandrâ Râo, 13 miles E. of Alîgârî, between the Khâsganj road and the Great Trunk Road, possesses a small masjid which has a very beautifully carved doorway, well deserving of a careful drawing.

III. 7. SÂNKÂRA, in tahsil Atrauli, 36 miles east from Alîgârî, is an extensive ancient site, which consists of the remains of an ancient fort and of an extensive *kherâ*.<sup>2</sup>

III. 8. SÂSNI, in tahsil Hâthras, 14 miles S. from Alîgârî, possesses a very large mud fort, in a ruinous state, constructed by the Jâts. A short distance to the east is situated a large and conspicuous mound, called Gohâna Kherâ, an old Buddhist establishment. The traces of an ancient temple are still to be seen. Fragments of Buddhist statues were found by Mr. Carley during the exploration of the mound.<sup>3</sup>

III. 9. TAPPAL, in tahsil Khâîr, situated near the Jamnâ, 32 miles N.-W. from Alîgârî, and 18 miles from Khâîr, was in former days a place of some note. Towards the edge of the high land separating it from the *khâdir* of the Jamnâ are the remains of a very large old fort said to have been built some eight hundred years ago.

III. 10. TUKSÂN, about five miles N.-W. from Hâthras, consists of an ancient *kherâ* and a mud fort built by the Jâts.<sup>4</sup>

## II.—BULANDSHAHR DISTRICT.

1. AHÂR,<sup>5</sup> in tahsil Anûpshahr, situated upon the right bank of the Ganges, 21 miles to the N.-W. of the town of Bulandshahr, is no doubt a place of great antiquity. The name Ahâr is locally derived from *ahi* and *hâra*—‘killing of the serpent,’ and the present town is said to be the place where Janamejaya performed the great snake sacrifice and rewarded the Nâgara Brâhmaṇas and others who assisted him with grants of lands in the vicinity. Ahâr also lays claim to be the Kausâmbî to which the Pândava rulers transferred the seat of government after Hastinâpura had been swept away by the Ganges, a pretension unsupported by probability or evidence. The people of Ahâr also claim for it the honor of being the residence of Rukmini, wife of Krishnâ and daughter of Bhîshmaka, Râjâ of

<sup>1</sup> Cunningham, *Archæological Reports*, Vol. XII, pages 1 and 2.

<sup>2</sup> Cunningham, *l. c.*, pages 15 to 24.

<sup>3</sup> Cunningham, *l. c.*, pages 3 to 7.

<sup>4</sup> Cunningham, *l. c.*, page 2.

<sup>5</sup> North-Western Provinces Gazetteer, Vol. III, page 105. Cunningham, *Archæological Reports*, Vol. XII, pages 27—36.

III. **Vidarbha.** The temple of Ambikâ from which Krishnâ decoyed Rukmiñî away is still pointed out by the Brâhmaṇas of Ahâr as situated on the Ganges about two miles below the present town. This claim must also be negatived, as Kuṇḍinapura, the capital of Bhishmaka, has been identified with Kondavir, the old chief town of Berâr. Connected with Ahâr is a mutilated *Kutîla inscription* of Mahipâla Dêva of Dehli and Kanauj, dated Samvat 1173. There are several large tumuli (*kherâs*) in and about Ahâr, which testify to the great antiquity of the place, and there is little reason to doubt that it was the seat of a Hindû principality for some centuries previous to the Musalmân occupation. Heaps of brick and other traces of ruin still extend over a large area. Mr. Growse found several fragments of stone sculpture of early date lying in the streets. He dug up on the very verge of the high cliff overhanging the Ganges a mutilated round pillar having its base encircled with a coil of serpents, which would seem to corroborate the connection of the local name with the word *ahi*—snake.<sup>1</sup> The Jâmi Masjid bears an Arabic *inscription*.

III. 2. **ANÙPSHAHR**, tahsîl, lat. 28°-21' N., long. 78°-18'-55" E., is situated on the right bank of the Ganges, 25 miles to the E. of Bulandshahr. The town was built by Badgûjar Râjâ Anûp Râî in the reign of Jahângîr on an old *kherâ* or mound known as Bhadrôr. The remains of a brick fort and temple built by Ani Râî still exist below the remains of the old manufactory of the East India Company.

III. 3. **AURANGÂBÂD CHANDÔK**, an old village in pargâna Shikârpur, of the Bulandshahr tahsîl, 15 miles E. from Bulandshahr, was in ancient days the capital and residence of the famous Hindû Râjâ Chand, the hero of many popular songs and legends. The ruins of the ancient fort and town are still visible, and the ruins of an old temple are pointed out under the name of Chandrâñî-kâ-Mandir.

III. 4. **BULANDSHAHR**,<sup>2</sup> called also Baran, lat. 28°-24'-16" N., long. 70°-54'-13" E., is situated on the right bank of the Kâlindi. It is a place of great antiquity, as even to the present day coins of Alexander the Great and the Indo-Baktrian Kings of Upper India as well as of the Gupta dynasty are found in and around the town. It was founded by a Tômâr, or Pâñdava chief of Ahâr, Parmâl, and called Banchhati or 'land reclaimed from the forest.' The site of this original settlement is the large mound to the west of the modern town. Subsequently it received the name of Ahibaran (Ahivaraṇa), "snake-fort," from its being the stronghold of the Nâga tribe. Baran might with much plausibility be identified with Varanâvata mentioned in Mahâbhârata, I, 143. Later it received from its high position the name of Uñchâna-gar, which has been Persianized into the form of Bulandshahr or "high town." That Baran was occupied by Buddhists from about 400—800 A.D. is proved by several discoveries made by Mr. Growse<sup>3</sup> of many specimens of plain stone stools as found only at Buddhist sites, of scores of earthenware flasks used as finials for miniature Buddhist *stûpas*, of an enormous number of large and well-burnt bricks measuring a cubit in length by half a cubit in breadth and three inches in thickness, of a statue of Buddha of black trap with the Buddhist

<sup>1</sup> F. S. Growse, *Bulandshahr*, Benares, 1884, page 35.

<sup>2</sup> F. S. Growse, *l. c.*, 28—50; *Journal Asiatic Society of Bengal*, Vol. XLVIII, page 270 sqq., Vol. LII, page 270 sqq. Cunningham, *Archæological Reports*, Vol. XIV, page 147.

<sup>3</sup> F. S. Growse, *l. c.*, page 30.

The temple is believed to be the central spot of a large area of sacred ground. There are four gates on the borders of this holy land, supposed to be at equal distances, 12 *kôs* from the centre; *viz.*, Mâtî in the Shâhjahânpûr district to the west, Shâhpûr in pargana Bhûr to the north, Dêokâlî near Kherî to the east, and Barkhâr in pargana Muhamdî to the south. Through these four gates all pilgrims are compelled to pass before approaching the shrine. There is also a *via sacra*, with four shrines, round the temple at a distance of two *kôs* from it, *viz.*, Badar Kund to the east, Panâha to the north, Kirnagarh to the south, and Mâin Kund in Ahmadnagar to the west.

IIb. The lesser shrines and the tombs of the Mahants are of the same construction, and are simply enlarged copies of the Buddhist votive stûpas. Buddhist bas-reliefs still appearing in the recesses of the walls sufficiently prove the truth of this theory. In the close neighbourhood several Buddhist terra-cotta images of the purest type have been dug up.

III. About eight miles east of Golâ-Gôkarñnâth lies the village of Bhetvâ, or Mosâim, possessing the extensive ruins of an ancient city, now imbedded in dense jangal. Two of the most prominent mounds, called Faqîr-kî-Mathî and Teleniâ-bijna, are covered with fragments of large bricks and broken statues of Vishnu and Mahisha Mardini, or Durgâ. In many places the walls of buildings, constructed of bricks measuring 18"×12"×4", are still rising up some 20 feet above the ground, and several large octagonal wells, built of large *kankar* blocks, attest the high antiquity of the place.

III. 7. HAIDARÂBÂD, village in tahsil Muhamdî, 28 miles north-west of Kherî, possesses, to the south, near the banks of the Khâwâ river, the ruins of the jangal-clad fort of Muhammadâbâd, erected by the Sa'ids of Pihâni.

III. Ahmadnagar, Siâthû and Âtwâ Pipariâ contain the ruins of large brick forts, overgrown with dense jangal.

III. 8. KHAIRIGARH, town in tahsil Nighâsan, lat. 28°-26' N., long. 80°-41' E., 32 miles north of Kherî, possesses, on the banks of the Sarjû river, a large ruined square fort, known by the name of Shahâbâd-dîn Ghorî, the conqueror of Prithvirâja, who is said to have been confined here after his defeat. The walls and bastions are built of huge blocks of dressed *kankar* below, and above of bricks of very large size; the interior now lies waste and is infested with wild beasts. The fort was one of the best in India, as recorded in the *Ain-i-Akbari*, and was visited by Firûz Shâh of Delhi in A.D. 1355. Outside the fort are lying about in the jangal fragments of ancient sculpture, mostly representing the different Avatâras of Vishnu, and in the construction of the walls of the neighbouring dargâh of Pîr Sa'âdat Ali carved *kankar* blocks have been utilized. These fragments, no doubt, belonged to some ancient Hindû fane in the neighbourhood.

III. The modern town of Khairigarh is two miles north-east of the great fort, the intervening space being covered with broken bricks and fragments of statues, and overgrown with dense jangal, the lair of beasts of prey.

Ia. About two miles north-west of the fort stood till 1885 the life-size stone figure of a horse, buried in dense jangal; though of rude workmanship, it is nevertheless interesting on account of a fragmentary Gupta inscription of Samudragupta

being incised on the right side of the neck. The attitude is stiff, and the workmanship of the legs is hard, weary, and unnatural, but the back is skilfully caparisoned. Judging from the inscription, it is meant to be a substitute for a real, but costly, sacrificial horse. This stone horse is now standing in the compound of the Lucknow Provincial Museum.

The neighbouring village of K u n d i l p û r , or K u n d a n p û r , possessing extensive brick mounds and numerous broken sculptures, claims the honour of being the ancient city of B h i s h m a k a , from which place Krishna carried off his daughter Rukhmiñî . See, however, note on A h â r in the Balandshahr district.

9. KHERÎ , large town in tahsîl Lakhimpûr, lat. 27°-54' N., long. 80°-51' E., from which the pargâna and district of Kherî derive their names, is of comparatively modern origin, though local tradition claims it to be founded by K sh ê m a k a r ñ a , a companion of J a n a m e j a y a ,<sup>1</sup> the great-grandson of A r j u n a , who is said to have performed his great sacrifice for the extirpation of the N â g a s at D ê o k â l i , five miles west of Kherî . Others derive the name of Kherî from the abundance of rice and milk (*khîr*), which was produced in this then pastoral country.

The town possesses fourteen Hindû temples, twelve masjids, three imâmbâras, and several dargâhs, of no architectural interest, and a ruined brick fort. Âlamgîr's masjid was built in A.H. 1072, Sa'id Khurd's dargâh in A.H. 970, and that of Chedâ Miyân in A.H. 1157, as stated in their respective Persian *inscriptions*. The dargâh of Sa'id Khurd is composed of huge *kankar* blocks and the large bricks of olden times, here and there intermixed with the common small bricks of the Moghal period.

The pargâna of Kherî possesses numerous brick mounds, the sites of ancient cities, at the villages of G û m , U j â r , G u m c h â i n i , and S a l i m p u r , with the remains of large octagonal wells, built of large *kankar* blocks. Along the banks of the river Ûl are the ruins of an ancient nameless town, consisting in an almost unbroken line of brick-strewn *kherâs*, extending from the village of R â m p û r - G ô k u l to R a n g i l n a g a r .

About five miles west of Kherî lies the village of D ê o k â l i , which possesses a large masonry tank, called Sûrâjkund, and extensive brick mounds covered with broken statues of Durgâ, the *navagrahas*, etc. According to local tradition, J a n a m e j a y a performed his great snake sacrifice on the banks of this ancient tank.

10. KUKRÂ , village in tahsîl Lakhimpûr, 34 miles north-west of Kherî , possesses a small brick fort.

At the village of U n c h â g â o n there is an ancient *dih*, from which Buddhist sculptures have been dug up.

11. LAKHIMPÛR , tahsîl and head-quarters of the Kherî district, is picturesquely situated on the south bank of the river Ûl, about four miles to the north of Kherî .

About ten miles north-west of Lakhimpûr, on the banks of the river Ûl and near the village of F a t h K a r r â , are numerous mounds, covered with broken bricks and blocks of carved stone, imbedded in dense jangal. The principal mound seems to have been crowned by a large temple dedicated to Sûrya, as a large sculpture, representing Sûrya and his seven horses, and broken into four pieces, is still lying

<sup>1</sup> See also article on A h â r in the Balandshahr district.

half-buried in the mound. Large pillars and friezes of the Gupta period, and statues representing Durgâ, Ardhanârî, and Vishnû are lying about in the jangal, which show considerable expression and freedom of execution.

III. About nine miles to the west of Lakhimpûr, at the village of Kaimahrâ, there is a large masonry tank in a ruinous condition. The neighbouring village of Bêl possesses the ruins of a brick fort, ascribed to the Sa'ids of Pihâni.

III. 12. MITHAULÎ, village in pargâna Kastâ Abgâon of tahsîl Muhamdî, 22 miles south-west of Kherî, contains the ruins of a very strong mud fort.

III. 13. MUHAMDÎ, tahsîl, lat. 27°-58' N., long. 80°-19' E., 36 miles west of Kherî, possesses the ruins of a large brick fort, having two oblong courtyards. The main part of this fort was built by Sa'id Maqtadi, the great grandson of Mîrân Sadr Jahân, in the beginning of the reign of Aurangzîb, whilst the outer works were added by 'Alî Akbar Khân in the time of Sa'âdat 'Alî Khân, governor of Audh.

14. NIGHÂSAN, tahsîl, 24 miles north of Kherî, is devoid of objects of antiquarian or architectural interest.

III. The village of Pasgawân, ten miles south of Muhamdî, contains a mud-built fort and sarâî, erected by Haqîm Mehndî 'Alî, chakladâr of Muhamdî, at the end of last century.

III. In pargâna Nighâsan there are the remains of an old brick fort at the village of Munrâ-Munrî.

IIb. The village of Majhgâon, 16 miles north-west of Nighâsan, contains an extremely plain white marble statue, called Dhanurdhâri Nâth, of apparently Tibetan origin, whose head-dress consists of a high cone rising from a circular cap.

### III.—SITÂPÛR DISTRICT.

III. 1. BARÂGÂON, village in pargâna Maholi of tahsîl Misrikh, 17 miles north-west of Sîtâpûr, is perched on an ancient *kherâ*, and possesses seven old masonry tanks.

2. BÂRÎ, large village in tahsîl Siddhauli, 23 miles south of Sîtâpûr, is said to have been founded by Mubâraq Shâh, son of the Emperor Humâyûn, but it was already known to Alberûni<sup>1</sup> as the capital of Eastern Audh, after Kanauj had fallen into neglect and ruin. There are, however, at present no ancient remains of any value visible.

IIb. 3. BISWÂN, tahsîl, lat. 27°-29' N., long. 81°-2' E., 21 miles east of Sîtâpûr, possesses some *kankar*-built dargâhs of the early Moghal period, said to have been erected over the bodies of several followers of Sa'id Sâlâr Masa'ûd; the most noteworthy is called Ek Râtia Rauzâ. The masjid of Mumtâz Khân, built in A.H. 1047, according to its Persian *inscription*, is remarkable for its solidity and for the large size of the *kankar* blocks used in its construction. The palace, sarâî, masjid, and dargâh of Shaikh Bâri, erected in A.H. 1173, as stated in several Persian *inscriptions*, are stately buildings; the *mînârs* of the masjid presenting curious structural features of clearly Hindû design and workmanship.

IIb. The village of Bisendî, five miles south-west of tahsili, contains the dargâh of Shâh Rukn, erected in A.H. 1041, as stated in a Persian *inscription*.

<sup>1</sup> Sachau, *Alberûni's India*, Vol. I., page 199.

- Ia. A copperplate grant of Govindachandra Dêva of Kanauj, dated Samvat 1180,<sup>1</sup> was found, in 1885, at the village of Raiwân, eight miles north-west of tahsili, by a Brâhmañ, digging for bricks in a small *kherâ* close to the village. The original plate is now in the Lucknow Museum.

- III. At the villages of Bambhaur and Sâñdâ in pargâna Biswân are several brick-strewn mounds, or *dîhs*, of considerable height and extent, and some large square wells built of *kankar* blocks, ascribed to the Bhârs and Kâcherâs.

4. HARGÂM, town in tahsil Sitâpûr, lat. 27°-45' N., long. 80°-47' E., 12 miles north of head-quarters, is the ancient Haragrâma, said to have been founded by king Harischandra of Ayodhyâ. Local tradition also claims for it the honour of being the capital of King Virâta, at whose court the Pâñdavas lived in concealment during the thirteenth year of their exile. Like Barkhâr in the Kherî district, it has a site where Bhîmasena is said to have killed Kîchaka, the chief of the army of King Virâta.

- Hargâm, though now decayed, was apparently once a very extensive and important city, as evidenced by the height and extent of its ancient *kherâ*, which is covered with broken bricks, terra-cottas, sculptured stones, and an ancient masonry tank, called Sûrâjkuñd. The highest top of the mound is crowned by a dargâh of the early Moghal period, which appears to have been built on the site, and with the materials, of an ancient Hindû temple. The high antiquity of the place is attested by the large hoards of very early Hindû coins that are found amongst its ruins.

5. KHAIRÂBÂD, town in tahsil Sitâpûr, lat. 27°-32' N., long. 80°-48' E., five miles south-east of head-quarters, is a place of Hindû pilgrimage, whose original name is said to have been Mâsachitra, traces of which are still extant in the appellation of an old masonry tank, called Maswâsi Talâo.

- IIb. The town possesses 30 Hindû temples, 40 masjids and dargâhs, a Qadam Rasûl and an imâmbâra of no architectural or antiquarian interest, the oldest buildings dating from the time of Akbar. The Masjid of Shaikh Chotê Makhdûm in mahallâ Miyân Sarâi was commenced in A.H. 993 and finished in A.H. 1056, as stated in two Persian *inscriptions*, whilst the dargâh of Shaikh Chotê Makhdûm bears the dates A.H. 993 and 994. The Jâmi Masjid was erected in A.H. 1060, during the reign of Shâh Jahân, as stated in its Persian *inscription*.

- III. The pargâna of Khairâbâd contains about 21 *dîhs*, the most prominent of which is at the village of Unâsiâ, four miles south of the chief town of the pargâna, being an extensive mound with a wide fosse extending like a horse-shoe round three sides of it.

6. LÂHARPÛR, town in tahsil Sitâpûr, lat. 27°-43' N., long. 80°-57' E., 17 miles north of head-quarters, was founded, and named Taghlaqpûr, by Fîrûz Shâh Taghlaq, in A.D. 1374, when on his way to the dargâh of Sa'îd Sâlâr at Bahrâich. Thirty years later one Lâhari Pâsi took possession of it and changed the name to Lâharpûr.

- IIb. The town possesses 13 masjids, four dargâhs, and six Hindû temples of ordinary construction. According to the tradition of the people, Râjâ Todaramalla, the

<sup>1</sup> *Journal, Asiatic Society of Bengal*, Vol. LVI., page 107; *Indian Antiquary*, Vol. XVIII., page 57, where the date is given as Samvat 1187.

famous Hindû minister of Akbar, was a native of this town, whilst Dr. Blochmann<sup>1</sup> states, on apparently good authority, that he was born at Lahôr.

III. 7. MAHÔLÎ, large village in tahsil Misrikh, 15 miles north-west of Sîtâpûr, is said to derive its name from Mahîpâla, who founded it on the ruins of an older town which had fallen into decay. The village possesses the ruins of a brick fort and sarâî, built in the time of Shujâ-a-d-daulâh, but no other remains.

III. 8. MAHÂRÂJNAGAR, large village in tahsil Biswân, 16 miles east of Sîtâpûr, formerly called Islâm n a g a r , possesses the ruins of an old masjid.

III. 9. MANÛÂ, large village in tahsil Siddhauli, 26 miles south of Sîtâpûr, possesses an extensive *kherâ*, overlooking the river Sarâyân and covering an area of 90 bîghas, said to be the ruins of an old fort, built by King M â n d h â t r i of Ayodhyâ. According to others, the mound represents the remains of the ancient city of Mañipûra of the Mahâbhârata, near which Arjuna was slain in battle (*râna*) by his son Babhruvâhana, and in confirmation of this the people point out the village of Rañûpâra, at a distance of one mile from Manûâ. But this claim must be negatived, as Mañipûra was the capital of the Kalinga country and situated on the sea shore ; most probably, however, the ancient name of this once important city was M â n a v a p u r a . Last century the place was known as M â n p û r - M u s t a f â b â d , and from this time date the small dargâh and idgâh close to the ancient *kherâ*.

IIb. Manûâ is no doubt a place of high antiquity and is worthy of a careful exploration, as its *kherâ* has yielded large bricks of the olden times and innumerable Brâhmaṇical sculptures of exquisite workmanship, some of which are exhibited in the Lucknow Museum.

III. About six miles north-west of Manûâ lies the village of Nasîrâbâd , perched on a high *dîh*, and possessing two brick temples, called Kalâpadevî and Âstika, and dating from the tenth century A.D., in a fair state of preservation. Outside the whole surface of the walls is richly decorated with deeply cut arabesque ornaments in perpendicular lines, the effect of which is very pleasing. Each temple had originally four corner temples of smaller size, and decorated with moulded bricks.

Ib. At the village of Khairândeshnagar , about 10 miles east of Manûâ, are the remains of an old Hindû temple, in plan an octagon standing on a circular plinth.

IIb. 10. MISRIKH, tahsil, lat. 27°-26' N., long. 80°-34' E., 13 miles south of Sîtâpûr, is undoubtedly a town of great antiquity, being still a noted place of Hindû pilgrimage. The name is locally derived from Sanskrit *mîśrita*, because Rishi Dadhyâñch is supposed to have “mixed” the waters of all holy places in India with that of the large sacred tank in the town. This masonry tank, surrounded by *pakkâ ghâts* and a belt of shabby brick temples of modern date, has in its centre a sacred well, called Sarasî . The temple dedicated to Rishi Dadhyâñch is said to be very old; but judging from the style of its construction, it cannot be older than about 200 years.

III. Three miles west of Misrikh, at the village of Pataunjâ , are the remains of a very extensive city, and the site of one of its gates is pointed out three miles further to the north-west in the village of Sultân n a g a r , where there are the ruins of an old temple marking the spot.

<sup>1</sup> *Ain-i-Akbarî*, Vol. I., page 351.

III. The village of Jārgawān in pargāna Karaunā of tahsīl Misrikh possesses an ancient masonry tank, called Karjūra.

III. The large village of Machhrehtā contains the remains of a brick fort and a large masonry tank, called Haradvāratīrtha.

11. NIMKHĀR,<sup>1</sup> or Nimsar, famous place of pilgrimage in tahsīl Misrikh, lat. 27°-26' N., long. 80°-35' E., 20 miles south of Sītāpūr, situated on the left bank of the Gūmtī, or Gomati, is the ancient Naimishhāraṇya. The Brāhmaṇas derive the name from *nimisha*, "a twinkling of the eye," hence Naimishhāraṇya (Nimkhār), or Naimishhasaras (Nimsar) means the forest or pool where in the twinkling of an eye the sage Gauramukha destroyed an army of the Asuras. The *Vishṇupurāṇa* declares that "he who bathes in the Gomati at Naimisha expiates all his sins;" its popularity is therefore very great. It is noticed in the *Āin-i-Akkari* as a famous large fort, with a great number of Hindū temples and a reservoir.

III. This reservoir is called Chakratīrtha, and is said to be the place where the *chakra*, or discus of Vishṇu, fell during the contest with the Asuras. The shape of the pool is nearly hexagonal with a diameter of 120 feet. The water springs up from below and flows out by the south side into a swampy rill about 20 feet broad, called the Godāvari Nālā. The pool is surrounded with a number of shabby brick temples and dharmasālas, and though the water is clear, yet the place looks dirty and uninviting.

III. The fort is situated on a precipitous mound to the south-west of the holy pool, about 1,100 feet long from east to west between 300 and 400 feet broad and 50 feet high. The west end is a high cliff, called the Shâh Burj, which overhangs the Gūmtī. The gate of the fort, which is at the east end, is arched and built of Hindū materials, partly brick and partly *kankar* blocks, which betray their origin by their carving and by the presence of the *svastika* symbol. The walls were originally of brick, but they have long ago disappeared, and the only parts of the old fort now standing are the gateway and the Shâh Burj. The foundation of the latter is of Hindū construction, and as there are many carved bricks lying about, it was probably a temple. The fort is provided with a large well, built of *kankar* blocks, 8½ feet broad and 51½ feet deep to the water level.

The tradition of the place is that the fort was rebuilt in A.D. 1305, by Hâhâjâl, a renegade Hindū who is said to have been the Vazir of Alâ-a-d-dîn Khiljî. The original Hindū fort is believed to have been as old as the Pâṇḍavas; and if the derivation of the name of the place has been truly handed down, it must have been occupied even earlier than the time of the Pâṇḍavas.

III. On the opposite bank of the Gūmtī there is an old mound called Orâjhâr, Orâdîh, and Bênnagar, which is said to have been the residence of Râjâ Bêñ, or Vêñâ.

III. 12. Sîorâ, village in pargāna Kundri (North) of tahsīl Biswâñ, 32 miles east of Sītāpūr, possesses the ruins of an old masjid and a large *kherâ*, said to be the remains of a fort built by Alhâ, the famous Banâphar hero at the court of King Parmâl of Mahobâ.

<sup>1</sup> Cunningham, *Archæological Reports*, Vol. I., page 350.

III. About six miles north of Sêotâ lies the village of Tambaur, containing the dargâh of Shahîd Barhân-ad-dîn and the ruins of an ancient brick fort, called Qilâ Nawâ in the *Āin-i-Akbarî*.

13. Sîtâpûr, tahsil and head-quarters of district, lat. 27°-35' N., long. 80°-43' E., of comparatively modern origin, is devoid of monumental antiquities of any real mark. The name of the town is locally derived from Sîtâ, Râmachandra's consort, who is said to have tarried in this locality some time during her pilgrimage.

III. To the west and east of the present town there are two small mounds, called Bairât-kê-dîh, which are covered with broken bricks and fragments of sculpture and pottery.

III. About seven miles south-west of Sîtâpûr lies the village of Râm k ôt, perched on an ancient *dîh*, the remains of an once important city.

IIb. The village of Pîrnagar, 14 miles south of Sîtâpûr, possesses five Hindû temples of no architectural interest, the most frequented being that in honour of Dûdhnâth, and a masjid erected in the time of Alamgîr.

III. The pargana of Pîrnagar contains nine nameless *dîhs*, varying in area from 20 to 50 acres, and raised from the surface of the ground by from 20 to 100 feet. They are covered with fragments of pottery, bricks, and sculptures, and are the sites of ancient fortified cities.

IIb. The village of Shâh Qulîpûr, 19 miles north-east of head-quarters, possesses the dargâh of Shaikh Lâm-ad-dîn, bearing dates A.H. 946 and 976.



## X.—FAIZĀBĀD DIVISION.

### I.—BAHRĀICH DISTRICT.

1. BAHRĀICH, tahsîl and head-quarters of district, lat. 27°-35' N., long. 81°-40' E., is picturesquely situated on the edge of a high bank under which once flowed the river Ghâghrâ. The name is locally derived from Brahmâ, who is said to have chosen this district, a part of the ancient Gandharavâna, as his own special kingdom, and calling together a company of Rishis, to have established his worship in the midst of these lonely wilds; hence arose the name Brahmâîch,<sup>1</sup> or Bahrâîch, "the assembly of Brahmâ." Another and more probable origin of the name, however, lies in the fact that formerly the whole of the country around was held by the Bhârs.

IIb. The present town is celebrated for the dargâh of Sa'îd Sâlâr Masa'ûd, being of peculiar sanctity, in the neighbouring village of Singha Parasi, two miles north of head-quarters. According to the *Mirât-i-Masa'ûdî*, Sa'îd Sâlâr Masa'ûd, nephew of Sultân Mahmûd of Ghaznî, after an engagement with the Hindûs, rested under the shade of a *mahûâ* tree, on the bank of the Sûrâjkund, close to the temple of Mahâdeva. The place was several marches distant from Bahrâîch, as he returned to Bahrâîch from the Sûrâjkund by regular stages, and is no doubt to be identified with the present village of Hâthili, or Aśok pûr in the Gondâ district. As he had taken a great fancy to the spot, he ordered a platform of masonry to be built under the shade of the *mahûâ* tree to serve him for a seat. Apparently this was the place of his death, as, during the battle, he directed his followers to throw the bodies of the dead believers into the Sûrâjkund, while the few troops that remained stood round him in the garden. His chief opponent in this last battle, in A.H. 424, or A.D. 1034, was Suhriddhvaja, Râjâ of Gondâ, who is clearly the Suhal Dêo of the popular legends.

Masa'ûd's dargâh at Bahrâîch was not built until two centuries later by Malik Nasir-ad-dîn Muhammad, elder son of Sultân Shams-ad-dîn Iltîmîsh, and it was visited in A.D. 1340 by Sultân Muhammad Taghlaq, and in A.D. 1374 by Fîrûz Shâh Taghlaq. A Persian *inscription* over the southern doorway of the inner enclosure of the dargâh states that Amîr Masa'ûd was born in A.H. 405 and departed in the crusade in A.H. 424, at the age of 20 years. A little further to the west of this inscription, there is built into the wall a *copperplate*, recording in Persian the revenue-free grant of the village, in which the dargâh stands, by Akbar II, of Dehli. In the malkhâna of the dargâh are two *copperplates*, the one recording in Persian the release of the dues from the Sâlâr mélâ by Bandâi Ali in A.H. 1177, and the other the release of the dues from the dargâh by Mirzâ Mehndî Ali Khân in A.H. 1215.

IIb. In and around Bahrâîch are situated the dargâhs of several fellow-martyrs of Sâlâr Masa'ûd; the best known of these is that of Rajjab Sâlâr or Miyân Rajjab, the confidential slave of Sâlâr Sâhû, Masa'ûd's father. The dargâh of

<sup>1</sup> General Cunningham, *Archaeological Reports*, Vol. XI, page 100, gives the ancient name of Bahrâîch as Vaharâñch.

- III. Amîr Shâh, a reputed darwêsh from Baghdâd, is of no interest. The Daulatkhanâ, a handsome range of buildings, erected by Asaf-ad-daulah, is now in ruins.
- IIb. At the village of Dekauli, 12 miles north-east of Bahrâich, is the dargâh of Amîr Nasîr-ullâ, younger brother of Sultân Mahmûd of Ghaznî, whom Fir-dûsî in his *Shâhnâmah* names Sipâhdâr Tûs.
- III. 2. BAHRÂMPÛR, town in tahsîl Qaisarganj, lat. 27°-7' N., long. 81°-32' E., 35 miles south of Bahrâich, lies on the left bank of the Ghâghrâ, and is said to take its name from Bahram Khan, one of Sa'id Sâlâr Masa'ûd's officers, who met his death in the invasion of A.H. 424. The martyr's dargâh has, however, been washed away by the river in A.D. 1876. The town possesses four Hindû temples and three masjids of no interest.
- IIb. 3. BHINGÂ, village in tahsîl Bahrâich, lat. 27°-42' N., long. 81°-57' E., 24 miles north-east of head-quarters, possesses an old brick fort on the left bank of the river Râptî.
- III. At Hâthiyâ Kunḍ, 12 miles east of Bhingâ, on the borders of the *sâl* forest, there is a high *kherâ* of great extent, said to be the ruins of one of the principal cities of Râjâ Karña of the Mahâbhârata. The mound is covered with broken bricks and fragments of sculpture, and the foundations of a large stone temple are still visible.
- III. 4. CHARDÂ, or Chahârdâh, village in tahsîl Nânpâra, 26 miles north of Bahrâich, possesses a large brick-strewn *kherâ*, the ruins of an apparently Buddhist city. These remains are of almost exactly similar character, but of smaller dimensions, as the ruins at Sâhet-Mâhet in the Gondâ district, which have been identified with the ancient Buddhist city of Srâvasti. Chardâ is about 40 miles to the north-west of Sâhet-Mâhet, and there cannot be a doubt but that it dates from the same age as that larger and better known city. Common tradition assigns it to Suhal Dêo, or Râjâ Suhriddhvaja of Gonda, the chief opponent of Sa'id Sâlâr Masa'ûd; but, though it may have been occupied at that time, its construction doubtless dates from the earlier Buddhist period. It probably formed one of that chain of fastnesses which are to be found lying along the foot of the Himâlaya range, and agreeing with this view is the derivation assigned by the natives to its name, it being, they say, the fourteenth (*chaudâh*) of this system of forts.
- III. 5. FAKHRPÛR, town in tahsîl Qaisarganj, lat. 27°-25' N., long. 81°-31' E., ten miles south of Bahrâich, possesses the ruins of a brick fort built in the time of Akbar.
- III. 6. HISAMPÛR, village in tahsîl Qaisarganj, 20 miles south of Bahrâich, is said to have been founded on the ruins of the old Bhâr town of Purêni by Hisâm-al-Haq, one of the comrades and co-martyrs of Sa'id Sâlâr. It is, however, not unlikely that the place derives its name from Malik Hisâm-a-d-dîn Taghlaq, who was governier of Audh in A.D. 1240.
- III. In pargana Hisampur there are a number of *kankar*-built wells, small ruined forts, and old village sites or *kherâs*, the principal of which are in Purêm, Karñâi, Jarwal, Mohri, Bhokaurâ-Sakanîthâ, Kasehrî Bazarg, Hasnâ-Mulâi, Wairâ-Qâzî, Bhauli Dîh, all of which, according to local tradition, owe their existence to the Bhârs: at the village of Tawakkulpur they are said to have built an imposing fortress with 52 towers.

III. 7. IKAUNĀ, village in tahsil Bahrâich, lat. 27°-33' N., long. 81°-59' E., 22 miles east of head-quarters, possesses the ruins of an angleless fort which, according to the people, gave to the place the name of Akonâ. Most likely, however, these ruins represent the stûpas of Âptanêtravana or Âptâkshivana, a place mentioned by Hiuen Tsiang<sup>1</sup> as being situated 3 or 4 *li* to the north-west of the Jêtavâna monastery at Srâvasti, which has been identified with the remarkable ruins at Sâhet-Mâhet in the Gondâ district, about four miles to the south-east of Ikaunâ.

IIb. 8. NÂNPÂRA, tahsil, lat. 27°-51' N., long. 81°-32' E., 22 miles to the north of Bahrâich, possesses five Hindû temples, three masjids, and one îdgâh of no particular interest.

III. About four miles west of Nânpâra, on the banks of the river Sarjû, are the remains of the very large and most substantially built town of Dûgâon. Abul Fazl in the *Zin-i-Akkari* mentions the town as being a copper mint and a flourishing place, the centre of a considerable trade with the hill tribes; and in the *Arâish-i-Mahfil* it is described in similar terms under the name of Dêokhan.

III. III. 9. TAÑDWÂ, old village in pargana Ikaunâ of tahsil Bahrâich, 20 miles east of head-quarters, has been identified by General Cunningham<sup>2</sup> with the birth-place of Kâsyapa Buddha, called Towai by Fa Hian,<sup>3</sup> who places the town at 50 *li* to the west of Srâvasti, whilst Hiuen Tsiang<sup>4</sup> does not give its name, but states that it was about 60 *li* to the north-west of it. The bearing and distance point to the village of Tañdwâ, which is just nine miles to the west of Sâhet-Mâhet, the ancient Srâvasti. There can, therefore, be no doubt as to the identity of the two places, as Tañdwâ is a very old site, which is still covered with brick ruins. All the fields around are strewn with broken bricks, and within 1,000 feet of the village to the north-west there is a mound of brick ruins 800 feet long from east to west, and 300 feet broad. Beyond the mound, and to the north of the village, there is a large irregularly-shaped sheet of water, called Sîtâ-dohâr-tâl.

The west end of the mass of ruins is very low, but it is covered with broken walls and fine trees, and was therefore most probably the site of the monastic establishment. The general height of the east end is 16 feet above the fields, but rises to 20 feet at the south-west corner. At this point the mound is formed of solid brick-work, which, after close examination, General Cunningham discovered to be the remains of a large stûpa, with a diameter of 74 feet. The ruined mound of the stûpa is still 14½ feet above the floor of the court in which it stands. Some parts of the massive walls of the courtyard are still standing, and the complete size can be traced by the lines of the brick ruins. It was 365 feet in length from north to south and 160 feet in breadth, with a small outer court at each end, 160 by 100 feet. The lower part of the face of the stûpa was ornamented with a Buddhist railing in brick-work, supported on a line of dentils. These dentils are hollowed out and levelled at the ends; they appear to represent the ends of timber beams and to be copied from an original wooden construction. After having cleared away the rubbish from the outside of the great stûpa nearly all round, General Cunningham found the flights of steps on the

<sup>1</sup> Beal, *i.e.*, Vol. II, page 12.

<sup>2</sup> *Archæological Reports*, Vol. I, pages 248—250; Vol. XI, pages 70—78.

<sup>3</sup> Beal, *i.e.*, Vol. I, page XLVIII.

<sup>4</sup> Beal, *i.e.*, Vol. II, page 13.

north and west sides nearly perfect, with the outer wall of the stûpa still standing intact. On the south the steps were much broken, and on the east he was unable to dig owing to the presence of a huge banyan tree which stands in the very position which they would have occupied. His survey also revealed the very curious fact that the four gateways did not occupy the four cardinal points, the northern gate being  $17\frac{1}{2}$ ° to the east of the magnetic meridian.

There is a small *lingam* on the mound, which, with the supposed statue of Sîtâ - II.B. mâtî in a small modern temple, shares the devotions of the villagers. This figure is 3' 4" in height, and presents a dancing girl resting on her left foot on a prostrate human figure, with her right knee bent. Her left hand rests on her hips, while her right hand is raised above her head grasping the branch of the favourite *sâl* tree. A parrot is perched on her upper left arm under the *sâl* branches, which on the left side have broken into flower. The stone of which this statue is made is the common red sandstone of the Faþhpûr Sikri quarries near Mathurâ; and as the whole of the costume and the attitude and pose of the figure with the crouching man under the feet are similar to those of the Mathurâ figures, there is little doubt that this statue was carved at Mathurâ.

The ruined stûpa is now named after this statue Sîtâ-dohâr, or "Sîtâ's mound," and the large lake close by, which is about a mile in length, is simply known as Sîtâ-dohâr-tâl, or "the lake of Sîtâ's mound."

III. There is an isolated mound 500 feet to the west of this stûpa, which would appear to be the remains of a small monastery. The traces of the walls show a square of 80 feet, with towers at the four corners. A little further to the west-north-west, III. at a distance of 3,700 feet from the stûpa, there is a long low mound upwards of 800 feet from north to south and 500 or 600 feet from east to west, which may have been the site of the old town. It now belongs to the recently established village of Allabbakshpûr; but as the land still belongs to Tandwâ, the mound most probably represents the site of the old town visited by Fa Hian and Hiuen Tsiang. It is now called Baþ-kî-bhârî, or "banyan tree mound."

III. Near the great stûpa on the south side there are the remains of several small isolated buildings containing from two to three rooms each.

III. At 300 feet to the east-south-east of the great stûpa, there is a small round-shaped mound, which from its appearance seems to be the remains of a second stûpa.

The accounts given by the two Chinese pilgrims of the sacred buildings at Tandwâ agree in all main points, but they disagree as to the number of stûpas, which Fa Hian makes to be three, while Hiuen Tsiang describes only two. Both of the pilgrims were informed that Tandwâ was the birth-place of Kâsyapa Buddha, but this is at variance with the Buddhist chronicles, which refer his birth to Banâras.

## II.—FAIZÂBÂD DISTRICT.

1. AJUDHYÂ,<sup>1</sup> famous place of pilgrimage, in pargana Havelî Audh of tahsil Faizâbâd, on the right bank of the river Ghâghrâ, lat. 26°-47' N., long. 82°-15' E., two miles east of head-quarters, is the ancient city of Ayodhyâ, described in

<sup>1</sup> Cunningham, *Archæological Reports*, Vol. I, page 317.

the Rāmāyaṇa as situated on the bank of the Sarayū, or Sarjū river. It is said to have been 12 *yojanas*, or nearly 100 miles in circumference, for which we should probably read 12 *kōs*, or 24 miles,—an extent which the old city with all its gardens might once possibly have covered. The distance from the Guptār Ghāṭ on the west to the Rām Ghāṭ on the east is just six miles in a direct line; and if we suppose that the city with its suburbs and gardens formerly occupied the whole intervening space to a depth of two miles, its circuit would have agreed exactly with the smaller measurement of 12 *kōs*. At the present day the people point to Rām Ghāṭ and Guptār Ghāṭ as the eastern and western boundaries of the old city, and the southern boundary they extend to Bhāratkūṇḍ near Bhadarsā, a distance of six *kōs*. But as these limits include all places of pilgrimage, it would seem that the people consider them to have been formerly inside the city, which was certainly not the case. In the *Aīn-i-Akkāri* the old city is said to have measured 148 *kōs* in length by 36 *kōs* in breadth, or in other words, it covered the whole province of Audh to the south of the Ghāghrā river. The origin of the larger number is obvious. The 12 *yojanas* of the Rāmāyaṇa, which are equal to 48 *kōs*, being considered too small for the great city of Rāmachandra, the Brāhmaṇas simply added 100 *kōs* to make the size tally with their own extravagant notions. The present city of Ayodhyā, which is confined to the north-east corner of the old site, is just two miles in length by about three-quarters of a mile in breadth; but not one-half of this extent is occupied by buildings, and the whole place wears a look of decay. There are no high mounds of ruins covered with broken statues and sculptured pillars, such as mark the sites of other ancient cities, but only a low irregular mass of rubbish heaps, from which all the bricks have been excavated for the houses of the neighbouring town of Faizābād. This Musalmān city, which is two miles and a half in length by one mile in breadth, is built chiefly of materials extracted from the ruins of Ayodhyā. The two cities together occupy an area of nearly six square miles, or just about one-half of the probable size of the ancient capital of Rāma.

According to the Rāmāyaṇa, the city of Ayodhyā was founded by Manu, the progenitor of all mankind. In the time of Daśaratha, the father of Rāma, it was fortified with towers and gates, and surrounded by a deep ditch. No traces of these works now remain, nor is it likely, indeed, that any portion of the old city should exist, as the Ayodhyā of Rāma is said to have been destroyed after the death of Brihadbala, after which it lay deserted until the time of Vikramāditya of Ujjayinī, who, according to tradition, came in search of the holy city, erected a fort called Rāmgāṛh, cut down the jangal by which the ruins were covered, and erected 360 temples on the spots sanctified by the extraordinary actions of Rāma. The Vikramāditya of this story, General Cunningham<sup>1</sup> takes to be Chandragupta II, of the Imperial Gupta dynasty, A.D. 395—415; whose rule certainly extended to Ujjayinī, as his inscriptions have been found at Sāñchi and Udayagiri Bhilsā.

III.  
There are several very holy Brāhmaṇical and Jaina temples about Ayodhyā, but they are all of modern date and without any architectural pretensions whatever; but there can be no doubt that most of them occupy the sites of more ancient temples

<sup>1</sup> *Archæological Reports*, Vol. XI, page 97.

IIb. that were destroyed by the Musalmâns. Thus Râm kôt, or Hanumân Gârhi, on the east side of the city, is a small walled fort surrounding a modern temple on the top of an ancient mound. This fort is said to have formerly covered a large extent of ground, and, according to tradition, it was surrounded by 20 bastions, each of which was commanded by one of Râma's famous generals after whom they took the names by which they are still known. Within the fort were eight royal mansions, where dwelt Daśaratha, his wives, and Râma, his deified son. The name Râmkôt is certainly old, but the temple of Hanumân is not older than the time of Aurangzîb. Râm Ghât, at the north-east corner of the city, is said to be the spot where Râma bathed, and Svargadvâram, also called Râm Darbâr, on the north-west, is believed to be the place where his body was burned. Tretâ-kê-Thâkur is famous as the place where Râma performed a great sacrifice, and which he commemorated by setting up there images of himself and Sîtâ. Close by is the Lakshmana Ghât, where his brother Lakshmana bathed, and about one quarter of a mile distant, in the very heart of the city, stands the Janmâsthânam, or "birth-place temple," of Râma. Almost due west, and upwards of five miles distant is the Guptâr Ghât, with its group of modern white-washed temples. This is the place where Lakshmana is said to have disappeared, and hence its name of Guptâr, from *gupta*, "hidden or concealed." Some say that it was Râma who disappeared at this place, but this is at variance with the story of his cremation at Svargadvâram.

III. IIIb. There are five Digambara temples at Ayodhyâ which were built in Samvat 1781, in the time of Shujâ-a-d-daulah, to mark the birth-places of five Tirthankaras, viz., Âdinâtha, Ajitanâtha, Abhinandanâtha, Sumatinâtha, and Anantajit, who are said to have been born at Ayodhyâ. The temple of Âdinâtha is situated near the Svargadvâram on a mound, known as Shâh-Jûran-kâ-tîlâ, on which there are many Musalmân tombs and a masjid. According to the local Musalmân tradition, Makhdûm Shâh Jûran Ghorî, who came to Audh with Shahâb-ad-dîn Ghorî, destroyed the ancient temple of Âdinâtha and erected on its ruins the Musalmân edifices which gave to the mound the name by which it is still known. Besides these five temples of the Digambaras there is a sixth temple of the Śvetâmbaras, dedicated to Ajitanâtha, which was built in Samvat 1881.

III. IIIb. It is locally affirmed that at the Musalmân conquest there were three important Hindû temples at Ayodhyâ: these were the Janmâsthânam, the Svargadvâram, and the Tretâ-kê-Thâkur. On the first of these Mîr Khân built a masjid, in A.H. 930,<sup>1</sup> during the reign of Bâbar, which still bears his name. This old temple must have been a very fine one, for many of its columns have been utilized by the Musalmâns in the construction of Bâbar's Masjid. These are of strong, close-grained, dark-coloured, or black stone, called by the natives *kasautî*, "touch-stone slate," and carved with different devices; they are from seven to eight feet long, square at the base, centre and capital, and round or octagonal intermediately. On the second and third Aurangzîb built masjids, which are now mere picturesque ruins. A fragmentary inscription<sup>2</sup> of Jayachchandra of Kanauj, dated Samvat 1241, and recording the erection of a temple of Vishnu, was rescued from the ruins of Aurangzîb's Masjid, known as Tretâ-kê-Thâkur, and is now in the Faizâbâd Museum.

<sup>1</sup> Archaeological Reports (New Series), Vol. I, page 67.

<sup>2</sup> Archaeological Reports (New Series), Vol. I, page 68.

III. The only remains at Ayodhyâ that appear to be of any antiquity are three earthen mounds to the south of the city, and about a quarter of a mile distant. These are called Maniparbat, Kubêrparbat, and Sugribparbat. The first, which is nearest to the city, and whose ancient name is said to have been Chhattarban, is an artificial mound, 65 feet in height, covered with broken bricks and blocks of *kankar*. The old bricks are eleven inches square and three inches thick. At 46 feet above the ground on the west side there are the remains of a curved wall faced with *kankar* blocks. The mass at this point is about 40 feet thick, and this was probably somewhat less than the size of the building which once crowned this lofty mound. According to the Brâhmañas the Maniparbat is one of the hills which the monkeys made use of when assisting Râma, it was accidentally dropped here by Sugrîva, the monkey-king of Kishkindhâ. But the common people, who know nothing of this story, say that the mound was formed by the labourers shaking their baskets on this spot every evening on their return home from the building of Râmkôt. It is therefore best known by the name of Jhawwajhâr, or Orâjhâr, both of which mean "basket-shakings." A similar story is told of the large mounds near Banâras, Nimbâr, Sâhet-Mâhet, and other places. An *inscription* of Râjâ Nandivardhana of Magadha is said to have been discovered buried in this mound during the reign of Nasîr-ad-dîn Haidar of Lakhnâû; but the inscription has never been published and the original plate cannot now be traced.

III. Five hundred feet due south from this large mound stands the second mound, called Kubêrparbat, which is only 28 feet in height. The surface is an irregular heap of brick rubbish, with numerous large holes made by the people in digging for bricks. It is crowned by two old tamarind trees and is covered with jangal. Close by on the south-west there is a small tank, called Ganësakunḍ by the Hindûs and Hussain Kunḍ or Imâm Talâo by the Musalmâns. Still nearer, on the south-east, is a large oblong mound, called Sugribparbat, which is not more than 10 feet above the ground level. It is divided into two distinct positions, that to the north being upwards of 300 feet square at top, and the other to the south upwards of 200 feet. In the centre of the larger enclosure there is a ruined mound containing bricks eight and-a-half inches square, and in the centre of the smaller mound there are the remains of a *bâoli*, which is said to be the Ganapatikunḍa of the Purâṇas.

IIb. Between the Maniparbat and Kubêrparbat there is a small Musalmân enclosure, 64 feet long from east to west and 47 feet broad, containing two brick dargâhs, which are attributed to Sîs Paighambar and Ayûb Paighambar, or the "prophets Seth and Job"; the first is 17 feet long and the other 12 feet. These tombs are mentioned in the Āin-i-Akkâri and in the Ārâish-i-Mahfil. About a mile off, near the police station, there is the dargâh of Nûh, or Noah.

Ib. The mounds are surrounded by Musalmân tombs, and as it is the Musalmân practice to bury the dead along the sides of the high roads close to their cities, General Cunningham infers that the road which now runs close to the westward of the mounds is one of the ancient highways of the district. This is confirmed by the existence of an old masonry bridge of three arches over the Tilâhi Nâlâ, to the north-west of the Maniparbat, as well as by the direction of the road itself, which

leads from the south end of the city straight to Bhâratkund, and onwards to Sultânpur or Kuśapura, and Allahâbâd, or Prayâga.

There can be no reasonable doubt that Hiuen Tsiang's<sup>1</sup> Pi-so-kia, or Viśâkhâ, with its enormous number of heretics, or Brâhmaṇas, is the same as the Ayodhyâ<sup>2</sup> of the Hindûs. He describes the city of Viśâkhâ as being 16 *li* or two and  $\frac{2}{3}$  miles in circuit. In his time, therefore, the capital of Râma was not more than half of its present size, although it probably contained a greater population, as not above one-third, or even perhaps less, of the present town is inhabited. The old city then possessed no less than 20 *samghârâmas* and 3,000 priests, and about 50 Brâhmaṇical temples. From this account we learn that so early as the seventh century more than 300 of the original temples of Vikramâditya had already disappeared, and we may therefore reasonably infer that the city had been gradually declining for some time previously. The Buddhist monuments, however, would appear to have been in good order, and the monks were just as numerous as in the eminently Buddhist city of Banâras.

The first monument described by Hiuen Tsiang is a large *samghârâma* without name. This monastery General Cunningham identifies with the Sugribparbat, being about 500 feet long by 300 feet broad. The great size and rectangular form of this ruin are sufficient to show that it must have been a monastery, but this is placed beyond all doubt by the existence of an interior well and by the remains of cloistered rooms forming the four sides of the enclosure. Its position to the south of the city, and to the east of the road, agrees with the recorded position of the monastery.

Beside the monastery there was a *stûpa* of Aśoka, 200 feet in height, built on the spot where Buddha preached the law during six years. This monument General Cunningham identifies with the Maṇiparbat, which is still 65 feet high, and which with its masonry facing must once have been at least as high again, and with the usual lofty pinnacle of metal may easily have reached a height of 200 feet. He infers that the earthen or lower part of the mound may belong to the earlier ages of Buddhism, and that the masonry or upper part was added by Aśoka.

Hiuen Tsiang next describes the sites of the toothbrush tree and of the monument where the four previous Buddhas used to sit and take exercise, as being close to the great stûpa. These places General Cunningham identifies with the courtyard containing the dargâhs of Sîs and Ayûb, which touches the south side of the Maṇiparbat. The two tombs he takes to be the remains of the seats of the four previous Buddhas, and the paved courtyard to be the scene of their daily walks, although he was unable to trace their footmarks which were seen by the Chinese pilgrim.

The last monument described by Hiuen Tsiang is a stûpa containing the hair and nails of Buddha. This was surrounded by a number of smaller monuments which followed one another in succession, and by several tanks which reflected the sacred buildings in their limpid waters. The stûpa General Cunningham identifies with the Kubêrparbat, which touches the south side of the enclosure round the dargâhs of Sîs and Ayûb, and is close to the west side of the ruined monastery. One

<sup>1</sup> Beal, *l.c.*, Vol. I, page 239.

<sup>2</sup> Some writers have also identified Ayodhyâ with the 'O-yu-t'o of Hiuen Tsiang; see e.g., Cunningham, *Archæological Reports*, Vol. I, page 294; Dr. Hörnle, *The Uvásagadâśâ*, Appendix III, page 53. Compare, however, notes on Biḥâr in the Unâo and Jâgatpûr in the Râî Bareli districts.

of the tanks described by the pilgrim may be the Ganéśakund; but all the smaller monuments have disappeared long ago, as they afforded cheap and ready materials for the construction of the numerous Musalmân tombs, as well as for the neighbouring bridge and masjid.

The people are unanimous in their assertion that the old city to the north of these mounds was called Baretâ; Ayodhyâ, they say, was the capital of Râma, but the latter city was called Baretâ. As this name has no similarity to Viśâkhâ, we can only set it down as another appellation of the old town, for which we have no authority but tradition.

IIb. 2. AKBARPûR, or Mîrân pûr, tahsil, 36 miles south-east of Faizâbâd, was formerly a Musalmân town of some importance, and still contains ruins of fine buildings, a sarâi, imâmbâra and old tombs. On a high cliff of the left bank of the river Tons is the old fort of Akbar erected on the ruins of an old Bhâr castle, said to have been called Sojhâwalgarh. Within the fort is a masjid, built by Akbar in A.H. 976, as is apparent from several Persian *inscriptions* on the walls, and the dargâh of Sa'îd Kamâl, a famous darwêsh. A fine masonry bridge of great strength and solidity, built by Akbar in the same year under the supervision of Muhammad Muhsin, spans the river and the low alluvial land which extends for some hundreds of feet eastward on the right bank. In the centre of a large tank, on a ruined brick mound, there is a stone tomb, over which are eight roughly-hewn stone pillars, surmounted by a small ruined brick dome. The Persian *inscription* on one of the interior cornices records the erection of this building by Qâzî Sa'îd Taj within the lands of Sinjhâuli in A.H. 782, during the reign of Firuz Shâh Taghlaq. From this it is evident that the ancient name of the place, prior to the days of Akbar, was Sinjhâuli, apparently a corruption of Sojhâwalgarh.

IIb. At the village of Masa'ûd pûr, or Bhiâon, are the dargâhs of Sahjâ and Kâlka, two famous local necromancers, said to have been the disciples of Sa'îd Masa'ûd, who came from Arabia and died at this place in A.H. 420.

IIb. 3. AMSIN, village in tahsil Faizâbâd, 22 miles south-east of head-quarters, possesses a strong brick fort built by Roshan Ali Khân in Fasli 1170.

III. The pargana contains ruined brick mounds, ascribed to the Bhârs, at the villages of Sirwâ-Pâli, or Sarâi Dûla, Khîwâr, Alâpûr, Tikri, Marñû, Mâdhopûr, Jijwat, Badûghpûr, Bandhanpûr, Basaurâ, and Pakrêlâ.

IIb. At the village of Sirwâ-Pâli there is a modern brick temple, on the banks of the Ghâghrâ, dedicated to Rishi Sirîgavîra. Sirwâ is said to have been the eastern gate of ancient Ayodhyâ.

IIb. The village of Kasbâ possesses a temple of Kâlikâ Devî of local repute, but of no interest.

IIb. 4. BHADARSÂ, small town in pargana Haveli Audh of tahsil Faizâbâd, ten miles south of head-quarters, possesses an ancient tank, called Bhâratakund, and the dargâh of Sa'îd Zain-al-âbidîn, or Mira Zaina.

III. 5. BIRHAR, village in tahsil Tândâ, 50 miles south-east of Faizâbâd, is devoid of antiquities, but the pargana contains ruined brick mounds, or dihs, ascribed to the

Bhârs, at the villages of Korâwân, Chândipûr, Samaur, Rudhâî, Hasanpûr Dhipni, Sa'îdpûr Lirwadih, Sonhân, Nâthmalpûr, Bethuriyâ, Pokharbhêta, Sâmđih, Karâwân, and Ochhawân.

IIb.

The village of Rasûlpûr possesses the dargâh of Shâh Makhdûm Sa'îd Ashraf Jahângîr, a famous darwêsh of the time of Ibrâhîm Shâh Sharqî of Jaunpûr.

6. FAIZÂBÂD, tahsil and capital of the district, lat.  $26^{\circ}47'$  N., long.  $82^{\circ}11'$  E., on the right bank of the Ghâghrâ, lies west of and adjoins the modern town of Ajudhyâ, which is now within the same municipal limits, both towns being on the site of the ancient city of Ayodhyâ. The present town of Faizâbâd owes its existence to Nawâb Mansûr Âli Khân, but most of its interesting buildings date from the time of Shujâ-ad-daulah, *viz.*, the Gulâbbâri, Samanburj, Motî Mahal, Khurd Mahal, Dilkushâ, and the Tripolia, or three-arched gateway in the Chauk. The stuccoed brick tomb of Bahû Begam, the wife of Shujâ-ud-daulah and mother of Âsaf-ad-daulah, is the only building of any consequence and the finest of its kind in Audh.

A copperplate<sup>1</sup> grant of Jayachchandra of Kanauj, dated Samvat 1243, was found near Faizâbâd in A.D. 1841; the original plate is now in the Library of the Royal Asiatic Society, London.

III.

7. KHANDÂNSÂ, village in tahsîl Bikapûr, 25 miles south-west of Faizâbâd, is devoid of ancient remains; but the pargana contains brick-strewn mounds, or *dîhs*, ascribed to the Bhârs, at the villages of Sirsend, Bakhauli, and Jarayyân.

III.

8. MAJHAURÂ, large village in tahsîl Akbarpûr, 26 miles south-east of Faizâbâd, possesses a ruined brick mound, ascribed to the Bhârs.

III.

The pargana is rich in ancient mounds, covered with broken bricks and masonry débris, said to be the remains of the former strongholds of the Bhârs. The most prominent *dîhs* are at the villages of Asganwân, Rachhpâl, Parnanand-pati-urf-Dahwâ, Kawariserpâl, Sagaichâ, Naghiâwân, Idhonâ, Chandâpûr, Kâdipûr Gaurâ, and Tolâpati-urf-Jaitpûr.

III.

9. MANGALSI, town in tahsîl Faizâbâd, nine miles west of head-quarters, on the left bank of the Ghâghrâ, is devoid of antiquities, but the pargana contains brick-strewn mounds, ascribed to the Bhârs, at the villages of Sirhir, Râîpûr, Sukhâwân, Sarwâri, Ibrâhîmpûr Kandâî, Bilkhâwân, Dêorâ Kôt, Kalâparpûr, Tharerû, Kôtîdîh and Mahôli.

IIa.

On the outside of the village of Dhaurahrâ, there is a gateway of handsome proportions, built by Âsaf-ad-daulah of Lakhnâû, and an old ruined Hindû temple, sacred to Mahâdeva.

III.

The village of Hâjîpûr possesses an old ruined masjid known as that of Pîr Khwâja Hasan, whose tomb it adjoins.

III.

Near Sonâha are numerous tombs declared by the Musalmâns to be the graves of the soldiers of Sa'îd Sâlâr Masâ'ûd; the Musalmâns of Audh are, however, apt to associate with Sa'îd Sâlâr every object of antiquity to which they can ascribe no certain origin.

III.

The village of Ronâhî possesses the ruins of an old masjid, buried in jangal, and the tombs of two martyrs, Aulia Shahid and Makan Shahid.

<sup>1</sup> *Journal, Asiatic Society of Bengal*, Vol. X, page 98; *Indian Antiquary*, Vol. XV, page 10.

- III. At the village of Pîrnagar are the ruins of an old masjid, and at Kôt Sarâwân is an old masjid in good preservation, called Panj-bhayyâ. Inside the enclosure are the tombs of the five brothers, and an upright diagonal monolith of coarse stone; on the western side are the remains of a large platform, flanked by heavy pillars, which is called Ganj-i-Shahidân.
- III. At the village of Mumtâz nagař are the ruins of a *kankar*-built masjid, erected by Mumtâz Khân, in A.H. 1025, as is apparent from a Persian *inscription*.
- III. The village of Tâjpûr contains a brick *maqbara* of Jamâl Khân and a ruined fort.
- III. At Dholi Askarân there are interesting ruins of an enormous fort; bastions of commanding height, crowned by banyan trees of great size and age, overlook a deep moat.
- III. At Bhâvan nagar are the remains of a small mud fort.
- IIb. The small town of Mustafâbâd, also called Barâgâon, possesses an old masjid, standing in lonely bleakness, said to have been built by Sa'îd Bâri, the founder of the town.
10. SURHÂRPûR, small town in pargana Pachhimrâth of tahsil Bikapûr, 46 miles south-east of Faizâbâd, possesses an old masonry fort on a rising ground, ascribed to the Bhârs, and a curious masonry bridge of Akbar's time over the river Majhoi.
- III. Brick-strewn mounds, or *dîhs*, ascribed to the Bhârs, are at the villages of Hârpûr, Khânpûr-Pilâi, Umräñ, Bhojgî, Dêodî, and Masorâ.
- III. At Yâsingařh are the picturesque ruins of a strong masonry fort, built by Shaikh Ghulâm Yâsin.
11. TANDÂ, tahsil, lat. 26°-23' N., long. 82°-42' E., 36 miles east-south-east of Faizâbâd, possesses 44 masjids, 34 imâmbâras, and nine Hindû temples of no interest. The dargâh of Shaikh Hârûn is a picturesque ruin about a mile to the east of the town; to the west is an elevated masonry *chabûtrâ*, called Sâlârgârh.
- At the villages of Madârpûr, Thânûpûr, Umêdâ, and Khâspûr are brick-strewn mounds of considerable extent, ascribed to the Bhârs.

### III.—GONDÂ DISTRICT.

1. BALRÂMPûR, town in tahsil Utraulâ, 28 miles north-east-north of Gondâ and about two miles to the south of the Râpti river, is built on the ruins of the ancient Râmgadha Gaudâ. The modern town possesses 53 Hindû temples and 17 masjids, none of any great pretensions. The modern stone temple of Bilêsvâri Devî is a very handsome structure, profusely carved by the best masons of Banâras and Mirzâpûr.
2. DÊVî-PÂTAN, ancient village in pargana Tulsipûr of tahsil Utraulâ, 46 miles north-east-north of Gondâ, is one of the oldest seats of the Šaiva cultus in Northern India. The earliest legend connects it with Râjâ Karña, the renowned hero of the Mahâbhârata, and elder brother by the mother's side of the Pândavas, being the son of Sûrya by Prithâ or Kuntî before her marriage with Pându. Afraid of the censure of her relatives, Kuntî deserted the child and exposed it in the river Ganges, where it was found by Adiratha, a prince of Aṅga, and nurtured by his wife Râdhâ. Brought up at the court of Hastinâpura, he was refused by

Drona the arms of Brahmâ, which he eventually obtained from Paraśurâma by faithful service at his retreat on the Mahêndra mountain. In after life he attended Duryodhana to the *svayamvara*, and having taken a prominent part in the great war, was finally granted the city of Mâlinî by Jarâsandha, the great King of Magadha and Chedi, and reigned as a tributary of Duryodhana. Mâlinî has been identified by General Cunningham<sup>1</sup> with Champângar, a town on the Ganges in the Bhâgalpur district of Bangâl; but if Karña remained a tributary to the King of Hastinâpura, it is more reasonable to look for his kingdom to the west of Magadha, between Dehlî and Bihâr (*i.e.*, Dand-Bihâr in the Patnâ district of Bangâl). In the light of the local legend, the Mâlinî, referred to in the Mahâbhârata, was not unlikely the small affluent of the Ghâghrâ which joins the main stream about 50 miles above Ajudhyâ. Further, as the son of Sûrya and the favorite of the great Śaiva hero Jarâsandha, Karña himself seems to have been connected with the earliest forms of Śaiva worship, and the name Chandrasekhara, by which the god is still known at Dêvî-Pâtan, is certainly derived from times when he was yet worshipped as the beneficent lord of production. It is not, therefore, impossible that the old legend, which ascribes the ancient ruins of an extensive brick-strewn mound, on which the modern temple of Pârvatî is built, and its adjoining tank, to Râjâ Karña, may have some kind of historical basis, though it is far more probable that the actual existing remains belong to the time of Chandragupta II, of the Imperial Gupta dynasty, who restored the old sacred places at A y o d h y â, and who raised at Dêvî-Pâtan a new fane on the legendary spot, now overgrown with jangal. It is to this period that we may ascribe the Purânic legend of Dêvî's dishonour at the hand of Daksha. Śiva arrived to find her dead, and taking the self-immolated corpse on his shoulder, carried it eastwards. The dead and live bodies were not to be separated till Vishnu cut the former into fifty pieces with his *chakra*, and flinging them in as many directions created new places of pilgrimage. Her right arm fell at Dêvî-Pâtan and sank through the earth into the lower world.

A third temple was erected in the beginning of the 15th century A.D. by the great Ratannâth, the third in spiritual descent from Gôrakhnâth, the deified saint whose worship is spread all over the Nepâl valley and many parts of India. That the red sandstone temple, whose fragments are built into the modern edifice, dates from the period of Gôrakhnâtha is proved by a Nâgarî inscription on the doorway. As far as can be judged from the remains, this temple must have been of considerable architectural pretensions, adorned by profuse sculpture, and full of stone images of Śiva, Bhairava, and Kâli. Its importance was sufficient to attract the attention of the great iconoclast Aurangzib, whose officer slew its priests, broke the images and defiled its holy places. The Hindûs, however, avenged the desecration by murdering the Musalmân, whose body is said to be buried under the mound known as Sûrbîr.

The modern temple of Pârvatî was shortly afterwards erected on the ruins of the third, under the protection of the neighbouring Râjâs of Tulsipûr.

3. GONDÂ, tahsîl and capital of the district, lat. 27°-15' N., long. 82° E., is the ancient Gaudâ, a subdivision of Uttara Kosala, as mentioned in the Purânas. The modern town, however, contains very few objects of interest, and

<sup>1</sup> *Archæological Reports*, Vol. XV, page 31.

IIb. the Hindû temples are all of recent construction. Near the Chauk are the rémnants of the moat which surrounded the old fort round which the present town has grown up; IIb. a large sarâî; and the Râdhâkund, a large masonry tank with a masonry building at its edge. In the civil station is the Sâgar, a large artificial lake, constructed by Râjâ Sîva Prasâda in Fasli 1120, in the middle of which stands a temple on an island.

Traditions respecting the famous tooth-brush tree (*dantadhâvana*) of Buddha still exist at Gondâ. Both Fa Hian<sup>1</sup> and Hiuen Tsiang<sup>2</sup> agree in stating that the *dantadhâvana* of Sha-chi and Viśâkhâ was only seven feet high, and that it never grew any higher, which would seem to show that it was only a small tree or shrub; and this, indeed, is actually the case with the *dattan*, or tooth-brush tree of Gondâ, which is a *chibil*, or shrub eaten by goats, that never exceeds eight or ten feet. From this tradition, which also exists at Hâthili or Aśokpûr of the Gondâ district, we may infer that it was usual to make cuttings and to take seeds from the famous *dantadhâvana* of Visâkhâ for distribution to religious establishments, just as cuttings from the *bodhi* tree at Gayâ were made for the same purpose.

III. Vast ruins of ancient cities are found all along the banks of the Tihri river, at the villages of Naliyâ and Khargûpûr, which are ascribed to Râjâ Sudâman, a contemporary of Sohil Dêo, or Suhridhvaja of Gauda. Khargûpûr possesses in a modern temple a large *lingam* with a handsomely carved *argha*, which was dug out of the ruins about 30 years ago.

4. Hâthili, small village in pargana Mahâdêva of tahsil Tarâbganj, 12 miles south-east-south of Gondâ, is said to derive its name from Hâtila, sister's son of Sa'îd Sâlâr, who was killed in an assault on the large ancient temple of Aśokanâtha Mahâdêva, from which the village is also called Aśokpûr. His tomb, or rather that of his relative Sâlâr Saif-ad-din, who was killed in the same battle, a low-domed building only 20 feet square, is still much frequented as the shrine of a ghâzî or martyr for the faith. It is built entirely of large bricks from the ruins of the old temple of Aśokanâtha. The remains consist of a low mound, 700 feet long by 500 feet broad, with three prominent masses of ruin on the north side. General Cunningham<sup>3</sup> made in 1862 an excavation in the north-west ruin near the base of a large *mâhûâ* (*madhûka*) tree, but without any result, as a small Musalmân tomb prevented him from digging in the centre. The kûlis employed on the work voluntarily informed him that the *mâhûâ* tree had been the "tooth-brush" of a Râjâ who stuck it in the ground and it grew to be a tree.

The north-east mound is a mere undistinguishable mass of broken bricks, but the central mound is still covered with the ruins of the temple of Aśokanâtha Mahâdêva. Portions of the brick walls which still remain show that the temple was only 12 feet square; but the whole has been lifted up by the roots of a gigantic *pîpal* tree which still hold the bricks together by their interlacings. The *lingam* was almost completely hidden by the matted roots of the *pîpal* until the tree was cut down in 1862. As the cut stem showed 849 annual rings, the tree must have been planted in A.D. 1013 during the reign of Mahmûd of Ghazni. This, indeed, is about the

<sup>1</sup> Beal, *I.c.*, Vol. I, page XLIII.

<sup>2</sup> Beal, *I.c.*, Vol. I, page 240.

<sup>3</sup> *Archæological Reports*, Vol. I, page 328.

date of the temple itself, which is said to have been built by Suhriddhvaja, the Râjâ of Aśokpûr, and the antagonist of Sa'îd Sâlâr. The mound with the mahûâ tree is called Râjâ Sohil Dêo-ka-khalang, or Sohil Dêo's seat. His city of Aśokpûr is said to have extended to Domarîyâ dîh, two kôs to the north, and to Sareyâ dîh, half a kôs to the south of the temple. At both of these places are old brick-covered mounds, in which large numbers of coins have been found. Most of these belong to the early Musalmân kings of Dehlî, the Ghorîs and Khiljis; but there are also a few early Hindû coins, being Âdivarâha drammâs of Râjâ Bhojadêva.

Hâthili was no doubt the scene of Sâlâr Masa'ûd's death, in his last battle with Râjâ Suhriddhvaja. According to the *Mirât-i-Masa'ûdi*, Sa'îd Sâlâr rested under the shade of a mahûâ tree on the bank of the Sûrâjkund, close to the temple of Bâlârakh (*i. e.*, Aśokanâtha Mahâdêva) at Aśokpûr, after an engagement with the Hindûs. The place was several marches distant from Bahrâich, as he had come to the Sûrâjkund by regular stages. Having taken a great fancy to the spot, he ordered a platform of masonry to be built under the shade of the mahûâ tree to serve him for a seat. During the battle he directed his followers to throw the bodies of the dead believers into the Sûrâjkund, while the few troops that remained stood round him in the garden.

III. 5. MACHHLIGÂON, small village in pargâna Mâṇikapûr of tahsîl Utraulâ, 18 miles east of Gondâ, possesses an ancient brick-strewn mound, on the top of which is a modern temple, dedicated to Karûânâth Mahâdêya. The *lingam* itself, as well as a few stone statues of Śiva, were dug out of the *kherâ* by the villagers in 1857. Close to the temple there is an old well built of large *kankar* blocks.

III. 6. MAHÂDÊVA, village in tahsîl Tarâbganj, 14 miles south-east-south of Gondâ, IIb. possesses an ancient brick-covered *dîh*, near which there is an old temple of Mahâdêva, from which the village derives its name.

III. At Luḍhiyâ Ghâṭ, near Kharâsa, is a deep lake, all around the shore III. of which are large brick mounds, the remains of ancient mansions, and the palm and date trees of former gardens. Coins of the early Musalmân rulers of Dehlî are occasionally disinterred by the rains.

IIb. 7. MATHURÂ, small village in pargâna Balrâmpûr of tahsîl Utraulâ, 43 miles north of Gondâ, possesses a lofty śivâla of recent date, and the handsome dargâh of Mîr Hanifa, erected by Asaf-ad-daulah of Lakhnâû.

III. 8. PACHRÂN,<sup>1</sup> small village in tahsîl Gondâ, 18 miles north of head-quarters, III. stands upon a large mound 150 feet long by 80 feet broad and 25 feet high. Near it IIb. is a second mound 20 feet high, apparently formed of solid brick work. Here the Prithvinâth *lingam*, which is now enshrined in a modern temple on the top of the mound, is said to have been found when the dense jangal which covered the mound was cleared away about 1860. A copperplate grant was also found here in 1868, which was "taken away by Nicholson Sahib to Gondâ." This *inscription* has never been published, and the original cannot now be found.

The name of Pachrân may perhaps be derived from Pañchâraṇya, or the "five forests," as the place is said to have been a favorite one with the ancient Rishis,

<sup>1</sup> Cunningham, *Archæological Reports*, Vol. XI, page 100.

whose names are still attached to several spots in the neighbourhood. The solid brick mound on which the temple now stands looks exactly like a ruined *stūpa*; but the presence of the *lingam* with an ornamented *argha*, and of a stone figure of Chaturbhujā, or Vishṇu, shows that the place must, at least in latter times, have been occupied by Brāhmaṇas. Most probably the site is an old Buddhist one, which was deserted during the decay of Buddhism under the Gupta rulers.

9. SĀHET-MĀHET, a vast collection of ruins on the south bank of the Rāptī in pargāṇa Balrāmpūr of tahsil Utraulā, 42 miles north of Gondā, has been identified by General Cunningham<sup>1</sup> as the remains of the famous city of Śrāvasti, or Sāvatthī, one of the most celebrated places in the annals of Buddhism. We know from Hiuen Tsiang<sup>2</sup> and the Cyloneese Buddhist books that Shi-lo-fu-shi-ti, i.e., Śrāvasti, or Sewet, was to the north of Ayodhyā, or in other words, that it was in the district of Gaudā or Uttara Kosala, which is confirmed by the statements of no less than four Brāhmaṇical Purāṇas. As Fa Hian<sup>3</sup> also says that She-wei, or Śrāvasti, was in Kosala, and as General Cunningham discovered in these ruins a colossal statue of Buddha with an *inscription* of the Indo-Skythian period containing the name of Śrāvasti itself, there can be no doubt whatever that the great ruined city of Sāhet-Māhet represents the ancient Śrāvasti.

III.

All that now remains of this once famous city is the great fortress on the banks of the Rāptī, with a smaller ruin to the south-west, a lofty mound due south on the Balrāmpūr and Bahrāich roads, and numerous small piles of bricks, the remains of ancient stūpas scattered here and there within a distance of two miles of the main city.

The fortress is in shape an almost semi-circular crescent with its diameter of one mile and a third in length curved inwards and facing the north-east, along the old bank of the Rāptī. The western front, which runs due north and south, for three-quarters of a mile, is the only straight portion of the enclosure. The ramparts vary considerably in height; those to the west being 35 to 40 feet in height, while those on the south and east are not more than 25 or 30 feet. The highest point is the great north-west bastion, which is 50 feet above the fields. The north-east face, or shorter curve of the crescent, was defended by the Rāptī which still flows down its old bed during the annual floods. The land ramparts on the longer curve of the crescent must once have been defended by a ditch, the remains of which yet exist as a swamp, nearly half a mile in length, at the south-west corner. Everywhere the ramparts are covered with fragments of brick, of the large size peculiar to very ancient cities; and, though General Cunningham was unable to trace any remains of walls except in one place, yet the very presence of the bricks is quite sufficient to show that the earthen ramparts must once have been crowned by brick parapets and battlements. The portion of the parapet wall, which he discovered still standing in the middle of the river face, was 10 feet thick. The whole circuit of the old earthen ramparts is 17,300 feet, or upwards of three and a quarter miles. This is the exact size of 20 *li*, which Hiuen Tsiang gives to the "ruins of the walls encompassing the royal precincts," i.e., the portion of the city in which the royal

<sup>1</sup> *Archæological Reports*, Vol. I, pages 330—348; Vol. XI, pages 78—100.

<sup>2</sup> Beal, *I.c.*, Vol. II, pages 1—13.

<sup>3</sup> Beal, *I.c.*, Vol. I, pages XLIV—XLVIII.

palace of Prasenajit stood. It is certain that the suburbs outside the walls must have been very limited, as the place is almost surrounded with the remains of large religious buildings, which would have left but little room for any private dwellings. "Though mostly in ruins, still there are a few inhabitants:" this statement of Hiuen Tsiang is sufficient to show how utterly ruined this once famous city must have been at so distant a period as the seventh century A.D. As Fa Hian describes the population as consisting of "about 200 families" in A.D. 400, while the Cylonean annals<sup>1</sup> speak of Khirâdhâra and his nephews as kings of Sâvathîpura, between A.D. 275 and 319, the great decline of Sravasti must have taken place during the middle of the fourth century, and we may perhaps not be far wrong in connecting it with the reign of Chandragupta II, of the Imperial Gupta dynasty, A.D. 395—415.

Sravasti is said to have been built by Râjâ Sravasta, the son of Yuvanâsva of the solar race, and the tenth in descent from Sûrya himself. Its foundation therefore reaches to the fabulous ages of Indian history, long anterior to Râma. During this early period it most probably formed part of the kingdom of Ayodhyâ, as the *Vâyupurâna* assigns it to Lava, the son of Râma. When Sravasti next appears in history, in the time of Buddha Sâkyamuni, it was the capital of King Prasenajit. The king became a convert to the new faith, and during the rest of his life he was the firm friend and protector of Buddha. But his son Virûdhaka hated the Sâkyas, and his invasion of their country and subsequent massacre of 500 Sâkya maidens, brought forth the famous prediction of Buddha that within seven days the king would be consumed by fire. As the story has been preserved by the Buddhists, the prediction was of course fulfilled, and upwards of eleven centuries afterwards the tank in which the king had sought to avoid the flames was pointed out to the credulous Hiuen Tsiang.

During the first and second centuries A.D., Sravasti would seem to have been under the sway of the Indo-Skythian rulers of Gandhâra, as several *inscribed* statues of Buddha, dated in the regnal years of Kanishka and Huvischka, have been dug out of the ruined mounds at Sâhet-Mâhet. Later on, Sravasti was most likely under the rule of its own kings, as we find Khirâdhâra and his nephews mentioned as Râjas between A.D. 275 and 319. Shortly afterwards it became a dependency of the powerful Gupta dynasty of Magadha, as Chandragupta II<sup>2</sup> is undoubtedly the Vikramâditya of Sravasti, mentioned by Hiuen Tsiang<sup>3</sup> as a persecutor of Buddhists. To this monarch must be ascribed the erection of the 100 Brâhmaical temples which were still standing at the time of Hiuen Tsiang's visit. From this time Sravasti gradually declined; in A.D. 400 it contained only 200 families, and in A.D. 636 it was deserted, and only a few religious followers haunted the ruins.

But that Buddhism was not completely extinguished at Sravasti during the Gupta period and even later, is proved by the discovery of a large collection of baked and unbaked clay and lac seals and of broken statues containing the Buddhist

<sup>1</sup> *Journal, Asiatic Society of Bengal*, Vol. VII, page 865.

<sup>2</sup> Dr. Hörnle in *Journal, Asiatic Society of Bengal*, Vol. LVIII, Part I, page 101, suggests that Kumâragupta II, Kramâditya, circa A.D. 530, is intended by Vikramâditya.

<sup>3</sup> Beal, *l.c.*, Vol. I, page 106.

creed formula *inscribed* in Gupta characters as well as in Devanāgarī letters of the seventh and eighth centuries. The most interesting fact, however, is the find of an *inscribed* slab<sup>1</sup> which shows that Buddhism was still professed at Śrāvasti even so late as the thirteenth century A.D. This *inscription* was found, in 1885, buried under the ruins of a Buddhist building erected on the old site of Buddha's Vihāra in Jētavāna. It records in Samvat 1276, or A.D. 1219, the erection of a convent for Buddhist ascetics at the town of Ajāvṛisha by Vidyādhara, the fifth of six sons of Janaka and Jijjā, and grandson of Bilvaśiva of the Śrī Pūrvā-Vāstavya family. Janaka, the father of Vidyādhara, is described as the counsellor of Gopāla, the ruler of Gādhipura, or Kanauj; and Vidyādhara appears to have held a similar position under the prince Mādana, probably a successor of Gopāla. The town of Ajāvṛisha is said to have been built by Māndhātri of the solar race, and to have its protection entrusted to Karkoṭa (Śiva); this proves that the old Buddhist name of the place, *viz.*, Śrāvasti, must have been lost at a very early date. It is also interesting in another respect, because it speaks of the Hindū kingdom of Kanauj as if it were still in existence, though we know that Jayachchandra of Kanauj was defeated and his capital taken by the Musalmāns in A.D. 1193.

Jainism seems to have been very strong at Śrāvasti in the eleventh century A.D., as several statues of Tirthamkaras, dated Samvat 1112, 1124, 1125, 1133, and 1182 have been excavated at Sāhet-Māhet, and are now in the Lucknow Museum.

IIb. At the present day there still exists at Sāhet a small Jain temple, dedicated to Śambhunātha, who was born at Sāvattihī. The eighth Tirthamkara, Chandraprabhanātha, is said to have been born at Chandrikāpuri, and this place is always identified in local tradition with Sāhet-Māhet. Suhṛiddhvaja, the contemporary of Mahmūd of Ghaznī and the opponent of Sālār Masa'ūd, is said to have been the last of the Jain rulers of Śrāvasti. With the Ghorī conquest of India, the history of Śrāvasti comes absolutely to an end.

III. At the present day the whole area of the city, excepting only a few clearances near the gateways, is a mass of almost impenetrable jangal, which is broken into a wavy surface by the remains of temples and palaces underneath. All the principal buildings were in the western half, and it is there that the undergrowth is the thickest, only ceasing along two or three broad streets which have been left bare, and indicate the chief features of the old city. The main street was right through the centre, and is built so as to command a view of the great mound Orājhār from one end to the other. To the south it debouches by one of the principal gateways, and at the north it ends in a small square, containing among other lofty remains the two principal mounds which may be identified with the two stūpas of Sudatta and the Āṅgulimālyas, mentioned by Hiuen Tsiang. The dense brushwood, and the possibility that the city which Hiuen Tsiang saw may have been considerably altered by the Jain rulers of Śrāvasti, renders the application of that pilgrim's descriptions a difficult and hazardous task, but we may be safe in conjecturing that his palace of Prasenajit was situated among the mounds of the south-eastern corner where there is now the small temple of Śambhunātha. The next building mentioned by him is the hall of the law (*saddharmamahāsālā*) built by that

<sup>1</sup> *Archæological Reports (New Series)*, Vol. I, pages 70–73; *Indian Antiquary*, Vol. XVII, pages 61–64.

monarch for Buddha, which would have been situated between the palace and the main street, while the Vihâra of Prajâpatî Bikshunî, the maternal aunt of Buddha, would have formed the whole or part of the long and even line of buildings which face the west of the street. The north-west corner of the ruin contains a large open space with a small pond in its centre, and a nearly straight road running from it to another southern gateway and converging with the main street on the Orâjhâr. The eastern half has no very important remains, though the surface is broken everywhere with the *débris* of houses, and it was here probably that the common people had their quarters. The walls are pierced with numerous gateways, the principal being at either end of the main street and the north-eastern bastion, and in the middle and southern corner of the west wall.

At a distance of half a mile from the south-west gate, and separated from the main town by swamps, which probably mark the course of the old moat, is another considerable ruin, generally called J o g i n i - b h a r i y a , or the "witches' mound," identified by General Cunningham with the great monastery of J ê t a v a n a , which was one of the eight most celebrated Buddhist buildings in India. It was erected during the lifetime of Buddha by A n â t h a p i n d a d a , also called Sudatta, the chief minister of King Prasêna j it, and it received its name of J ê t a v a n a , or "J ê t a 's garden," because the garden in which it was built had been purchased from Prince J ê t a .

Hiuen Tsiang places the J ê t a v a n a five or six *li*, or nearly one mile, to the south of the city; but in his time the city was "deserted and ruined, and there is no record as to its exact limits." We may be safe in concluding that he took his distance of one mile from the remains of the king's palace. Fa Hian makes the distance only 1,200 paces, or about half a mile, which agrees exactly with the actual position of the city gate, which is distinctly marked by a very deep depression in the line of rampart. There is no doubt, however, about the identification of the J ê t a v a n a , as it is the only ruin of any extent, and moreover contains the ruins of the K o s â m b a k u t i and G a n d h a k u t i temples, which we know were inside its walls. The enclosure is still very clearly marked by a broad mass of ruins, rising from 12 to 15 feet above the ground outside, while the interior has a general elevation of six to nine feet. The mass of ruin consists of two distinct portions which may be called the northern and southern. All the walls and buildings in the former are laid out north to south; but in the latter, only the buildings are so disposed, as the eastern and western surrounding walls of the enclosure have a variation of 20° to the east of north. A deviation from the magnetic meridian of  $17\frac{1}{2}^{\circ}$  east has been noticed in the old *stûpa* at T a n d w â in the Bahrâich district, and General Cunningham is inclined to believe that this deviation is a sure token of antiquity. He is, therefore, disposed to look upon the southern portion of the enclosure as the original garden of J ê t a v a n a , to which the northern portion was added by Prince J ê t a himself. According to Fa Hian the great garden enclosure of the J ê t a v a n a Vihâra had two gates, one towards the east, the other towards the north; the openings are distinctly marked even at the present day. The only notice that can be found regarding the size of the J ê t a v a n a is the statement of Prince J ê t a himself, that his garden was 1,000 cubits long and 1,000 cubits broad, or 4,000 cubits in circuit. General Cun-

ningham's survey makes it only about 4,500 feet; but it is probable that some portion of the ground outside the present ruins was enclosed as a garden for daily exercise. The whole circuit, therefore, may easily have been increased to 6,000 feet, or 4,000 cubits.

III. General Cunningham, in 1876, made excavations in 20 distinct mounds of ruin in the Jētavana, of which ten turned out to be temples and five stūpas, while the remaining five were either dwelling-houses or mounds of rubbish previously dug up for bricks.

Ia. When Hiuen Tsiang visited Śrāvastī in A.D. 636, he found the Jētavana Vihāra so completely ruined, that nothing more than "the foundations remain, with the exception of one solitary brick building, which stands alone in the midst of the ruins, and contains an image of Buddha." This very statue of colossal size, being seven feet four inches in height and bearing an imperfect *inscription* of the Indo-Skythian period, was found in 1863 by General Cunningham inside a small ruined brick temple.

III. The only other ancient remains in the Jētavana that are worthy to be noticed are five wells, one of which is octagonal in shape. It differs from all others in having the top of each side curved with a projection of nine inches towards the middle of the well.

III. To the north-east of the monastery of Jētavana, there was a stūpa built on the spot where Buddha had washed the hands and feet of a sick *bhikshu* and had cured his sickness. The remains of this stūpa still exist in a mass of solid brickwork, at a distance of 550 feet from the garden of Anāthapindada. This ruined mass, which is 24½ feet in height, is built entirely of large bricks, 24 by 10 by 3½ inches, which is a sufficient proof of its antiquity.

III. To the east of the sāmghārama, at a distance of 100 paces or 250 feet, there was a large deep trench, which was said to be the spot where the earth had opened and engulfed Dēvadatta, the cousin and implacable enemy of Buddha. This place has been identified by General Cunningham with a large deep tank, 600 feet long and 250 feet broad, called B h u l ā n a n , within 200 feet of the south-east corner of the ruined monastery. Close by, on the south side, there was another great ditch, in which Kukāli, the *bhikshuni*, had been swallowed up alive for slandering Buddha.

III. This is represented by the La m b â h a T â l , a long narrow tank, only 200 feet to the south of the Dēvadatta gulf. The third great fissure or hollow is described by Hiuen Tsiang as being at 800 paces, or 2,000 feet, to the south of the second. According to the legend, this was the spot in which a Brâhmaṇî girl, named Chânschâ, had been engulfed alive for falsely accusing Buddha of incontinence. This Chânschâ gulf is represented by a nameless deep tank, 600 feet long by 400 feet broad, which lies 2,200 feet to the south of the Kukâli gulf. The exact correspondence of position of these three tanks with the three great fissures or gulfs of the Buddhist legends offers a very strong confirmation of the correctness of identification of the Joginî-bhariya mound with the great Jētavana Vihâra.

The Chinese pilgrims next describe a pair of temples of equal size, of which one was situated to the east and the other to the west of the road, which should therefore be the main road that led from the city towards the south. Hiuen Tsiang says that

the first temple was only 70 paces, or 175 feet, to the east of the monastery, while Fa Hian places it at the same distance from the eastern gate, but towards the north. The position of these temples is doubtful, as there are no remains in the immediate vicinity of the Vihâra that correspond with the description. General Cunningham discovered, however, in another position the remains of two temples which answer the description so accurately as to leave but little doubt that they must be the buildings in question. The first, or west temple, is described by both pilgrims as containing a seated figure of Buddha; while the second, or east temple, belonged to the Brâhmaṇas. Both were 60 feet in height, and the Brâhmaṇical temple was called the "shadow-covered," because, as the credulous Buddhists asserted, "when the sun is rising, the Dêva temple does not cast its shade on the Vihâra, but when it is setting, the Vihâra obscures the Dêva temple." The ruins of these temples are situated to the east and west of the road leading from the city, and due east and west from each other. They correspond, therefore, exactly as to the relative position with each other; but instead of being only 70 paces, or 175 feet, from the monastery, the nearest is nearly 700 feet from the great mound of ruins.

To the north-west of the garden of Anâthapindâda, Hiuen Tsiang places a well and a small *stûpa*, which marked the spot where Mudgalaputra vainly exerted his spiritual power in order to lift the girdle of Sâriputra. As the distance is not mentioned, it may be inferred that the stûpa was close by, and therefore General Cunningham would identify the site with that of the dargâh of Pir Barâna in the small village of Husain Jot, which is within 700 feet of the north-west corner of the monastery. Near the same place there was also a *stûpa* of Aśoka and a stone pillar, which the king had raised to note the spot where Buddha had taken exercise and explained the law. General Cunningham could find no trace of any of these monuments, and concludes that the stûpas, as usual, must have furnished materials for the erection of Pir Barâna's dargâh.

A few hundred feet outside the city on the road to the Jêtavana lies the village of Chakra Bhâñdâr, occupying a large mound, 450 long by 350 feet broad, on the top of which there is still a very fine mango tree which General Cunningham believes to be a descendant of the famous tree at Sewet, which grew up in a moment from a stone planted by Ananda at Buddha's desire, as related in both the Burmese and Cylonean chronicles.

Nearly a mile to the south-east of the Jêtavana Vihâra is the high congeries of bricks known by the name of Orâjhâr, or "basket shakings." The great mound is a solid mass of earth 70 feet in height, which was formerly crowned by a brick temple. This ruin is identified by General Cunningham with the Pûrvârâma Vihâra built in honour of Buddha by the lady Viśâkhâ of Srâvasti, the most celebrated of all females in Buddhist history. The top of the mound is protected by two Musalmân tombs, but General Cunningham cleared the north face completely, and the other three faces partially, till he reached the paved brick floor which surrounded the original Buddhist temple, at a height of 55 feet above the ground. The wall of the temple on the north face is only 20 feet long, and though General Cunningham failed to reach the other two corners of the building, there can be no doubt that it must have been a square. Its height, at  $3\frac{1}{2}$  times its size, would not

therefore have been more than 70 feet, but as its floor is 55 feet above the ground, the total height of the temple would have been 125 feet. The wall of the north face is divided into four panels by pilasters, six inches thick, of an exceedingly ancient style of architecture. From the fact that two of the chief thoroughfares of the city so converge as to command a view of this mound, we may be safe to conjecture that it was more ancient than the plan of the present remains, and consequently one of the oldest monuments left in the neighbourhood.

III. The *stūpa* mentioned by Hiuen Tsiang as belonging to the Pūrvārāma monastery may perhaps be represented by a small mound close to the north-east corner of the Orājhār. The mound is only eight feet high, but an excavation which was made to the depth of 11 feet, showed it to be made of solid bricks of large size, twelve by nine by three inches. It is 40 feet in diameter, and when complete with its pinnacle it must have been about 60 feet in height. From its vicinity to the Pūrvārāma there is little doubt that this is the *stūpa* which Viśākhā built on the spot where Buddha had overcome the Brāhmaṇas in argument.

The last place mentioned by the pilgrims is the spot where King Virūḍhaka halted with his army to converse with Buddha, and out of respect for the teacher gave up his expedition against the Śākyas, and returned to his capital. Hiuen Tsiang states that this famous spot was close to the *stūpa* of Viśākhā on the south side, whilst Fa Hian says it was four *li* to the south-east of the city. The former is the more probable position, as it is on the highway to Kapilavastu, the capital of the Śākyas. Close by there was a *stūpa* to mark the spot where 500 Śākyas maidens were afterwards massacred by Virūḍhaka for refusing to enter his harīm. Near the *stūpa* there was a dry tank, or gulf, in which Virūḍhaka had been swallowed up. The only large water, however, that can be found is a nameless tank close to the south side of Viśākhā's monastery, and therefore in the very position indicated by Hiuen Tsiang, but there are no existing remains near it that could be identified with the *stūpa* of the 500 Śākyas maidens.

The monuments of Śrāvasti, or Dharmapatṭana, hitherto described by the Chinese pilgrims, are directly connected with the personal history of Buddha. The places where he passed 25 years of his life, sat and walked, where he taught his law, and where he worsted the Brāhmaṇas in argument, were all specially holy in the eyes of devout Buddhists. But these sacred monuments formed only a small portion of the Buddhist buildings of the great city of Śrāvasti, where, according to Hiuen Tsiang, the monuments were counted by hundreds. Fa Hian, however, quotes a tradition which limited their number to ninety, at a period not remote from his own time, and as he visited the place nearly two centuries and a half earlier than Hiuen Tsiang, when most of the monasteries were in ruins, we may be satisfied that their number never reached one hundred even at the most flourishing period of Buddhism. General Cunningham traced the ruins of nine monasteries in the immediate neighbourhood of the old city, and there are probably as many more within a range of two miles. He found also the foundations of at least ten temples of various sizes, but they were all in too ruinous a state to be of any interest. But when we remember that the Jētavana itself, as well as nearly the whole of the 90 monasteries of Śrāvasti, were in complete ruins upwards of twelve centuries ago, it is more

wonderful that so much should still be left for the use of the archæologist than that so little should remain of all the magnificent buildings of this once famous city.

Notwithstanding the excavations made by General Cunningham in 1862 and 1876, and by Dr. Hoey, C.S., in 1885, as yet very little is known of the ruins covered with dense jangal inside the old city, which must contain relics which would do much to elucidate some of the most interesting periods of Indian history. There can be no doubt whatever that a thorough and properly conducted excavation would be of great success and yield many Buddhist and Jain relics; but it ought to be gone about in a scientific method.

- III. 10. UTRAULÂ. tahsil, lat.  $27^{\circ}20'$  N., long.  $82^{\circ}28'$  E., 32 miles north-east of Gonđâ, possesses the ruins of a large ancient brick fortress surrounded by a deep moat, the remains of which are still traceable, and covered by a circle of outlying forts, at a distance of from one to one and a half miles. Other remains of some interest are the tomb of Ali Khân, who took the fortress from the Hindus in A.D. 1552, and a large oblong stone tank to the west of the town built by the same Pathân conqueror.
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## XI.—RĀÎ BARELÎ DIVISION.

### I.—PRATÂPGARH DISTRICT.

III. 1. ATEHÀ, village in tahsil Pratâpgarh, 26 miles north-west of head-quarters, possesses the ruins of an old fort popularly ascribed to the B h â r s.

The village of Râîngî, near Prasâd pûr, is the only place of antiquarian note in the pargana, being undoubtedly of great antiquity, as large hoards of Indo-Baktrian coins have been dug out of its ruins. To judge from the extent of these remains, Râîngî must at one time have been a very large and populous city. At the north-west end of the village are to be seen the ruins of an extensive brick fortress surrounded by a wide and deep fosse, and at a distance of half a mile to the south-west lies a smaller oblong ruin, measuring about 250 yards by 150, and surrounded by a moat some 30 yards wide. These ruins offer, no doubt, a very promising field to the Archaeological Department.

III. 2. M u s t a f â b â d , on the banks of the Sâî, are the remains of a large brick fort.

III. 2. BIHÂR,<sup>1</sup> or T u s â r â n - B i h â r , old town in tahsil Kandâ, 30 miles south-west of Pratâpgarh, is situated on the northern bank of an old bed of the Ganges, down which the flood waters of the river still find their way in the rains. The modern town stands on a mound rising to 20 feet in its highest parts. There is a little fort at the south-west angle, near which is a small modern brick temple containing a curious group of figures, apparently of the Indo-Skythian period, locally called Ashṭabhuji (Durgâ). To the south-east of the town, and on the northern bank of the old river bed, there is a very extensive mound of brick ruins about half a mile in length, with a detached mound at the east end, called T u s â r â n . Nothing is known as to the origin of the name; but General Cunningham ventures to guess that it may have been T u s h â r â r â m a , or "the Tushârâ monastery," that is, the monastery built by the king of Tushâr â s . At the western end, this mound rises high and almost hemispherical in shape. Here General Cunningham made an excavation, in which bricks were found  $15\frac{1}{2}$  by  $10\frac{1}{4}$  by 3 inches; but as the site was covered with Musalmân tombs, he was obliged to stop the work, after finding some large bricks with rounded faces like the bars of a Buddhist railing. The middle portion of the great mound is generally higher than the western half; but an excavation made at one of the highest points on the southern side disclosed nothing of interest.

Ia. But, in spite of General Cunningham's failure to discover any remains of ancient buildings, there can be no doubt whatever that the Tusârân mound is the site of an old Buddhist establishment. The very name of Bihâr is peculiarly and exclusively Buddhist; it is also known by the name of Sûâ Bihâr , or "the red monastery," an appellation which was common to Buddhist monasteries. There is nothing Buddhist about the old group of figures inside the modern temple; but outside the temple there were formerly two small stûpas in stone, which were known to the people as Buddha and Buddhi. These names, no doubt, were given to the stones when their Buddhist origin was still known; they were both removed to the public garden at Belâ-Pratâpgarh.

<sup>1</sup> Cunningham, *Archæological Reports*, Vol. XI, page 63.

IIIb. The other remains at Bihâr are few and unimportant. In the dargâh of Shahîd Mardan, the door-sill is formed of the architrave of a Hindû temple; it is very richly carved, but of small dimensions, being only three feet four inches in length. Under the early Musalmân rulers, Bihâr was the head-quarters of a large district, and even now it is known by the name of Subâh-Bihâr.

During the rains large hoards of coins, especially of the old Hindû and Indo-Skythian types, are frequently found in the ruins. From these discoveries, and more especially from the presence of the curious group of sculpture in the modern temple of Bihâr, it is evident that the rule of the Indo-Skythians had been extended as far to the east as the junction of the Ganges and Jamnâ.

There is some probability that Tusârân-Bihâr may be the 'O - y e - m u - k h i, Hayamukha, or Ayomukha, of Hiuen Tsiang.<sup>1</sup> The kingdom was about 2,500 *li*, or 400 miles, in circuit, and the chief town itself had a circumference of about 20 *li*, or upwards of three miles. There were five *samghârâmas*, with about 1,000 monks who belonged to the Sammatîya school, and ten temples of the Brâhmaical gods.

Not far to the south-east of the city, close to the bank of the Ganges, there was a *stûpa* of Aśoka, 200 feet in height, built on the spot where Buddha had repeated the law for three months. Beside it were traces where the past four Buddhas walked and sat. There was also another stone *stûpa* containing relics of Buddha's hair and nails. Close by there was a *saṅghârâma* with about 200 disciples in it, and a richly adorned statue of Buddha; the towers and balconies were wonderfully carved and constructed, and rose up imposingly above the building.

In this account it will be noticed that all the Buddhist buildings are placed to the south-east of the town, which is the very position which the great mound of ruins bears with reference to the town of Bihâr.

III. Two miles and a half to the east of Tusârân-Bihâr there is a small village named Gauṛâ, with the ruins of a small but richly carved temple of Sûrya. The walls of the temple were built entirely of brick, but the entrance doorway was of stone. In plan it was a square of 21 feet eight inches, with a chamber 11 feet square. It was raised on a platform nearly 48 feet square, paved with bricks-on-edge and plastered, the outer walls being faced with blocks of *kankar*. The walls were properly decorated with deep carvings in brick. Many of these were of the ordinary flower and leaf patterns, but there was also a very curious continuous moulding formed of bricks  $8\frac{1}{2}$  inches in height, representing a double line of small niches one above the other, with two lines of small dentils only half an inch square. There must also have been a line of figures, as a broken statue of a naked man on horse-back and fragments of two other figures were exhumed from the ruins. Nothing whatever is known about the temple, and the mound of ruins is simply called Narâjat Bîr.

General Cunningham,<sup>2</sup> in 1876, made a complete excavation of the temple, both inside and outside, which brought to light the sill, jambs, and the architrave of the doorway. The door-sill bore the usual lions and elephants, but in the middle of the

<sup>1</sup> Beal, *I.c.*, Vol. I, page 229.

<sup>2</sup> *Archæological Reports*, Vol. XI, page 70.

architrave there was a figure of Sûrya seated in a chariot drawn by seven horses. There were also several broken figures, amongst which he recognised Vishnu with his club and discus, and two groups of Gaurî-Sankara, of which the larger one was two and-a-half feet in height. General Cunningham found nothing, however, to show the date of the temple; but he does not think it can be older than the eighth or ninth century. The *kalasa*, or pinnacle, was a star of eight points, each formed of a separate brick with bevelled edges.

III. The neighbouring village of Sakardâha has the ruins of an ancient stone temple, the basement of which consisted of several layers of huge blocks of hewn *kankar*, built up upon a solid square mound of bricks of great size.

III. Râm pûr possesses a high *kherâ*, the ruin of an ancient brick temple. Fragments of stone statues and carved pillars are lying about at the foot of the mound.

IIb. The village of Barâî contains the dargâh of Pîr Bahrâm.

III. The village of Behî possesess, on an island in the middle of a large lake, the ruins of an ancient temple. It is locally believed that this large lake was dug by some Râjâ of Ayodhyâ as a votive offering (*yâga*), and burnt grain is occasionally found in great quantities beneath its surface.

III. The village of Bhadrî contains the ruins of a strong fort, covered with picturesque clumps of bamboos, and two conical brick temples of small size, called *kukar dôra* or "dogs' dwellings." At Âlhâpûr, a few miles off, is another *dêvârt*

IIb. At the villages of Dilêrganj and Newâdâ are a small square fort, <sup>F</sup>ing a Mahal and Diwânhâna with masjid, built by Tâj Khân during the reign of Jahângîr, in A.H. 1021 and 1024, as stated in several Persian inscriptions.

IIb. The village of Shâhpûr possesses the dargâh, Qadam Rasûl and a masjid, built by Akbar in A.H. 972, as stated in two Persian inscriptions. At the viii<sup>th</sup> known Aimah Râjî Muhammad Hayât, near Kâth-kâ-pul, is the tomb of Kamâl-ad-dîn, dated A.H. 995.

III. The village of Deviganj is a very picturesque old place and contains the ruins of many fine buildings.

III. 3. DHÂRUPUR, village in pargana Râmpûr of tahsîl Kandâ, 24 miles south-west of Pratâpgarh, possesses the ruins of a large Hindû fort which was taken and destroyed with the help of Mansûr Ali Khân.

III. 4. MÂNIPUR, small town in tahsîl Kandâ, lat. 25°-46' N., long. 81°-26' E., miles south-west of Pratâpgarh, is a picturesque ruin of an ancient city, perched on the high banks of the Ganges, where palm trees cluster round numerous masjids, maqbaras, and dargâhs in all stages of decay.

According to popular tradition, Mânikpûr is said to have been founded by Mânapûra, a younger son of Râjâ Bâladêva of Kanauj, who named it after himself, Mânapûra; and his descendant, Mânîkyachandra, step-brother of Jayachandra Râthor, when inheriting the throne, is said to have changed the name to Mânîkyapûra, or Mânikpûr. To attribute, however, the foundation of the town to Mânîkyachandra Gahâwar is quite a mistake, as underneath the foundations of the present fort of Mânikpûr the remnants of ruined masonry temples and palaces are still visible, which attest to the town having been founded at a much anterior date than that of Mânîkyachandra. This is proved by the fact that in Samvat 1092,

or A.D. 1035, the whole country round Mânikpûr belonged to the kingdom of Kauśambî, as recorded in an *inscription* of Yaśahîpâla found in the east gate of the fort of Karrâ, six miles to the south of Mânikpûr. Indeed, it is not the least likely that the town continued under the dominion of Kanauj for any length of time. When the Buddhist pilgrim Hiuen Tsiang visited Audh in the seventh century, Mânikpûr must have been in the kingdom of 'O-y-e-m u - k h i, or A y o m u k h a<sup>1</sup>; at any rate it was not under Kanauj.

In the *Mirât-i-Masa'ûdî* it is recorded that during the reign of Sultân Mahmûd Ghaznavî, Mânikpûr was attacked by a detachment of the army sent by Mahmûd under his brother-in-law, Sâlâr Sâhû, and his nephew, Sâlâr Masa'ûd, to invade Audh in A.D. 1040. An engagement took place on the land now known as mauzâ Chaukâpârpûr, formerly a part of Mânikpûr, in which Malik Quṭb Haidar, one of Sâlâr Masa'ûd's sardârs, lost his life, whose tomb is still pointed out.

The *Târikh-i-Firishta* states that Quṭb-ad-dîn Îbâq fought a battle with Râjâ Jayachchandra and conquered Kanauj in A.D. 1193; the latter sought refuge in the fort of Karrâ, and his brother, Mânikyachandra, in that of Mânikpûr. The Musalmâns pursuing them divided their forces into two detachments and sent one under Qiyâm-ad-dîn, the son of Quṭb-ad-dîn, to subdue Mânikpûr, while Quṭb-ad-dîn himself remained at Karrâ. Two months' war swept away thousands both among the besiegers and of the besieged, but at last the Râjâs of both places took their nailfiles with them, left their forts and retreated to Kanâtît in the Mirzâpûr adorâct. Since this time, Mânikpûr ceased to belong to the Hindûs, and it may be consti to be one of the earliest Musalmân settlements in Audh.

There are, however, very few ancient remains attesting to the glory of so the sorted a place as Mânikpûr, which was formerly the most important town of the ruins b of Pratâpgarh, if not of the whole province of Audh. There are twenty-

III. Twâjjids, mostly erected during the reign of Akbar, Shâhjahâن, and named Gzîb; tombs of Râjî Sa'id Nûr, inscribed A.H. 965, of Mir Tûfân, A.H. 995, walls of Iisâm-ad-dîn, A.H. 1008, of Bibî Sâleha, daughter of Shâr Shâh, and stone. Ilâsim in the Âhâta-i-khângâh; the remains of the Rangîn Mahal, Sang It was rai'd Chihal Satûn; and the ruined brick fort overhanging the Ganges.

plastered le east of the town there are the ruins of the ancient brick fort, pentagonal shape, with the remains of a masjid built in the time of Shâhjahâن on a bluff point, about 120 feet high, overhanging the Ganges. This fort dates, no doubt, from the early Hindû period, as large ornamental bricks and sculptured *kankar* blocks are occasionally found, and the foundations of large Hindû stone temples are still traceable.

II. The Jâmi Masjid, Sang Mahal, Rangîn Mahal, and Chihal Satûn were erected in mauzâ Shâhâb-ad-dînâbâd by Râjî Sa'id Âbdul Qâdir Khân, alias Mîr Âdil, a mansabdâr of 2,000 in the time of Shâhjahâن. The stone of which these splendid edifices were constructed was brought from Faṭhpûr Sîkrî, where Abdul Qâdir purchased the quarry, and the enormous size of some of the slabs is truly astonishing, considering the distance from which they came. The buildings themselves are now in a more or less ruinous state, but nevertheless bear distinct

<sup>1</sup> See note on Bihâr in the Pratâpgarh district.

evidences of their former splendour and the taste of their builder. The Chihal Satûn, or "hall of forty pillars," still retains many beautiful portions, and the stone carvings are remarkably deep and well defined. The edifice overhangs the bank of the Ganges, and has balconies boldly projecting over the river, with finely carved columns and delicate tracing. Part of it has fallen down, and one apartment has been entirely carried away with the encroachment of the current.

IIb. On the bank of the Ganges there are six modern Hindû temples dedicated to Mahâdêva and one to Jvâlâmukhî. The fragments of ancient sculptures collected near these temples belong, however, all to the worship of Vishnu.

III. At the village of Samâdâbâd, now included within the limits of mauzâ Chaukâpârpûr, are the ruins of several palatial residences built by Nawâb Abdûs Samâd Khân Gardezî, during the reign of Akbar. Some of the edifices which he erected were of such beauty, and the stones employed in the buildings of such magnificent carving, that Asaf-ad-daulah, nearly two centuries after, removed considerable portions of them to Lakhnâû, where they now grace the great Imâmbâra.

III. The village of Kâlakankar Mahmûdâbâd, about four miles north-west of Mânikpûr, possesses the ruins of a large brick fort on the left bank of the Ganges. III. The village of Kûrmaganj is built on an old brick-strewn *dîh*. Two miles further off, at the village of Murassapûr, or Nawâbganj, is a mud fort, built by Asaf-ad-daulah of Lakhnâû.

III. Three miles to the east of Mânikpûr lies the hamlet of Kiâwân, perched on an ancient brick mound, with ruins of a small *stûpa*, and of a mediæval stone temple on the banks of a dried up tank, called Sûrâjkund.

III. About eight miles south-west of Mânikpûr, on the north bank of the Ganges, is the old village of Karâiti, possessing the remains of an extensive city in the shape of a high *kherâ*. To the east of the village is a ruined citadel, having vaulted rooms and bastioned walls.

III. At mauzâ Âsthân there is an extensive brick-strewn *dîh*, from which a slab has been dug up, bearing a fragmentary *inscription* written in characters of the sixth century. The stone is now in the possession of Nawâb Ibn Husain.

III. 5. PATTî, tahsil, 13 miles east of Pratâpgarh, possesses a ruined brick mound.

III. On the left bank of the river Sâî stands the high *köt* of Bilkhâr, within the lands of Yahyâpûr, which undoubtedly represents a ruined Buddhist *stûpa*, and is therefore worthy of a careful exploration. A celebrated *lingam*, known as Bilkhârnâth, is standing on the highest point of the mound, and marks the spot of an old brick temple erected on the ruins of the Buddhist *stûpa* at the time when Brâhmañism won its final victory over Buddhism. The ruined *köt* is situated on an elevated plateau surrounded on three sides by ravines and broken ground covered with scrub jangal, and on the fourth side by the river Sâî. The fosse is clearly distinguishable all round.

IIb. At the village of Parasurâmpûr, a pilgrimage place of local repute, 12 miles south-east of Pattî, is a noted fane of Pârvati, who is worshipped under the name of Chauhârjâ. According to the tradition of the people, a portion (*pittam*, the bile) of Pârvati's dead body fell here when she burnt herself at her father's

sacrifice. The temple is said to be of remote antiquity, and in proof of it the attending priests assert that the famous Banâphar hero, Âlhâ, worshipped Dêvî here, and made a well at this place which is still visible. But, judging from its style of construction, it cannot be older than about two hundred years. Close by there is a high *kherâ*, covered with fragments of some interesting stone statues and broken bricks, which undoubtedly represent the ruins of a more ancient temple of Pârvatî.

III. The village of Dâûd pûr contains the ruins of a strong brick fort, said to have been built by Dâûd Khân in the reign of Alâ-ad-dîn Khiljî.

6. PRATÂPGARH, tahsîl, lat. 25°-53' N., long. 81°-59' E., was founded in A.D. 1618 by Râjâ Pratâp Singh on the ruins of the ancient town of Alârikhpûr, or Arôr. He built a new fort of considerable size, which is a fair specimen of Hindû architecture. Its outer walls and flanking works were pulled down after 1857; but an inner keep and little walled garden still remain.

IIb. Four miles north of Pratâpgarh lies Belâ, the head-quarters of the district, with a modern temple dedicated to Belâ Bhavâni.

The public garden contains a fair collection of miscellaneous antiquities from different parts of the district, illustrating the style of decoration that prevailed in the neighbourhood during the period immediately prior to the Musalmân invasion.

IIb. At Katrâ Mêdnîganj there is an *inscribed* stone mill, dated Samvat 1636.

IIb. At the junction of the Sakarnî and Sâi, about five miles east of Pratâpgarh, stands the old temple of Durgâ, called Pañchâsiddha, within the lands of mauzâ Banbirkâchhî. Close by there is a high *kherâ*, from which heavy rains wash down numerous coins of the early Hindû period.

IIb. Another celebrated shrine of Durgâ, known as Chândikâ Dêvî, is at the old village of Sañdwâ Chândikâ, 11 miles north of Pratâpgarh.

III. The village of Gonâdâ, four miles south of Pratâpgarh, possesses an extensive *kherâ*, crowned with a small modern temple, near which several interesting fragments of ancient sculpture have been collected by the villagers.

III. About 15 miles west of Pratâpgarh lies the village of Hindaur, said to have been founded by a *rakshasa*, named Handavi. The village must once have been a place of some importance, as is shown by the extent of its remains. The ruins of the ancient fort, said to have been built by Handavi, are still traceable.

## II.—RÂÎ BARELÎ DISTRICT.

III. 1. BACHHRÂWÂN, old village in tahsîl Digbijayganj, 20 miles north-west of Râî Barelî, possesses an extensive brick-strewn mound, the site of an old town, locally ascribed to the Bhârs.

IIb. At the village of Thûlenî, there are the plain tombs of Malik Tâj-ad-dîn and several other *shahîds*, the companions of Sâlâr Masa'ûd, as well as two tanks constructed by the same Malik Tâj-ad-dîn under the name of barâ hauz and chhotâ hauz, on the northern and southern limits of the village. The ruins of a strong mud fort and of two stone masjids built by Sultân Ibrâhîm Sharqî, in A.H. 820, are still to be seen, and form a picturesque object in this flat country.

III. }  
III. } About four miles east of Thûlendi lies the old village of Hardî, possessing  
the tomb of Âgha Shahîd of Sâlâr Masa'ûd's army and a ruined mud-built fort of the  
time of Ibrâhîm Shâh Sharqî of Jaunpûr.

IIb. }  
IIb. } 2. Dâlmâû,<sup>1</sup> tahsîl, lat. 26°-5' N., long. 81°-9' E., 16 miles south-west of Râî  
Bareli, is said to have been founded by the Râthor Dâla Dêva, brother of Râjâ Bâla  
Dêva of Kanauj, a contemporary of king Bahram Ghôr of Persia. Though there  
are remains of more ancient buildings, tradition asserts that the Bhârs of the great  
tribe of Ahîrs took possession of Dâlmâû after the death of Râjâ Pratâpa Chandra  
of Kanauj in A.D. 530. In A.H. 423 Sâlâr Shâh invaded the place and granted  
it to Malik Abdulla. The existence of the tombs of Maliks Ghâlib, Mubâraq, Alî,  
and Walî, and of other shahîds, are proofs that the Musalmâns had possessions here  
in the time of Sa'id Sâlâr Masa'ûd. The town prospered during the reign of Sultân  
Iltîmîsh of Dehlî, by whom the tomb of Makhdûm Badr-ad-dîn Badr Alâam in  
mahallâh Makkhanpûr was erected, which was repaired in A.H. 1023, as stated in a  
Persian *inscription*. An *inscribed* slab,<sup>2</sup> dated A.H. 716, records the appointment of  
a mu'azzin to a Jâmi Masjid by Mubâraq Shâh I., and another slab, dated A.H.  
759, mentions the erection of a masjid by Firuz Shâh Taghlaq. On the ruined  
site of this masjid stands now an idgâh of modern date. During the reign of Sultân  
Ibrâhîm Shâh Sharqî, Dâlmâû was included in the kingdom of Jaunpûr; a  
masonry well<sup>3</sup> and garden on the banks of the Ganges at Makkhanpûr, one mile south-  
east of Dâlmâû, erected by Ibrâhîm Sharqî, still exist, and in the same garden is  
raised on a terrace the tomb (*maqbara*) of Muhammad Shâh Sharqî, who  
was killed in battle by his brother, Husain Shâh, near this place in A.H. 863.  
III. Ibrâhîm Shâh Sharqî repaired also the old Hindû fort of Dâlmâû, now an imposing  
ruin on the summit of a lofty artificial mound, overlooking the Ganges. After the  
restoration of this fort, Dâlmâû became a place of importance, and is frequently men-  
tioned in *Fîrishta*. During the rule of Nawâb Shujâ-a-d-daulâh, the grandeur  
of the place and the respectability of its residents commenced to decline, and continued  
declining so much that at present it does not exhibit any trace of its former eminence.

The old Hindû fort of Dâlmâû is situated on a bluff point, about 100 feet high,  
overhanging the Ganges. It is an irregular quadrangle with its base on the river forming  
one of the long sides; it might, however, be more correctly described as shaped like  
a javelin head, with its point to the south-east, one edge along the river, another to  
the east facing the ruins of the old town, and two short sides forming an advancing  
angle at the back. The two north-eastern sides are respectively 163 and 315 yards  
long, the other two are of nearly equal dimensions, and the entire circumference may  
be estimated at 900 yards, or above half a mile. The corners, however, are advanced  
considerably, and the space is therefore circumscribed within by retreating ramparts.  
The land sides particularly are almost crescent-shaped, and a good flanking fire could  
be kept up from the advancing angles on every part of the rampart. The defences  
consist of vast earthen mounds from 40 to 60 feet high and some hundreds of feet

<sup>1</sup> Cunningham, *Archæological Reports*, Vol. XI, page 60.

<sup>2</sup> This slab was found in the ruined fort of Dâlmâû and is now in the Lucknow Museum. It is interesting in another  
respect, as it bears on the reverse a second Persian *inscription*, recording the erection of a masjid by Sarandâz  
Khân, in A.H. 1055, in the reign of Shâh Jahân.

<sup>3</sup> This well was repaired in A.H. 990 during the reign of Akbar, as stated in a Persian *inscription*.

thick; for in point of fact, except at one break of the middle, where a deep hollow extends right through from the river face, the fort consists of an immense artificial mound, covering about eight acres, which was originally crowned with a wall, and appears to have been partially fenced with masonry all round. At the south-east corner of the river face the masonry is still standing, the earth is cased with brick-work about four feet thick, and sloping at an angle of about 30 degrees to the ground; from this at a perpendicular height of about 40 feet the battlements rise wall within wall, each outer one acting as a buttress for that on the inside, and the whole is crowned by a ruined masjid and a bâradarî, an open pavilion, about 100 feet above the river, to which at this point the descent is a sheer perpendicular. The masjid and bâradarî were built in A.H. 1049 by Nawâb Sarandâz Khân, faujdâr of Dâlmâû, in the reign of Shâh Jahân, as stated in a Persian *inscription* inside the masjid. From the bâradarî a bucket can be lowered down to the Ganges. The entire river face is scarped by the action of the water; to the land sides the slopes are more gradual, but still would be very difficult to escalade.

It does not appear as if this work was originally designed for military purposes: there is no fosse on the land side and never has been. It further appears on examination that the steep scarp in many places was replaced originally by terraced steps, some of which with their brick casings are still to be seen. The remains of wells, too, are found outside the defences, only one small and modern well is within the enclosure; the mass of earthwork also is quite beyond what would be required even to resist modern artillery, and for defence against the engines of mediæval India exhibits an unaccountable prodigality of labour. It is apparent on inspection that the work is one of different ages; in several places the torrents of rain from the high plateau within have forced their way out, forming yawning rifts or ravines, on entering which it appears that considerably within the present outer line of circumvallation there exists a brick wall of excellent material and fine work laid without mortar, resembling in all respects the early Buddhist work to be seen at Sârnâth. This wall appears to have been formerly all round the place; in some spots it has been removed; on others the upper wall, which was formerly much higher than it appears at present, has tumbled down in vast masses, forming a glacis of mixed materials and concealing the ancient wall; the wall in fact has doubled over, and the inner casing of earth alone is visible.

The interior is studded here and there with ruined stone pavilions, masjids, and tombs of very inferior workmanship, dating mostly from the time of Akbar and Shâh Jahân. A fine gateway to the east is also of comparatively late date, apparently having been erected by Ibrâhîm Shâh Sharqî, and largely composed of carved slabs, pieces of pillars and architraves, which formed part of some ancient temple. The carvings are partly buried in the brick-work, and the architraves have been worked in upside down; some of them, from their bee-hive shaped bosses, are probably as old as the time of the Guptas. There are also fragments of pillars and sculptures in the ruined masjid of Shâhjahân's time, and in many places under trees.

It would appear that this fort consists really of the ruins of two Buddhist *stûpas*. These were generally circular and had a perpendicular casing of masonry which rose

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in terraces, while the top was shaped into a round solid tower; they were accessible by stairs, supplied with balustrades. Apparently two of these stupas adjoined, as was often the case; the original height was probably no less than 150 feet. After the peaceful period, witnessed by Fa Hian and Hiuen Tsiang, had expired, some powerful Brâhmaical leader, Râjâ Dâla Dêva or his ancestor, destroyed the stupas, and, seeing the advantage of the position, connected the ruined mounds, forming the whole into a vast plateau with a hollow in the centre, which was not filled up to the original level.

This of course is mere conjecture; what seems certain is that the entire structure is an artificial one. The floods have laid low the very foundation, and at a depth of 60 feet from the surface, bricks and pottery pared away by the river attest that the entire mass has been placed there by the hand of man. If so, the huge mound would have served no known purpose but that for which the Buddhist used his *stûpa*; while the terraces, the brick plinth and wall, the ancient carving, numerous stone pillars, lintels and balustrades, of types well-known in Buddhist architecture, attest the same fact.

This ruined mound, with its tottering pavilions and crumbling bâsins, is the most picturesque object on the banks of the Ganges in Audh. The Sultân flows under the overhanging battlements from which yearly it cuts a portion; a cliff so formed are seen walls, floors, arches and vaults; rough-carved blocks of stone protrude themselves; here and there appear large jars, probably used for some funeral purpose—all seem thrown together in one heap. These fragments of ancient buildings, seen in vertical section, are embedded in the clay, and present a strange medley of relics of the past. Each year the structure is unearthed by the river, is seen for a few months by the boatmen, and vessels pass underneath, and with the floods of the next monsûn is again swept along or tumbles into the torrent.

On an isolated mound named Jaychand, a short distance to the north of the town, there are the remains of a dargâh, built entirely of Hindû material. There are eight round pillars, each in two or three pieces, with most of the ornaments cut off. The place is said to have belonged to the two famous, and rather ubiquitous heroes Âlhâ and Ûdal, and is popularly known as Âlhâ Ûdal-kî-baithak.

A little further to the north is the dargâh of Makhdûm Jahâniya, built entirely of the ruins of an old Hindû temple, in A.H. 1005, as stated in a Persian inscription.

Other objects of interest in the town are the masjid of Makhdûm Badr-ad-din, repaired by Mîrzâ Sakr-ullah, during Akbar's reign, and the sarâi and masjid of Mîr Sakhâwat Ali near Purâni Bâzâr, built by Hâjî Zâhid in A.H. 1006, as stated in their respective Persian inscriptions. The temple of Banvâri Dêvi, said to be a very old one, is a commonplace structure of recent date.

At Pakhrâûli, three miles to the south-east of Dâlmâû, on the banks of a large *jhil*, is a modern temple, dedicated to the mythical heroes Dâl and Bâl, near which there are some broken pieces of sculpture and an inscribed column.

About five miles north-west of Dâlmâû lies the village of Bahâî with two large brick-strewn mounds, surrounded by deep ditches. On the top of the highest *kherâ* there are the ruins of a small *kankar*-built masjid.

- III. A little further on, near the village of Sâthan pûr, there is another large mound, covered with broken pottery, bricks and terra-cottas.
- III. At the village of Khajûrgâon and Chilaula are ruins of large earthen forts.
- III. The village of Khîron possesses the remains of a large mud fort.
- III. Jalâlpûr-Dehî, eight miles east of Dâlmâû, contains the ruins of an ancient Hindû town and the tombs of Saidan Shâh and Bhilaul, *shahîds* of Sâlâr Masa'ûd's army.
- III. 3. INHAUNÂ, village in tahsîl Digbijayganj, lat. 26°-32' N., long. 81°-32' E., 28 miles north-east of Râî Barelî, is devoid of antiquities; but the neighbouring village of Majhîtâ contains the ruins of an ancient brick fort, ascribed to the Bâhrs.
- III. 4. JAGATPÛR, small village in tahsîl Dâlmâû, on the road from Mânîkpûr to Dâlmâû, 18 miles south of Râî Barelî, possesses, at a little distance to the north-east of the road, a high brick mound, extending over a mile in length and breadth. The *kherâ* is surrounded by a deep ditch, which widens into a large sheet of water on the north side, on the banks of which stands the hamlet of Sâṅkar pûr. In the middle of the great mound are the remains of a ruined brick *stûpa* of very old date, being a conical mound upwards of 30 feet high. The bricks are from 14 to 15 inches long by 9 inches broad and  $2\frac{1}{4}$  inches thick. The basement of the *stûpa* is 25 feet six inches square, above which rises the hemisphere upwards of 20 feet in diameter. The crown of the dome was, therefore, more than 33 feet high above the ground, to which may be added a pinnacle of umbrellas, placed one over the other, up to 17 feet, which would make the total height of the *stûpa* just 50 feet. A short distance to the north of this ruined *stûpa* are the foundations of a small building, measuring 14 feet square outside, which no doubt represent the ruins of a small *vihâra*. About half a mile to the east of this *stûpa* are the ruins of a large building, apparently a *samghârâma*. Numerous traces of solid brick-work and large quantities of broken terra-cottas, burnt and unburnt clay seals, and Buddhist coins prove the great antiquity of the place. On topographical grounds and from a calculation of distances, the place may safely be identified with the O'-yu-t'o of Hiuen Tsiang.<sup>1</sup>
- III. About six miles to the north-west of Jagatpûr lies the old village of Kâñkûr, on the north bank of the Ganges, with a high brick-strewn *dîh* and the foundations of a large building. This place corresponds exactly with the site of the *stûpa* and monastery of Vasubhandhu Bodhisattva, which the pilgrim places at 40 *li* to the north-west of the ruins of the preaching hall of Asanga Bodhisattva near 'O-yu-t'o.
- III. 5. Jâîs, old town in tahsîl Sâlôn, lat. 26°-18' N., long. 81°-36' E., 20 miles east of Râî Barelî, is said to be the ancient Ujâlikanagara, the seat of a Bâr kingdom. The rising ground on which the present town is built covers the remains of this ancient fortified capital, and the irregular appearance of the town is locally attributed to the caprice of its monarch, who in constantly recurring fits of drunkenness had a methodical madness for raising fortifications. The old Hindû town was taken by Sa'id Imâm-ad-dîn Khiljî, in the time of Mahmûd of Ghazni, who, however, was slain in battle, and whose tomb is still pointed out below the town.

<sup>1</sup> Beal, *l.c.*, Vol. I, pages 224—229.

Some curious sepulchres are found in the town, being eight or nine yards in length; they are attributed to the followers of Sa'id Imâm-ad-dîn Khiljî.

- IIb. The only remains of interest are the Jâmi Masjid, crowning the hill, which was erected by Ibrâhîm Shâh Sharqî on the ruins, and from the materials, of an old Hindû temple. Close by is the masjid of Shaikh Abdul Karim, built in A.H. 1085, during the reign of Âlamgîr, as stated in a Persian *inscription*. The dargâh of Sa'id Makhdûm Ashraf Jahângîr, who shut himself up in a cell for 40 days at this place, is a commonplace structure.

At the village of Ashraf pûr, three miles south of Jâis, in the house of Mir Muhammad, are two *inscribed* red sandstone slabs, dated A.H. 977, which have apparently been removed from the ruins of a masjid built by Akbar.

- III. Four miles south-east of Jâis lies the village of Nasîrâbâd, partly built on a rising ground which covers the ruins of an ancient brick fort, said to have been erected by Sultân Ibrâhîm Shâh Sharqî in the name of his son, Nasîr-ad-dîn. Another tradition makes Nasîr-ad-dîn Humâyûn of Dehlî the founder of the town and fort.

- III. 6. MUSTAFÂBÂD, village in tahsîl Sâlôn, 22 miles south of Râî Bareli, possesses III. the remains of many fine buildings, as tombs, imâmbâras, and palaces, built by Abdul Khâliq in the time of Shâh jahân.

- III. At the old village of Kandarâin are the ruins of a large brick temple, apparently dedicated to Siva, as many interesting fragments of Saiva statues are lying about at the foot of the temple mound.

- III. About four miles east, on the Ganges, is Pândukôt, which contains some III. broken statues of good workmanship. Close by is Chândâû, which also has some III. interesting fragments of ancient sculpture.

7. Râî BARELI, tahsîl and head-quarters of district, lat. 26°-14' N., long 81°-17' E., is pleasantly situated on the river Sâî, here spanned by a fine masonry bridge of five arches, 28 feet broad. The picturesque temples and masjids of the old town are now rather in decay; but the huge crenelated battlements and gateways still rise grandly above the fields. The old town is said to have been founded by Bhârs, and after them called Bhârauli, altered afterwards to Bareli. Some say that it is called Râî Bareli from Râhi, a village three miles to the north-east of Bareli, the original head-quarters of the pargâna. The town was handed over to Shaikhs and Sa'ids in A.H. 820 by Sultân Ibrâhîm Sharqî, who repaired and strengthened the old Hindû fort. Husain Shâh Sharqî changed the name to Husainâbâd, but the novelty was not lasting.

- III. The fort is a vast quadrangular structure consisting of a high earthen mound IIa. which has been faced with huge bricks, being two feet long, one foot thick, and one and a half wide. The western gate leading to it is still standing, and is composed of the same huge bricks. An ancient bâbî yawns in the centre, being a vast circular well about 35 feet in diameter, lined with huge bricks, supporting balconies and containing chambers on a level with the water. In the interior are various buildings IIb. of no interest, mostly erected during the reign of Shujâ-ad-daulah. There are no distinct traces of Buddhist origin about the fort except the huge bricks which undoubtedly belonged to some local temple of very old date. Unlike the Dâlmâû

fort there is no elevated plateau inside. There is a fosse outside, and the original design of the work was obviously for military purposes; but it is possible that some earlier structure may have been embraced in the circumvallation.

IIb. Near the gateway of the fort is the tomb of Makhdûm Sa'îd Jâfrî of Jaunpûr, erected by Ibrâhîm Shâh Sharqî.

IIb. The fine Jâmi Masjid was built by Sultân Ibrâhîm Shâh of Jaunpûr, and repaired in A.H. 1098 by Âlamgîr, as stated in an Arabic *inscription*. Another great masjid was built in A.H. 1040 by Nawâb Jahân Khân, during the reign of Shâh jahân.

IIb. A magnificent palace, called Rang Mahal, and the *maqbara* of Nawâb Jahân Khân adorn the suburb of Jahanâbâd in the village of Îkhtiyârpûr, which has always been considered a mahallâh of Râî Barelî.

III. The village of Alîganj, on the Dâlmâû road, possesses an extensive and high brick mound, from which several beautifully carved statues of Vishnu have been dug out a few years ago.

III. About six miles north of Râî Barelî stands the large village of Bhâwan with an extensive brick-strewn *kherâ*, said to be the ruins of a strong masonry fort built by Sultân Ibrâhîm Shâh Sharqî on the ruins of a Bhâr castle.

III. 8. Sâlôn, tahsil, lat. 26°-4' N., long. 81°-36' E., 20 miles south-east of Râî Barelî, is said to derive its name from Sâlivahana, who relieved the country from the presence of the *asura* Sahasrabâhu, and founded the town. A high brick-strewn *kherâ* is pointed out as the remains of Sahasrabâhu's fort.

III. At the village of Nâîn, two miles north of Sâlôn, are the ruins of a strong brick fort in the middle of ravines, covered with brushwood, which extend to the bank of the Sâî, here a narrow deep channel, with lofty banks, picturesquely clothed with jangal.

III. 9. Tânpâ, small village in pargâna Bachhrâwân of tahsil Digbijayganj, 22 miles north-west of Râî Barelî, possesses an old brick-strewn *dih*, in which a hoard of 25 Gupta gold coins<sup>1</sup> was discovered in A.D. 1885. Two of these belong to the reign of Chandragupta I., and the remaining 23 to that of Samudragupta; 16 specimens from this hoard are now in the Lucknow Museum Coin Cabinet.

### III.—SULTÂNPÛR DISTRICT.

III. 1. ALDEMÂÛ, village in tahsil Kâdipûr, lat. 26°-15' N., long. 82°-26' E., 20 miles south-east of Sultânpur, contains a high and extensive *kherâ*, the ruins of a fort and city ascribed to the Bhârs. This ancient town is said to have been destroyed by the Sharqî kings of Jaunpûr, and in confirmation of this local tradition are pointed out the remains of many Musalmân tombs, which are still to be found amongst the ruins. The tombs of Juriya Shahîd and of Shaikh Makhdûm Mârûf are the most noteworthy.

III. The pargâna of Aldemâû possesses no less than 49 *kherâs*, the deserted sites of fortified towns, locally ascribed to the Bhârs, which, however, are no doubt the ruins of Buddhist cities, destroyed by fire, when Brâhmaṇism won its final victories over Buddhism.

<sup>1</sup> *Proceedings, Asiatic Society of Bengal*, for 1886, page 86.

- III. At Mēopūr Khās was formerly a strong mud fort, the site of which is now marked by a much-reverenced mound of earth.
- III. In the south-east corner of the pargāna, on the left bank of the Gūmtī and overhanging the river, are the extensive remains of the old fort of Dvāraka, still difficult of approach from ragged and steep ravines. The natural position must have been very strong, and the artificial works immense.
- Ia. The village of Patnā possesses an extensive *kherā* on the banks of the Gūmtī, from which two elaborately carved statues of the Jaina Tīrthāṅkara Ādinātha have been dug out in A.D. 1850. These statues are now in the Faizābād Local Museum.
- IIb. At the village of Bilwāi there is a noted *lingam*, which was discovered in the raised bank of an ancient tank at the end of last century.
- IIb. There is a celebrated modern shrine of Hanumān at the village of Begethūā, which is deemed to be of great antiquity. Close by are two ancient ponds, named Makarikund and Hatya harāṇa, with which important mythological legends are associated.
- III. 2. AMETHI, or Gaṛh Amethi, tahsil, lat. 26°-16' N., long. 81°-54' E., possesses the ruins of an old brick fort on a commanding position overlooking a lake, mentioned in the *Āin-i-Akbari*.
- III. At the villages of Rāipūr, Tikri, Shāhgāṛh and Bīthā are extensive brick-strewn mounds, undoubtedly the ruins of Buddhist cities, but locally ascribed to the Bhārs.
- III. 3. DHOPĀP,<sup>1</sup> famous place of Hindū pilgrimage in pargāna Chāndā of tahsil Kādipūr, 18 miles south-east of Sultānpūr, is situated on the right bank of the Gūmtī. The legend of the place is as follows:—After Rāmachandra had killed the giant Rāvana, he wandered about trying to obtain purification for his guilt in having thus extinguished a portion of the spirit of Brahmā; but all his efforts were ineffectual, until he met with a white crow, when he was informed by the *muni* Vaśishṭha that the crow had become white from having bathed in the river Gomati (Gūmtī) at a particular spot. Rāma proceeded to bathe at the spot, and was immediately “cleansed” from his sin. The place was accordingly named Dhūtapāpa, or “cleanser of sins,” and the town which soon sprang up beside it was called Dhūta pāpa pūra. In the *Vishṇupurāṇa* Dhūtapāpa is given as the name of a river distinct from the Gomati; but as the name immediately follows that of the Gomati, it is probable that the term may have been intended only as an epithet of the Gomati, in allusion to the legend of Rāma’s purification. An annual mēlā is held here on the 10th day of the waning moon of Jyaiṣṭha, at which time it is said that about fifty thousand people assemble to bathe in the far renowned pool of Dhopāp.
- III. The site of Dhopāp is evidently one of very considerable antiquity, as the whole country for more than half a mile around it is covered with extensive mounds strewn with broken bricks and pottery. The place is said to have belonged to the Bhār Rājās of Kuśabhāvanapūra, or Sultānpūr. The village of Dhopāp is now a very small one, containing less than 200 houses, but they are all of burnt brick, and numerous foundations are visible on all sides near the Gūmtī. Several carved stones have been collected by the people from the ruined wall of the fine old masonry fort

<sup>1</sup> Cunningham, *Archæological Reports*, Vol I, page 315.

overlooking the Dhopâpghât. All of these stones point unmistakably to the existence at some former period of a large temple at Dhopâp, which was probably situated immediately above the bathing ghât. It seems almost certain, however, that there must once have been a considerable number of temples at this place, for the whole of the eastern wall or river front of the fort has been built or faced with square stones, which, by their carvings and cramp holes, show that they belong to Hindû temples.

III. The fort, called Garhâ or Shêrgarh, is situated to the north of the village on a lofty natural mound overhanging the Gûmtî on the east. To the north and south the place is defended by two deep ravines supplied with running water, and to the west by a deep dry ravine. The position is, therefore, a strong one; for, although the neighbouring mounds to the north and west rise to nearly the same height, yet they once formed part of the city, which can only be approached over much low and broken ground. The strength of the position would seem to have early attracted the notice of the Musalmân Emperors of Dehlî, as the fort is stated to have been repaired by Salîm Shâh, the second son of Shêr Shâh. The fort itself is a small place, its northern, eastern and western faces being only 550 feet each, whilst its south face is but 250 feet. The greater part of the stone work of the south-east tower has fallen into the river, where many of the stones are now lying, and much of the eastern wall has also disappeared. The entrance gate was on the south side, near the river bastion.

III. On the west mound, just behind the fort, there is an old dilapidated masjid of the Sharqî period, built of mere rubble bricks, originally of five domes, three of which only remain standing. The only *inscription* in the masjid is the *Kalimah* or Musalmân creed, engraved in very large letters on a black stone. The Arabic letters of this *inscription* are arranged in the same manner as on the gold coins of the Sharqî kings.

III. The neighbouring village of Bikhâr is perched on an ancient mound, and believed to have been founded by Vikramâditya of Ujjayinî.

III. Five miles further up the Gûmtî is Pâparghât, possessing the ruins of the large city of Shâhabâd, that Mansûr Alî Khân, Safdar Jang, attempted to build nearly two centuries ago; but, ere the walls had reached many feet in height, a plague broke out, and the work was suspended, never to be resumed. Here an annual fair is held on the eighth and ninth of Chaitra in honour of Mârî Bhavâni, or the goddess of death. Pâparghât is obviously a corruption from Mârî Pârî, "the angel of death," who is supposed to have destroyed the army of the Moslîm invader.

III. Four miles north of Dhopâpghât, on the left bank of the Gûmtî, stands the old village of Dêrâ, perched on a high *dîh*. Subsequent to his purification at Dhopâpghât, Râmachandra is said to have crossed the Gûmtî at Dêrâ the same evening, and here he is supposed to have performed the *dîpadanam* ceremony, and thenceforth the place was known as Dipanagaram. Why the name was changed to Dêrâ no one can explain.

III. The adjoining village of Harsen, built on an extensive *kherâ*, is also revered for its associations; for it is said that after performing the lamp ceremony, Râmachandra slept in this village.

IIa. Three miles above Dêrâ stands the old village of Nânâmâû, where there is a noted *lingam*, called Narmadêsvara.

- III. The village of Arjunpûr contains the remains of a large fort built by Salîm Shâh, and said to have been called Makarkala. The walls are about three feet thick with bastions here and there, and enclose a large area now under cultivation.
- III. The village of Arju contains a large well built with bricks nearly two feet in length, and ascribed to the Bhârs.
- Ib. 4. Musâfirkhâna, tahsil, lat.  $26^{\circ}24'$  N., long  $81^{\circ}52'$  E., is devoid of antiquities; but the neighbouring village of Bhâgûpûr, also called Ganaur, possesses an interesting group of ruined brick temples of the tenth century, locally called Teligâhi after the builder, a rich oilman of the Bhâr period. These temples were arranged in two lines, all of which have fallen down with the exception of two. The best preserved of these two is in plan a square of 40 feet externally, with a chamber of 22 feet long and 18 feet broad, covered with a pointed dome. The lower part of the temple consists of plain bold mouldings, above which there is a series of panels, filled with Śaiva groups in terra-cotta, and divided from each other by pilasters.
- Ib. The second temple is in plan an octagon standing on a circular plinth, with a square chamber of 12 feet diameter, and no portico. This chamber was originally covered with a pointed dome, built with bricks end to end after the Hindû fashion. Outside the whole surface of the walls is richly decorated with deeply cut arabesque ornament, being repeated from top to bottom.
- Ib. Close by, at the village of Pâli, is a very fine statue of Sûrya and some good pieces of ancient sculpture standing on the *débris* of a large brick temple.
- III. The village of Karthuni, on the road to Sultânpur, possesses also some interesting fragments of early sculpture, on the summit of a large *kherâ*.
- III. At the village of Isauli, five miles north-east of Musâfirkhâna, are the ruins of a high brick fort, ascribed to the Bhârs, on the left bank of the Gûmtî.
- III. About 12 miles north-west of Musâfirkhâna lies the village of Nihâlgârî, variously called Chak Jangla or Jagdîspûr, possessing the ruins of a mud fort, erected by Nihâl Khân in A.D. 1715.
- III. About six miles north of Nihâlgârî lies the old village of Sâthan, perched on an extensive Bhâr *kherâ* on the right bank of the Gûmtî. A little further up the river, the village of Kishnî occupies a high brick-strewn plateau, surrounded by ravines. The only building still standing and worthy of notice is a masjid built by Qâzî Abd-us-Sattâr in the reign of Alâmgîr.
- III. 5. SULTÂNPUR, tahsil and head-quarters of district, lat.  $26^{\circ}15'$  N., long.  $82^{\circ}7'$  E., lies on the right bank of the Gûmtî, and is built near and partly upon the ruins of the ancient city of Kuśapura, or Kuśabhâvanapura, named after Râma's son, Kuśa. The original Hindû town was situated on the left bank of the Gûmtî on a little peninsula formed by a bend in the river's course. Shortly after the Musalmân invasion it belonged to a Bhâr Râjâ, who was expelled by Sultân Alâ-a-d-dîn Khilji. The old defences of the town were strengthened by the conqueror, who built a masjid within the town and to the north-west of the fort, and changed the name of the place to Sultânpur. The site of Kuśapura was, no doubt, selected by its founder as a good military position on account of its being surrounded on three sides by the Gûmtî. The place is now entirely desolate; the whole population having been removed to the new civil station, variously called Chhâoni Sadr, or Kampû,

III. on the opposite or right bank of the river. The only remains of the ancient city now extant are the fort and two large brick wells at the south verge of the present town, about a mile from the river. The ruined fort of Sultânpur now forms a large *dîh*, called *Majhârgâon*, in the middle of the town, 750 feet square, with brick towers at the four corners. On all sides it is surrounded by the broken bricks of the ruined city, the whole together covering a space of about half a mile square, or about two miles in circuit.

The ancient Kuśapura has been identified by General Cunningham<sup>1</sup> with the *Kia-shi-po-lo*, or *Kaśapura*, of Hiuen Tsiang.<sup>2</sup> The size of ancient Sultânpur agrees very closely with that of Kaśapura given by Hiuen Tsiang, who describes the place as being 10 *li*, or  $1\frac{2}{3}$  miles in circuit. According to the Chinese pilgrim, there was by the side of the city the old *savîghârâma* of *Dharma-pâla Bodhi-sattva*, of which the foundation walls alone existed. "By the side of this place is a *stûpa* built by *Aśoka Râjâ*; the walls are broken down, but it is yet 200 feet or so in height. There Buddha in old days declared the law for six months; by the side of it are traces where he walked. There is also a hair and nail *stûpa*." The remains of these Buddhist edifices may safely be identified with the ruins at the village of *Mahmûd pûr*, five miles north-west of Sultânpur, which is perched on an ancient mound of somewhat larger size than that of Sultânpur.

III. On the right bank of the Gûmtî, immediately below the civil station, a place is still pointed out under the name of *Sitâkund*, where Sîtâ is said to have bathed while accompanying Râma into his exile.

IIb. In the village of *Hasanpûr-Bandhûâ*, four miles north-west of Sultânpur, is a fine large masonry tank, called *Sâgar*, on the border of which stands an imposing pile of buildings.

IIb. The village of *Lohramâû* possesses a noted temple of *Dêvî*, which is built on the ruins of an older brick temple.

III. In the village of *Koṭwâ*, nearly at the summit of a lofty brick-strewn mound overlooking the Gûmtî, stands a celebrated shrine, called *Set Barâh*. In point of size this temple is very insignificant, but this is more than compensated by its great sanctity. It is dedicated to the *Sveta Varâha*, or "white boar" incarnation of Vishnu. In the immediate neighbourhood are several brick-strewn mounds of various dimensions; the largest of them is said to have been a *Bhâr* fortress. It is very probable that a town of considerable importance once existed here, and that there once stood on this spot a famous temple, dedicated to Vishnu in his *Varâha Avatâra*, which was long ago destroyed.

III. On the borders of the village of *Jurapatti* are the ruins of an old fort, called *Koṭhot*, which is simply a corruption of *Kôt-ut*, or the "fort on the other side." The popular account of Koṭhot is that after the capture of *Kusabhâvanapura* by Sultan Alâ-ad-dîn Khilji the Musalmâns erected two fortresses. The principal one was Sultânpur on the north bank of the Gûmtî on the ruined site of Kuśapura; the other a kind of outpost, called *Kôt-ut*, was built a few miles from it on the south side of the river.

<sup>1</sup> *Archæological Reports*, Vol. I, page 313.

<sup>2</sup> Beal, *I.e.*, Vol. I, page 237.

III.

About ten miles west of Sultānpūr lies an interesting group of old villages called Bhāntī, Narhay, Dhamaur, Sambar, and Sanichrā, all of which are perched on high mounds, apparently the sites of ancient brick temples. The fragments of door-jambs, lintels, pillars, cornices, and the broken Brâhmaṇical and Jain statues, lying about on these mounds, and especially on the banks of the Jhâdhuṇḍ at Kûṛh, clearly show that the cella of these temples was of stone, decorated in the same style as the Mahobâ and Khajurâho temples, whilst the tower was of moulded bricks. This part of the country is worthy of a careful exploration.

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## XII.—ADDENDA ET CORRIGENDA.

Page 4, No. 4, BALANDSHAH.—*Add* to foot-note 3:—“*Indian Antiquary*, Vol. XVIII, page 289.”

Page 6, note 2.—*Add* :—“*Corpus Inscriptionum Indicarum*, Vol. III, page 68.”

Page 8, No. 3, MADHĀ.—*For* “Ísvarâ was the daughter,” etc., *read* : “Ísvarâ was the daughter of Bhâskara [varman] of Sînghapura by Jayâvalî, the daughter of Kapilavardhana. It gives,” etc., and *after* “Sênavarman,” *insert* “Âryavarman,” and *add* after “page 245, note” :—“It has been published *in extenso* in *Epigraphia Indica*, Vol. I, pages 10-16, with a fac-simile by Dr. Burgess.”

Page 11, line 14.—*After* “page 794 *sqq.*” *insert* “and by Dr. Bühler in *Indian Antiquary*, Vol. XIX, pages 122—126.”

Page 17, note 3.—*After* “Vol. XIII” *add* “pages 306—310.”

Page 20, No. 2, BADAON, line 3.—This inscription has been edited in *Epigraphia Indica*, Vol. I, pages 61—66.

Page 31, line 2.—*For* “nailed” *read* “railed.”

Page 39, line 3.—*Delete* here and elsewhere the word “Kuṭila.” Dr. Bühler in *Epigraphia Indica*, Vol. I, page 76, has proposed, on good grounds, to remove Prinsep’s term “Kuṭila alphabet” from Indian palæography, and to describe the characters of the Dêwal inscription as Nâgarî of the North Indian type, of the tenth century.

Page 39, line 12.—*For* “Chhindu” *read* “Chhinda.”

\_\_\_\_\_, 10 lines from bottom.—*For* “Vîravarman” *read* “Vairavarman.”

\_\_\_\_\_, *Add* to foot-note 1 :—“*Epigraphia Indica*, Vol. I, pages 75—85.”

Page 41, line 22.—*For* “Vîravarman of the Chhindu race” *read* “Vairavarman of the Chhinda race.”

Page 69, No. 4, BATÊŚAR.—*Add* to foot-note :—“and Vol. VII, pages 5—11.”

*Epigraphia Indica*, Vol. I, page 207, mentions a Chandella *inscription* of Paramârdi Dêva, dated (Samvat) 1252, now in the Lucknow Museum, which, by some mistake, is said to have been found in an ancient mound at Batêśar, whilst the slab was obtained in 1884 through the tahsildâr of Mahobâ from the banks of a lake at Bagrârî in the Hamirpûr district. This inscription is referred to by General Cunningham in his *Archæological Reports*, Vol. XXI, page 82, No. 52.

Page 78, No. 9, KANAUJ.—*After* “Kanyâkubja” *add* “or Mahodayâ.”

Page 86, No. 9, BILLSAR.—*Add* to text :—“One of these inscriptions has been published in *Corpus Inscriptionum Indicarum*, Vol. III, pages 42—45.”

Page 87, No. 21, PATIĀLÎ.—*After* “Mahâbhârata” *insert* “under the name of Pâtâlî.”

Page 90, note 1.—*Add* :—“and Vol. XVIII, page 19.”

Page 92, note 1.—*Add* :—“*Epigraphia Indica*, Vol. I, pages 179—184.”

“Professor Kielhorn conjectures that the place where the inscription originally was put up was called Gavîdhumat. This name has hitherto been met with only in Patañjali’s *Mahâbhâshya*, in a passage which says that Saṅkâśya (the modern Sankîsa in the Farrukhâbâd district) is four *yojanas* distant from Gavîdhumat.”

Page 92, No. 15, Râhan.—*For* “a copperplate grant of Govindachandra Dêva,” etc., *read*: “a copperplate grant of Madanapâla and Govindachandra Dêva,” and *add* to note 2:—“*Indian Antiquary*, Vol. XVIII, page 14.”

Page 98, 16 lines from bottom.—*For* “northex” *read* “narthex.”

Page 105, 8 lines from bottom.—*Delete* the word “Buddhist”; and in line 3 from bottom, *delete* “Buddha and”. Dr. Burgess considers the naked female figures on pillars as Jaina and not Buddha.

*Add* to text under Kânkâli Tîlâ: “A liberal grant by the Government of the North-Western Provinces enabled Dr. Führer, in January, 1890, to resume the excavation of the great Jaina temples, buried under that mound. He discovered to the east of the large Śvêtâmbara temple, unearthed in 1889, a brick *stûpa* of 47' diameter, and to the west another large Jaina temple which belonged to the Digambara sect. The excavations on these sites yielded 80 images, 120 railing pillars, bars and copings, as well as a considerable number of *toranas* and other architectural pieces, all of which are adorned with exquisite sculptures. He also obtained a large number of *inscriptions*, which undoubtedly belong to the Indo-Skythian period, and furnish most important information regarding the history of the Jainas. Their dates range between the year 5 of the Dêvaputra Kanishka and the year 86 of the Indo-Skythian era, or assuming the latter to be identical with the Saka era, between A.D. 83 and 164. These new inscriptions prove the correctness of the Jaina tradition with respect to the early existence of six divisions of monks, not traced before, and they corroborate the statements of the *Kalpasûtra* regarding the early subdivisions of the Jaina monks in *gaṇas*, *kulas*, and *sâkhâs*. In addition, they settle another important question. According to the Śvêtâmbara scriptures, women are allowed to become ascetics; but we have hitherto had no proof that this doctrine was really ancient. The new finds leave no doubt that it was; the suggestion of some orientalists, according to which the Śvêtâmbaras copied the Buddhas in this practice must, therefore, be rejected as erroneous.

“These remarkable inscriptions have been edited for the *Epigraphia Indica*, and all the archæological treasures unearthed have been deposited in the Lucknow Museum.”

Page 106.—*Add* to text under Châubâra mound:—“Professor Bühler is of opinion that this mound undoubtedly hides the ruins of an ancient Vaishnava temple, and that a thorough exploration of the same will yield documents elucidating the history of the hitherto much underrated Bhâgavatas, a sect which is older than the Buddhas, and even than the Jainas.”

Page 107, line 5.—*After* “Mahâditya” *insert*: “and a beautifully written slab, dated Samvat 1207, but partly damaged in the middle. These *inscriptions* have been edited by Dr. Bühler for the *Epigraphia Indica*.

“An undated Gupta *inscription* of Chandragupta II, and another on the pedestal of a standing statue of Buddha, dated Samvat 230, were found in the Katrâ mound in A.D. 1853 and 1871 respectively, whilst an *inscription* of Skandagupta, dated Samvat 135, was found in 1871 in the Jamâlpûr mound. These inscriptions have been published in *Corpus Inscriptionum Indicarum*, Vol. III, pages 25, 262, 273.”

Page 108, line 15.—*For "Sawar" read "Sawai."*

\_\_\_\_\_, 2 lines from bottom.—*For "wall" read "well."*

Page 110, line 7.—The characters on the Parkham statue, though ancient, are of a form that was still in use in the first century A.D., and Dr. Burgess is disposed to assign it no earlier a date than the first century B.C.

Page 118, No. 7, JHĀNSÌ.—*Add to text:—“In 1887, the then Officiating Commissioner forwarded to the Lucknow Museum three inscribed stone slabs of the Chandella period, which had been recovered from the ruined fort walls. One contains a fragmentary inscription of Sallakshaṇasimha, and the other a complete record of Vīravarman Dēva, dated Samvat 1318. The first inscription mentions the Chandella king Kīrtivarman, the contemporary of the Chedi king Karṇadēva and of the Paramāra Udayāditya, the ruler of Mālava, see Epigraphia Indica, Vol. I, pages 214—216. These inscribed slabs originally belonged to the ruined temples of Dūdāhī in the Lalitpur district, which is no doubt the ancient Dugdhakupyagrāma, mentioned in the fragmentary inscription of Sallakshaṇasimha.”*

Page 119, line 9.—*Add to text:—“Apparently at the foot of this hill Lieutenant W. Price, in 1813, discovered the Chandella inscription of Madanavarmanadēva, which is now in the Indian Museum at Calcutta; see Asiatic Researches, Vol. XII, pages 357—374; Epigraphia Indica, Vol. I, pages 195—207.”*

Page 119, No. 1, BANPŪR.—*After “inside the temple,” insert “of which one bears date Samvat 1001.”*

Page 120, line 17.—*For “Samvat 933” read “Samvat 919.”*

\_\_\_\_\_, line 21.—*After “Samvat 1051” insert “Samvat 1001, 1022, 1030, 1052, 1105, 1133, 1207, 1208, 1300, 1354, 1493.”*

\_\_\_\_\_, 10 lines from bottom.—This inscription has been published in the Indian Antiquary, Vol. XI, page 311, and Vol. XVIII, page 237.

\_\_\_\_\_, 7 lines from bottom.—*Add to text:—“Near the Naharghatī, there is a valuable record of Svāmibhata, dated Samvat 609, written in characters of the later Gupta period.”*

Page 124, line 13.—*After “small temple” insert “and a satī pillar, dated Samvat 1343. The village of Garhā possesses over the lintel of a ruined lingam temple a long record of Samvat 1014, and close by a satī monument, dated Samvat 1352.”*

Page 124, 11 lines from bottom.—*For “stood” read “set.” This inscription has been published in the Epigraphia Indica, Vol. I, pages 162—179.*

Page 128, note 1.—*Add:—“Indian Antiquary, Vol XIII, pages 306—310; Vol. XIX, pages 122—126.”*

Page 129, note 1.—*Add:—“Corpus Inscriptionum Indicarum, Vol. III, pages 1—17.”*

Page 132, line 3.—An inscription of the fifth century A.D. on one of these statues has been published in Corpus Inscriptionum Indicarum, Vol. III, page 271.

Page 133, 2 lines from bottom.—*For “Samvat 126” read “Samvat 129.” See Corpus Inscriptionum Indicarum, Vol. III, page 45.*

Page 136, 8 lines from bottom.—*For “Samvat 86, 98, and 140” read “Samvat 88, 98, and 148.” See Corpus Inscriptionum Indicarum, Vol. III, pages 36—40, 264, and 267.*

Page 142, 11 lines from bottom.—*For "Samvat 136" read "Samvat 139."*  
See *Corpus Inscriptionum Indicarum*, Vol. III, page 266.

Page 144, 5 lines from bottom.—*For "tomb" read "town."*

Page 157, note 1.—*Add :—“Indian Antiquary*, Vol. XIV, pages 260 and 261.”

Page 175, line 12.—*Add to text :—An inscription of Paramārdi Dēva*, dated Samvat 1252, was found at Bagrāri, close to Mahobā, and it has been published in *Epigraphia Indica*, Vol. I, pages 207—214; *Journal, German Oriental Society*, Vol. XL., pages 51—54. See, also, above *Addendum* to page 69, No. 4.

Page 185, 5 lines from bottom.—“The statement is contrary to that in the *Report* (pages 64—66). I visited and examined the masjid, and am persuaded there is not a pillar *in situ* in it, of any temple, and if they are from a temple (which is allowed) there is nothing to show it was Bauddha rather than Jaina or Hindū.”—J. Burgess.

Page 211, note 2.—*Add :—“Indian Antiquary*, Vol. XVIII, pages 58 and 59.  
See also *l.c.* pages 129—143, where five grants of Jayachchandra, dated Samvat 1232, 1233, and 1236, have been published.”

Page 215, note 2.—*Add :—“Indian Antiquary*, Vol. XIV, page 139. The *inscription* records that in Samvat 1083, a Buddhist *stūpa* and a *dharmachakra* were repaired, and a new *gandhakuti* was built, by the two brothers Sthirapāla and Vasanta-pāla, who were probably the sons of Mahipāla, king of Gauda.”

Page 216, line 5.—Two of these *inscriptions* have been published in *Corpus Inscriptionum Indicarum*, Vol. III, pages 281, and 284—286, the latter being a record of king Prakatāditya.

Page 230, line 5.—*After “Kumāragupta” insert “II.”* This important *inscription* has been published in *Journal, Asiatic Society of Bengal*, Vol. LVIII., pages 85—105, and gives the following *vamśāvalī* of nine generations of the early Gupta dynasty:—(1) Gupta, (2) Ghaṭotkacha, (3) Chandragupta I, (4) Samudragupta, (5) Chandragupta II, (6) Kumāragupta I, (7) Puragupta (younger brother of Skandagupta), (8) Narasimhagupta, (9) Kumāragupta II.

Page 257, line 8.—*Add to text :—“Within three miles of the celebrated fortress of Bijaygarh are several rock shelters in which there are rudely drawn figures of men and animals, as rhinoceros, sambhar stag and hinds, sketched in outline in red paint. See *Journal, Asiatic Society of Bengal*, Vol. LII, Part II, pages 56—64.”*

### XIII.—APPENDIX.

#### (1) LIST OF MONUMENTS AND BUILDINGS CLASSIFIED UNDER Ia.

##### NORTH-WESTERN PROVINCES.

	<i>Page.</i>		<i>Page.</i>
I.—MÎRATH DIVISION.		III.—KUMÂON DIVISION—( <i>concluded</i> ).	
1. <i>Ālîgârîh District</i> —		2. <i>Kumâon District</i> —	
Kôl, or Kôl: dargâh of Shâh Ilâh Bakhsh,	2	<i>Nil.</i>	
Do., tomb of Muhammad Gêsu		3. <i>Tarâî District</i> —	
Khân	2	<i>Nil.</i>	
2. <i>Bulandshahr District</i> —			
Bulandshahr: dargâh of Khwâja Lâl Alî,	5		
Do., maqbara of Miyân Bâhlol,			
Khân Bahâdur	5		
3. <i>Dêrah Dûn District</i> —			
Kâlsi: stone containing the 14 edicts of			
Aśoka	7		
4. <i>Mîrath District</i> —			
Mîrath: Aśoka pillar, now at Dehlî	10		
5. <i>Musaffarnagar District</i> —			
Bhukarherî: old tomb of Bala Garîb			
Nâth	12		
Jhanjhâna: masjid and tomb of Shâh			
Abdul Razâk	13		
6. <i>Sahâranpûr District</i> —			
Ambahâtâ: tomb of Shâh Abûl Maâlî	14		
Khîrzâbâd: golden lât of Firûz Shâh,			
now at Dehlî	16		
II.—ROHILKHAND DIVISION.			
1. <i>Badâon District</i> —			
<i>Nil.</i>			
2. <i>Barelî District</i> —			
Fatehganj West, or Bhitura: large			
obelisk of red sandstone	26		
Râmnanagar, or Ahîchhattra: ruined Bud-			
dhîst stûpa	28		
3. <i>Bijnôr District</i> —			
<i>Nil.</i>			
4. <i>Murâdâbâd District</i> —			
<i>Nil.</i>			
5. <i>Pilibhit District</i> —			
<i>Nil.</i>			
6. <i>Shâhjahânpûr District</i> —			
<i>Nil.</i>			
III.—KUMÂON DIVISION.			
1. <i>Gârhwâl District</i> —			
<i>Nil.</i>			
		IV.—ÂGRÂ DIVISION.	
		1. <i>Âgrâ District</i> —	
		Âgrâ: Baland Bâgh, Râm Bâgh, Zâhra	
		Bâgh, and Dêhra Bâgh	53
		Do., Chini-kâ-Rauza and tomb of Îti-	
		mâd-ad-daula	54
		Do., Fort of Akbar	55
		Do., Motî Masjid and Dîwân-i-Âm	56, 57
		Do., Machchî Bhawân, Nagîna Masjid,	
		and throne of Jahângîr	58
		Do., Dîwân-i-Khâs, Saman Bûrj, and	
		Khâs Mahal	59
		Do., Shîsh Mahal, Angûri Bâgh, and	
		Jahângîrî Mahal	60
		Do., Jahângîr's bath and Sômnâth	
		gates	61
		Do., Tripoliâ, or market place	62
		Do., Bâgh Khân Âlam and Tâj Mahal,	63
		Do., Bâgh Mahâbat Khân	64
		Do., Bâolî near Bâgh Lâdli Begam	68
		Fâthâbâd : Mubârak Manzîl	70
		Fâthpûr Sîkrî : Baland Darwâza, dargâh	
		and masjid of Salîm	
		Chhishti	70
		Do., tomb of Islâm Khân	71
		Do., Pañch Mahal	73
		Sikandrâ : tomb of Akbar	76
		2. <i>Farrukhâbâd District</i> —	
		<i>Nil.</i>	
		3. <i>Îlâh District</i> —	
		<i>Nil.</i>	
		4. <i>Itâwah District</i> —	
		<i>Nil.</i>	
		5. <i>Mâinpuri District</i> —	
		<i>Nil.</i>	

## (1) List of Monuments and Buildings classified under Ia—(concluded).

	Page.		Page.	
		IV.—ĀGRĀ DIVISION—(concluded).		
6. <i>Mathurā District</i> —			6. <i>Jaunpūr District</i> —	
Brindāban : temple of Gobind Dēva ...	98		Jaunpūr : Atala Masjid ...	180
Sa'dābād : tahsīl ...	110		Do., Jhanjhī Masjid ...	181
		V.—JHĀNSI DIVISION.	Do., Jāmi Masjid ...	182
1. <i>Jalāun District</i> —			Do., stone bridge over Gūmtī ...	184
Nil.			Sikrārā : stone bridge over Sāī ...	185
2. <i>Jhānsi District</i> —				
Īrichh : Jāmi Masjid ...	117		VII.—BANĀRAS DIVISION.	
Jhānsi : fort ...	118		1. <i>Āzamgarh District</i> —	
3. <i>Lalitpūr District</i> —			Dabhhān : inscribed lāt ...	188
Nil.			Ghosī : inscribed slab of A.H. 760 ...	188
		VI.—ĀLLAHĀBĀD DIVISION.	2. <i>Bāliyā District</i> —	
1. <i>Allahābād District</i> —			Nil.	
Allahābād : fort of Akbar and stone pillar of Aśoka ...	127, 128		3. <i>Banāras District</i> —	
Do., tomb of Shāh Begam and house of Tambōlī Begam ...	130		Banāras : Buddhist Vihāra at Rājghāt ...	203
Pabhōsā : Buddhist cave in face of hill ...	143		Sārnāth : stone stūpa (Dhamek) ...	214
2. <i>Bāndā District</i> —			Do., ruined brick stūpa (Chaukandī),	215
Kālanjar : ancient hill fort ...	149		4. <i>Basti District</i> —	
3. <i>Faṭhpūr District</i> —			Nil.	
Nil.			5. <i>Ghāzīpūr District</i> —	
4. <i>Kāñhpūr District</i> —			Lātiyā : stone pillar ...	232
Mūsānagar : Dēojāni tank ...	170		Pahlādpūr : inscribed monolith ...	234
Rasūlābād : Marātha fort ...	170		6. <i>Gōrakhpūr District</i> —	
5. <i>Hamīrpūr District</i> —			Bhāgalpūr : inscribed lāt ...	239
Nil.			7. <i>Mirzāpūr District</i> —	
		VIII.—LAKHNĀŪ DIVISION.	Ahraurā : inscribed pillar near Belkhāra ...	252
1. <i>Bāra Bānkī District</i> —			Chunār : hill-fort ...	258
Nil.			Haliyā : inscribed slab ...	261
2. <i>Lakhnāū District</i> —				
Lakhnāū : tomb of Sa'ādat Alī Khān, Murshid Zādī, Muhammad Alī Shāh, and Ghāzi-ad-dīn Haidar ...	266		AUDH.	
Do., Residency ...	267		X.—FAIZĀBĀD DIVISION.	
3. <i>Unāo District</i> —			1. <i>Bahrāich District</i> —	
Nil.			Nil.	
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X.—FAIZĀBĀD DIVISION.		XI.—RĀĪ BARELĪ DIVISION.	
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		IV.—ĀGRĀ DIVISION.	
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		2. <i>Farrukhābād District</i> — Nil.	

## (3) List of Monuments and Buildings classified under IIa—(concluded).

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Sorôn : temples of Sítâ Râmjî and Varâhajî,	89	Nil.	
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5. <i>Mâinpurî District</i> —		Nil.	
Nil.		2. <i>Bâliyâ District</i> —	
6. <i>Mathurâ District</i> —		Nil.	
Nil.		3. <i>Banâras District</i> —	
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2. <i>Kherî District</i> —		2. <i>Râi Barelî District</i> —	
Nil.		Râi Barelî : crenelated battlements and	
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Pilkhâna : small masjid ... ...	3		
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Kahâon: old wells and tanks ...	243	Do., old masjid at Kanîtî ...	257
Khakhundû: Jain temple ...	248	Chakiâ: mausoleum of Laiff Shâh ...	258 165
Lâr: Hindû temple, masjids and imâm-bâra ...	248	Chunâr: temple of Bhartrinâtha ...	258
Majhâulî: Śaiva temples and castle ...	248	Do., dargâh of Shâh Kâsim Sulaimânî ...	165 168
Do., masjids at Salîmpûr ...	248	Do., masjid, fountain and Rang Mahal ...	168 259
Padarâunâ: tomb of Barhan Shahîd ...	249	Do., temple of Kâmâkshî Dêvî ...	260
Rudrapûr: temple of Dûdhnâth (Śiva) ...	250	Mîrzâpûr: Hindû temples and masjids ...	262
Sôhanâg: temple of Paraśurâma ...	250		
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VIII.—LAKHNÂU DIVISION.		VIII.—LAKHNÂU DIVISION—( <i>continued</i> ).	
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Baddû Sarâi: dargâh of Malâmat Shâh ...	263	Lakhnâu: masjids, karbalâs and dargâhs of Asaf-ad-daulah's time ...	266
Do., temple of Jagannâtha Dâsa and tank ...	263	Do., great Imâmbâra and Râmî Darwâza ...	266
Bâra Baîkî: Hindû temples and masjids, Do., masjid of Akbar's time at Sarâi Akbarâbâd ...	263	Do., tomb of Shaikh Mînâ ...	267
Fâthpûr: masjid of Abul Fazl and imâm-bâra ...	264	Do., masjids of Akbar's and Shâh Jahân's time ...	267
Kursî: tomb of Sa'îd Nûr Alî Shâh at Mansar ...	264	Mohânlâlganj: dargâhs, tomb, and Ganj Shahîdân at Nagrâm ...	268
Rudaulî: dargâh of Shâh Ahmad and tomb of Zohra Bibî ...	264	3. <i>Undî District</i> —	
Satrikh: dargâh of Sîlîr Sâhû ...	264	Ajgâôn: masjid at Asîwân ...	268
Siddhaur: temple of Siddheshvara Mahâdêva, tomb of Qâzî Quîb and masjid ...	264	Baksar Ghât: temple of Vakâśvara ...	268
2. <i>Lakhnâu District</i> —		Do., modern Hindû temples at Saingrâmpûr ...	268
Amethî: masjids and tombs of Akbar's time	264	Bângarmâû: old shrines and dargâhs ...	269
Bijuôr: Ganj Shahîdân and tomb of Malik Ambar ...	265	Bihâr: dargâh and idgâh ...	271
Kâkorî: tombs and dargâhs ...	265	Do., tomb of Mahâbat Shâh at Pâtan ...	272
Lakhnâu: masjid of Aurangzib's time ...	265	Pariâr: temple of Somâśvara Mahâdêva and lesser shrines	273

## (4) List of Monuments and Buildings classified under IIb—(continued).

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Pūrwā: noted liṅgam and dargāh ...	273	Golā-Gōkarṇātha: temple of Gōkarṇātha,	284
Saffipūr: masjids, tombs, dargāhs and Hindū temples ...	274	Do., masjids and Musalmān tombs ...	284
Do., temple of Rāmasvāmī Mahādēva at Vakarma ...	274	Do., lesser shrines and tombs of the Mahants ...	285
Do., temple of Pārvatī at Balirāj Atāha ...	274	Khairigāh: dargāh of Pīr Sa'ādat Ālī ...	285
Do., masjid at Qāzīpūr ...	274	Kherī: masjids, imāmbāras, dargāhs, and Hindū temples ...	286
Sātan: temple of Sitalā Devī and old square well ...	275	Do., masonry tank at Dēokālī ...	286
Unāo: masjids and Hindū temples ...	276	Nighāsan: fort and sarāi at Pasgawān ...	287
		Do., marble statue at Majhgāon ...	287
IX.—SITĀPŪR DIVISION.		3. <i>Sitāpūr District</i> —	
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Bāwān: ancient tank and dargāh ...	277	Do., palace, sarāi and masjids ...	287
Bilgrām: temple of Gūdar Nāth ...	277	Do., dargāh of Shāh Rukn at Bisendī,	287
Do., dargāhs and masjids ...	278	Hargām: dargāh and ancient masonry tank ...	288
Do., dargāh of Sa'īd Sughra, tomb and well at Bojhar ...	278	Khairābād: masjids, dargāhs, Qadam Rasūl, imāmbāra and Hindū temples ...	288
Do., masonry well at Naumalikpūr,	278	Lāharpūr: masjids, dargāhs, and Hindū temples ...	288
Do., dargāh of Qāzī Buddha at Mahmūdnagar ...	278	Manūā: dargāh and īdgāh ...	289
Do., masjid and masonry well at Nazratnagar ...	278	Misrikh: masonry tank and Hindū temples, ancient masonry tank at Jar-gawān ...	289
Gōpamāū: bāradarī and dargāh of Lāl Pīr ...	279	Nimkhār: sacred pool, temples, and dharmasālas ...	290
Do., masjid and well of Humāyūn's time ...	279	Sitāpūr: Hindū temples and masjid at Pīrnagar ...	291
Do., Jāmi Masjid, īdgāh and square well ...	279	Do., dargāh of Lām-ad-dīn at Shāh ilīpūr ...	291
Do., temple of Gōpīnātha ...	279	X. FAIZĀBĀD DIVISION.	
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Pālī: masjids and Hindū temple ...	281	Do., dargāh of Rajjab Sālār ...	292
Pihānī: tomb of Abdul Ghafūr ...	281	Do., dargāh of Amīr Nasīr-ullā at Dekaulī ...	293
Do., masjid and tomb of Mīrān Sadr Jahān ...	281	Bahrāmpūr: Hindū temples and masjids,	293
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Do., sacred spring at Adampūr ...	282	Nānpāra: Hindū temples, masjids and īdgāh ...	294
Sandīlā: masjids, tomb, and bārakhambhā,	282	Tāndwā: statue of Sitāmāī in modern temple ...	295
Shāhbād: Jāmi Masjid of Nawāb Dilēr Khān ...	283	2. <i>Faizābād District</i> —	
Balmiār-Barkhār: small Hindū temple ...	283	Ajudhyā: Brāhmaṇical and Jaina temples	
Dhaurahārā: Hindū temples and masjids,	284	... 296, 297	

## (4) List of Monuments and Buildings classified under IIb—(concluded).

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Ajudhyā: Bābar's masjid ... ...	297	Bihār: tomb of Sa'īd Kamāl-ad-dīn at Aimah Rājī Muhammad Hayāt,	316
Do., dargāhs of Sīs, Āyūb and Nūh Paighambar ... ...	298	Māṇikpūr: masjids, tombs, Rangīn and Sang Mahals ...	317
Akbarpūr: sārāī, imāmbāra, and old tombs ... ...	300	Do., Śaiva temples ... ...	318
Do., stone tomb in centre of large tank ... ...	300	Pattī: temple of Pārvatī at Paraśurām-pūr ... ...	318
Do., dargāhs at Masa'ūdpūr ...	300	Pratāpgarh: temple of Belā Bhavānī at Belā ...	319
Amsin: brick fort ... ...	300	Do., inscribed stone mill at Katrā Mēdnīganj ...	319
Do., brick temple of Rishi Śirūgavīra at Sirwā-Pālī ...	300	Do., temple of Durgā at Banbīr-kāchhī ...	319
Do., temple of Kālikā Devī at Kasbā,	300	Do., temple of Durgā at Sandwā Chāndikā ...	319
Bhadarsā: ancient tank ... ...	300	Do., modern temple at Gondā ...	319
Bīrhar: dargāh of Shāh Makhdūm Sa'īd Ashraf Jahāngīr at Rasūlpūr	301	2. <i>Rāj Barelī District</i> —	
Mangalsī: old masjid at Kōt Sarāwān ...	302	Bachhrāwān: tombs and tanks at Thūlendī ...	319
Do., old masjid at Mustafābād ...	302	Do., tomb of Āgha Shahīd at Hardōt ...	320
Tāndā: masjids, imāmbāras and Hindū temples ... ...	302	Dālmānū: masjids, tombs, well and garden,	320
3. <i>Gondā District</i> —		Do., dargāh of Makhdūm Jahāniya,	322
Balrāmpūr: Hindū temples and masjids,	302	Do., masjids and temple of Bānvārī Dēvī	322
Dēvī-Pātan: temple of Pārvatī ...	303	Do., temple of Dāl and Bāl at Pakhrātlī ...	322
Gondā: sarāī, masonry tank, and Hindū temples ... ...	304	Do., tombs at Jalālpūr-Dehī ...	323
Machhlīgāon: modern temple of Mahā-dēva ... ...	305	Jāis: masjids, tombs and dargāh	323, 324
Mahādēva: old temple of Mahādēva ...	305	Rāj Barelī: temples, masjids, and bāoli in fort ...	324
Mathurā: Śivāla and dargāh of Mīr Hanifa ... ...	305	Do., Jāmi Masjid ...	325
Pachrān: noted liṅgam in modern temple,	305	Do., maqbara and Rang Mahal at Jahanābād ...	325
Sāhet-Māhet: temple of Śambhunātha ...	308	3. <i>Sultānpūr District</i> —	
Do., dargāh of Pir Barāna at Husain Jot ...	311	Aldemānū: noted liṅgam at Bilwāt ...	326
Do., Musalmān tombs on top of Orājhār mound ...	311	Do., modern shrine of Hanumān and ancient ponds at Begethūtā,	326
Utraulā: tomb of Ālī Khān and stone tank ... ...	313	Musāfirkhāna: masjid of Ālamgīr's time at Kishnī ...	328
XI.—RĀJ BARELĪ DIVISION.		Sultānpūr: masjid of Alā-ad-dīn Khilji's time	328
1. <i>Pratāpgarh District</i> —		Do., Sitākund below civil station,	329
Bihār: group of figures in modern brick temple ... ...	314	Do., large masonry tank at Hasan-pūr-Bandhūt ...	329
Do., Musalmān tombs ... ...	314	Do., temple at Lohrāmānū ...	329
Do., dargāh of Shahīd Mardan ...	315	Do., temple of the Śveta Varāha at Kotwā ...	329
Do., dargāh of Pir Bahrām at Barāt ...	316		
Do., fort, Rang Mahal, Dīwānkhāna with masjid at Dilērganj and Newādā, ...	316		
Do., dargāh, Qadam Rastūl and masjid at Shāhpūr ...	316		

## (5) LIST OF MONUMENTS AND BUILDINGS CLASSIFIED UNDER III.

## NORTH-WESTERN PROVINCES.

	Page.		Page.
I.—MÎRATH DIVISION.		I.—MÎRATH DIVISION—(concluded).	
1. <i>Ālīgarh District</i> —		6. <i>Sahâranpûr District</i> —(concluded).	
Akrâbâd: mound at Kherâ Bajherâ ...	1	Bhagwânpûr: ruined masjid at Sakraudâ,	14
Do., deserted site at Sâhîgarh Kherâ,	1	Hardwâr: old square fort and lofty	
Do., ancient site at Nagariâ Kherâ,	1	mounds ... ...	15
Hâthras Khâs: ruined fort and Hindû		Landaura: old fort ... ...	17
temple ...	1	Manglaur: ruined fortress ...	17
Jalâlî: ancient Hindû sites ...	1	Faizâbâd: ruined Badshâhî Mahâl	17
Lâkhanâ: ancient mounds ...	3	Sarsâwa: lofty mound ...	18
Sânkâra: ruined fort and mound ...	3	Do., ruined town at Sugî ...	18, 19
Sâsni: mud fort and mound ...	3	Sahansrâ: ruined fort ...	19
Tappal: ruined fort ...	3		
Tuksân: ancient kherâ and mud fort ...	3		
2. <i>Bulandshahr District</i> —		II.—ROHILKHAND DIVISION.	
Ahâr: ruined temple of Ambikâ and large		1. <i>Badâon District</i> —	
tumuli ... ...	4	Badâon: ancient ruined fort ...	20
Anûpshahr: ruined brick fort and temple,	4	Bisaulî: ruined Shîsha Mahâl	23
Aurangâbâd Chandôk: ruined fort, town		Kôt Sâlbâhan: brick-strewn fort mound,	24
and temple ...	4	Sahaswân: fort mound, tank, and old	
Bulandshahr: ruined mound and fort ...	4, 5	ruined tombs ...	24
Dankaur: large fort of Akbar's time ...	6	Salîmpûr: mud fort ... ...	24
Dibhâî: ruined fort ... ...	6	Shaikûpûr: old village site and ruined	
Indôr: ancient fort and mounds ...	6	tomb ... ...	24
Shikârpûr: kherâ and old ruined fort ...	7	Ujhâni: ruined tomb and Qadam Rasûl,	24
3. <i>Dêrah Dûn District</i> —		2. <i>Bareli District</i> —	
Nil.		Âonlâ: small ruined castle and tombs ...	24
4. <i>Mîrath District</i> —		Attarchendî: ruined fortress ...	25
Ajrâra: razed fort ... ...	9	Bareli: tomb of Muhammad Yâr and	
Barnâwâ: brick-strewn mound ...	9	earthen fort ... ...	25
Do., ruined fort at Sirsâr ...	9	Do., minor Moslîm shrines ...	26
Mîrath: high brick fortress ...	10, 11	Gwâla Prasiddh: ruined ancient city ...	26
Muzaffarnagar Sâinî: ancient mound ...	12	Kâbar: fort mounds and ruined temple,	26
Râjâ Karan-kâ-Kherâ: ruined village site,	12	Pachômî: ancient mounds ...	26
Sarâwâ: old kherâs ... ...	12	Râmnanagar: great fortress and ruined tem-	
5. <i>Muzaffarnagar District</i> —		ples ... ...	27, 28
Bhainswâl: old mound containing grave		Do., old tanks and ancient mounds, ...	28, 29
of Pîr Ghâib ...	12	Shîshgarh: ancient fort ... ...	29
Hasanpûr: ruined masjid ...	13		
Jalâlâbâd: ruined fort of Ghâusgarh and		3. <i>Bijnôr District</i> —	
masjid ... ...	13	Afzalgarh: ruined brick fort ...	30
Kâirâna: ruined bâradari, tank and		Barhâpura: ruined city and fort ...	30
garden ... ...	13	Bijnôr: ruins of ancient town and castle	
Kotêrsa: old ruined fort ...	13	mound ... ...	30
6. <i>Sahâranpûr District</i> —		Chandî: ruined buildings ...	30
Ambahtâ: ruined fort ... ...	14	Chândpûr: old well ...	30
Bahât: old deserted town ...	14	Kîratpûr: ruined fort, wells and masonry	
		tank ... ...	31
		Lâldhâng: ancient village site in the	
		ravines of the Rawâsan ...	31
		Mandâwar: ruined fort mounds ...	31

## (5) List of Monuments and Buildings classified under III—(continued).

	Page.		Page.
<b>II.—ROHILKHAND DIVISION—(concluded).</b>		<b>III.—KUMĀON DIVISION—(concluded).</b>	
<b>3. Bijnôr District—(concluded).</b>		<b>2. Kumâon District—(concluded).</b>	
Môrdhaj : small ruined fort ...	32	Champâvat : old ruined palace ...	48
Najîbâbâd : tombs and dismantled castle of Patthargâr ...	33	Dhîkull : deserted ancient site ...	49
Sabalgarh : ruined castle and deserted village sites ...	33, 34	Gangôlî Hât : old ruined temples ...	49
Tîp : ancient kherâ ...	34	Kôtalgarh : ruined fort ...	50
<b>4. Murâdâbâd District—</b>		Hawalbâg : ruined temple of Âditya ...	50
Amrohâ : minor tombs and gates of old fort ...	34, 35	Koñâ : old ruined fort ...	50
Do., old temple mound at Bhêrâ Bharatpûr ...	35	<b>3. Tarâi District—</b>	
Bilârî : old mounds or dîhs ...	35, 36	Chaturbhûj : old ruined fort ...	50
Hâsanpûr : old mounds, the deserted sites of forts and temples ...	36	Kâsipûr : deserted ancient city ...	51, 52
Murâdâbâd : satî pillars, old fort and mounds ...	36, 37	<b>IV.—ÂGRÂ DIVISION.</b>	
Sambhal : old fort, îdgâh, bâolî and mounds ...	37, 38	<b>1. Âgrâ District—</b>	
Thâkurdwâra : ruined mounds ...	38	Achnérâ : small stone fort and old tahsîli,	53
<b>5. Pilibhit District—</b>		Âgrâ : lifts for drawing water and remains of a river-side palace ...	53
Barkherâ : ruined ancient fortified city ...	38	Do., traces of old gardens and mauso- leums ...	54
Bîsâlpûr : deserted site at Maraurî ...	38	Do., remains of Motî Bâgh, ruined mas- jids and gardens ...	55
Dêorîyâ : ruined fort mounds ...	39	Do., the Mîna Bâzâr inside Fort ...	57
Jahânâbâd : ruined temple mounds ...	39, 40	Do., ruins of old palaces and gardens below Fort ...	62
Pilibhit : old brick fort and ruined village sites ...	40	Do., ruins of large palaces and walled gardens ...	64
Pûranpûr : large ruined cities buried in dense jangal ...	40, 41	Do., ruins of Jôdh Bâl Mahal ...	65
<b>6. Shâjhâhanpûr District—</b>		Do., ancient hammâm, or bath ...	66
Gôlî-Râfîpûr : high kherâ ...	41	Do., ruined gardens ...	67
Jalâlâbâd : old mud fort ...	41, 42	Do., ruined palace, gardens and sarâi,	69
Kânt : ruined masjid and kherâ ...	42	Do., large mud fort of the Hindû period,	69
Kherâ Bajhêrâ : deserted site of ancient town ...	42	Bâh : palace and garden ...	69
Mâtî : deserted site of large fortified city	42	Batêsar : ruined fort and mounds ...	69
Do., ruined brick temples at Thânékâ,	42	Fathpûr Sikrî : Jahângîr's school ...	72
Mîranpûr Katra : old mound ...	43	Do., Ânkh Michaulî and astrologer's seat ...	73
Shâjhâhanpûr : ruined fort ...	43	Do., waterworks and Hiran Minâr ...	73
Tîlhâr : old ruined fort ...	43	Firûzâbâd : large ruined tank	74
<b>III.—KUMĀON DIVISION.</b>		Do., ruins of old city of Chandwâr	74
<b>1. Gâjîcâl District—</b>		Hâthkânt : ruined old fort ...	74
Adbadrî : ruined temples ...	44	Jagnîr : ruined fort, tank and cave ...	75
Chandpûr : large ruined fort ...	44	Kassaundî : series of 52 forts and ancient tank ...	75
Karnprâyâg : small ruined temples ...	45	Kâgâraul : old fort mound ...	75
<b>2. Kumâon District—</b>		Khairâgarh : mud fort and mounds ...	75
Bagâsvar : Moghal tombs ...	47	Kirâolî : bâradarî and remains of city wall ...	75
Bâjnâth : old Ranchula fort	47	Pinâhât : tank, wall around town, and fort ...	76
		Parnâ : old fort ...	76
		Sikandrâ : Hans Mahal ...	76

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2. <i>Farrukhâbâd District</i> —		3. <i>Îtâh District</i> —(concluded).	
Amritpûr : old ruined fort ...	77	Sarâî Aghat : lofty and extensive kherâ,	88
Bhôjpûr : traces of fortifications ...	77	Sôron : ancient mound ...	88
Bishangarh : castle ...	77	Thâna Daryâoganj : ruined brick fort ...	89
Chhibrâmâû : ruined castle and old sarâî,	77	4. <i>Itâwah District</i> —	
Farrukhâbâd : city wall and mud fort ...	77	Aheripura : old village site ...	89
Indargarh : ruined fort at Pûrab Râi ...	78	Airwâ : lofty mound ...	89
Kanauj : ruined fort and brick-strewn mounds ...	79	Âsâî Kherâ : old ruined fort ...	89
Khâîrnagar : brick fort and old kherâ ...	81	Bêla : kherâ ...	90
Khudâganj : ruined sarâî ...	81	Bidhûna : old ruined fort ...	90
Muhammadâbâd : old castle ...	82	Chakarnagar : enormous kherâ ...	90
Pakhnâ Bihâr : ruined Buddhist vihâra and Brâhmaical temples ...	82	Itâwah : old ruined fort ...	91
Pilkhâna : ancient mound ...	82	Kudârkot : ruins of old fort ...	92
Raushanâbâd : old masonry well ...	83	Mûnj : kherâ ...	92
Sakrâwa : ruined brick castle ...	83	Pâlikhand : modern castellated fort on old mound ...	92
Sankîsa : ancient mounds ...	83	Phaphûnd : old town site and ruined fort ...	92
Saurîkh : ruined castle ...	84	5. <i>Mâinpurî District</i> —	
Shamsâbâd : ruins of the old town of Khôr ...	84	Akbarpûr Aunchhâ : ruined brick and mud fort ...	92
Tâlgrâm : traces of old brick castle ...	84	Ali Kherâ : old deserted site ...	92
Thâtiâ : ruined castle ...	84	Anjânî : ruined mud fort and Buddhist chaitya ...	92
3. <i>Îtâh District</i> —		Do., ruined Buddhist shrines at Jasrâo ...	93
Alîganj : mud fort and tombs ...	84, 85	Asaulî : old mound ...	93
Do., large well and bâolf at Salf ...	85	Âzamâbâd Ârâon : old kherâ ...	93
Augrêyâ : small brick fort ...	85	Bhanwat : large ruined buildings ...	93
Atranîjî Kherâ : ruined fort ...	85	Bharaul : ruined tank and masjid ...	93
Âwa : formidable mud fort ...	85	Bhongâon : large ruined fort ...	93
Barâî : ruined mud fort ...	85	Ekâ : mud fort ...	93
Basundrâ : large ruined earth fort ...	85	Karhal : remains of brick fort and temple,	93
Bilrâm : kherâ and ruined fort ...	85	Karîmganj : kherâ and ruined mud fort,	93
Bhârgâon : Musalmân tombs ...	86	Do., ruined Hindû temple at Thâkurâ ...	94
Bilsar : ancient mound ...	86	Khergarh : old fort of the Chauhâns ...	94
Daulêsar : ruined old fort ...	86	Kishnî : large kherâ ...	94
Dhamrî : mud fort ...	86	Kuraôlî : ancient kherâ at Rasemâ ...	94
Îtâh : mud fort ...	86	Mahôlî Shamshêrganj : kherâ ...	94
Jalêsar : remains of old stone fort ...	86	Mâinpurî : old Chauhân fort ...	94
Kâdirganj : stone fort and dargâh ...	87	Mustâfâbâd : mud fort and old well ...	94
Malâwan : remains of old kankar-built temple ...	87	Naushahr : old town site ...	94
Nidhaullî : ruined fort ...	87	Nonairâ : extensive ancient mound ...	94
Nûh Kherâ : large fort mound ...	87	Pâdhham : lofty mound and ruined old fort ...	95
Do., ruins of Buddhist temple at Kherâ Kundalpûr ...	87	Sauj : ancient kherâ ...	97
Do., remains of Buddhist temple at Bâri ...	87	Takrâra Daulat : large old kherâ ...	97
Patiâlf : ruins of large fort ...	87		

(5) *List of Monuments and Buildings classified under III—(continued).*

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Arīng : ruined fort and tank ...	97	Māū : old brick fort ...	118
Aurangābād : ruined masjid of red sand-stone ...	97	Do., remains of Chandella temple at Marhā ...	119
Chaumuhā : remains of large sarāī ...	100	3. <i>Lalitpūr District</i> —	
Jāit : ruined statue of hooded serpent ...	101	Bar : Hindū brick maqarbās ...	119
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(1) Abbreviations: t.=town; v.=village; d.=district.

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